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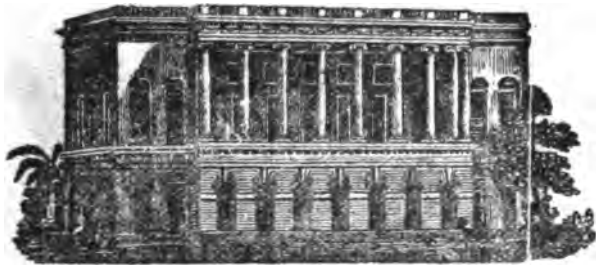
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THE UVĀSAGADASĀO

EDITED BY

DR. A. F. RUDOLF HOERNLE.

FASCICULUS I.

*Prākṛit Text, Sanskrit Commentary and English Translation
of the First Lecture.*

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BEING
THE SEVENTH ANGA OF THE JAINS

EDITED
IN THE ORIGINAL PRĀKRIT
WITH THE SANSKRIT COMMENTARY OF ABHAYA DEVA
AND AN ENGLISH TRANSLATION WITH NOTES

BY
A. F. RUDOLF HOERNLE,
PH. D. TÜBINGEN,
FELLOW OF THE CALCUTTA UNIVERSITY, HONORARY
PHILOLOGICAL SECRETARY TO THE ASIATIC
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# उपासकदशा-सूत्रम्

जैनमतागमसङ्ग्रहे

सप्तमाङ्गम्

श्रीमद्भयदेवाचार्यद्वारिहृतविवरणसहितम्

श्रीलश्री

बङ्गाळ-एशियाटिक-सोसाइटी-नामकसमाजानुश्रया

डक्टर-श्री-ए-अफ-रुडोल्फ-हार्णले साहिबेन

परिशोधितम् ।



प्रथमो भागः ।

मूलं विवरणं च ।



काशिकाताराजधान्याम्

वाणिज्य-मिश्रण यन्त्रे मुद्रितम्

संवत् १८८० ६० ।





# उपासकदश-सूत्रम्

जैनमतागमसङ्ग्रहे

सप्तमाङ्गम्

श्रीमद्भयदेवाचार्यहरिकृतविवरणसहितम्

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कालिकाताराग्रधान्याम्

कालिका-विग्रह-यन्त्रे मुद्रितम्

सन् १८८० ई० ।



दुराग्रहध्वान्तविभेदभानो  
 क्षितोपदेशामृतसिन्धुचिन्त ।  
 सन्देहसन्दोहनिरासकारिन्  
 जिनोक्तधर्मस्य धुरन्धरोऽसि ॥ १ ॥

अज्ञानतिमिरभास्करमज्ञाननिवृत्तये सहृदयानाम् ।  
 आर्हततत्त्वादर्शं ग्रन्थमपरमपि भवानकृत ॥ २ ॥

आनन्दविजय श्रीमन्नाम्नाराम महासुने ।  
 मदीयनिखिलप्रश्रयाख्यातः शास्त्रपारग ॥ ३ ॥

कृतज्ञतापिङ्गमिदं ग्रन्थसंस्करणं कृतिम् ।  
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दुराग्रहध्वान्तविभेदभागो  
 क्षितोपदेशामृतसिन्धुचिन्त ।  
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आनन्दविजय श्रीमन्नाम्नाराम महामुने ।  
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## INTRODUCTION.

(Preliminary.)

The following materials have been utilised in the edition of this work :

A—MS. belonging to the India Office Library. It is the last of four Jain MSS. bound together in a volume, numbered 1363. Each of the four MSS. bears an endorsement stating that they were “presented by H. T. Colebrooke, Esq.” They contain the *Vajjālaya*, *Rājaprasnīya*, *Shatruñjaya Sāra*, and *Upāsakadashā*. Of the two last manuscripts the first leaf is wanting. MS. A is written on paper, 40 leaves with 10 lines of about 38 akṣara each. It is dated Samvat 1621 (= 1564 A. D.), Shravana, Sudi, the 14th, and is a good manuscript. I received it through the kindness of Dr. Rost, the Librarian of the Indian office.

B—MS. belonging to the Oriental Library of the Asiatic Society of Bengal. It is a quite modern copy of a manuscript in the Library of the Mahārāja of Bikaner, prepared for the Society about three years ago through the intermediation of the Government of India. The manuscript which was intended by the Society to be copied is numbered 1533 in the printed Bikaner Library’s catalogue published by the Government of India. In that catalogue it is stated to be dated Samvat 1117, and to be accompanied “by a Sanskrit commentary named *Upāsaka-dasa-vivarāṇa*.” The Society’s copy, however, shows the date Samvat 1824 (= 1767 A. D.), Phāguna, sudi, the 9th, Thursday ; nor is it accompanied by any Sanskrit commentary, though it is accompanied by an interlinear *ṭabbā* or vernacular (Gujarātī) paraphrase. Moreover the “beginning” and the “end” (the latter being that of the commentary), which are cited in the catalogue, do not agree with the Society’s manuscript. It would seem,

therefore, that another manuscript, not noticed in the catalogue, was copied for the Society. The date 1117, however, is not that of the manuscript, but of the composition of the commentary. MS. C is a fairly well written copy, on paper, 83 leaves, with 6 lines of about 28 akṣara each. As already stated, it is provided with an interlinear ṭabbā.

C—MS. belonging to a yati in Calcutta, obtained through the kindness of Bābū Amūlak Chand Parrack. It is on paper, 41 leaves, with the text written in the middle of each leaf, and the Sanskrit commentary arranged above and below. It bears date Samvat 1916 (= 1859 A. D.), Phāguna, Sudi, 4. It is a well-written manuscript, showing signs of being the work of a pandit who possessed an unusual knowledge of Prākṛit. Thus it is the only MS., which gives the correct readings *paḍiggāhei* (§ 79), *samuddāṇassa* (§ 77), etc.; and the text is carefully revised throughout in accordance with the standard of Hemachandra's grammar (cf. *appāṇam* in § 89), especially with regard to the treatment of the nasal and surd consonants. A notice at the end of the MS. states that the text consists of 812 *grantha*, and the commentary of 1016 (cf. *Ind. St.*, Vol. XVI, p. 288).

D—MS. belonging to the same owner, as MS. C. It is on paper, 83 leaves, with 9 lines of about 48 akṣara each. It is dated Samvat 1745 (= 1688 A. D.), Migasara (*mṛigashīrṣa*), badi, tithi 5, Bhṛiguvāsara (Friday), and said to be written in Shrīrīṇī Nagar. It is only provided with the interlinear ṭabbā. It is a carefully written manuscript of the usual Jain style.

E, the well-known Calcutta print, published by Rāy Dhan Pat Singh Bahādur of Murshidābād, in Samvat 1933 (= 1876 A. D.): It is provided with both the usual Sanskrit commentary and ṭabbā, the former printed above, the latter below the text, which occupies the middle of each page; the whole 'get-up' imitating that of the usual Indian manuscripts. As an edition it is worthless, being made with no regard what-

śāḍēver to textual or grammatical correctness, both in its Sanskrit and Prākṛit portions. Still it has its uses for the purpose of collation.

For the commentary I had the following materials:

a—MS., belonging to Dr. E. Hultzsch, acquired by him in Gujarāt in 1884, and very kindly placed by him at my service. It is a beautifully, and, with a very few exceptions, most carefully written manuscript. It is a portion of a collective manuscript of 351 leaves, with 9 lines of about 36 akṣara each, which contains commentaries of the following five Angas: Upāsakadashā (leaves 1—49), Antakṛiddashā (to 65), Anuttaraupapātika (to 81), Prashnavyākaraṇa (to 304), Vipāka (to 351). To all appearances, however, the manuscript is incomplete, or was never completed; though perhaps it is only the last leaf, with the usual concluding phrases, which is wanting. No date appears anywhere in the manuscript. But to judge from the style of writing, it may be of about the same age as MS. A.

c—MS., forming part of MS. C.

e—Print, forming part of Print E.

In preparing the text for this edition I have followed the principle of conforming it to the rules for the Jain Prākṛit as laid down in Hemachandra's grammar. Under the present circumstances this is the only method that is scientifically defensible. It is followed by the Jains themselves in preparing their manuscript editions, if they understand their business,—as witnessed by MS. C. It would be preferable, if it were possible, to restore the text as it may have stood originally, or, at least, as it may have stood at the time of the 'ultimate redaction' of Jain books by Devarddhigaṇin (see Kap., p. 15). Even assuming that Devarddhigaṇin's redaction concerned itself not merely with the readings, but also with the orthography of the text—a point which is by no means certain, nor even probable,—it is simply impossible amidst the numberless variations of spelling met with

in the different manuscripts to decide with any show of reason which is the authorised orthography of Devarddhi. The probability is that the spelling of Jain books varied at all times, the variations growing in number with the growth—or rather decay—of the language and in proportion to the ignorance or want of system of the scribes. A scribe writing a Jain book at any particular point of time—unless he slavishly copied his original,—adopted that spelling which conformed to the orthography of the Prākṛit language as current or, at least, considered ‘grammatical’ in his time. His text would naturally vary in proportion to the amount of education he possessed. If Devarddhi himself prepared a text, the orthography of it would, in all probability exhibit the phonetic stage of what was considered correct Prākṛit in his time. What this stage may have been we have no certain means of knowing. It may be, that it did not materially differ from the state of Prākṛit, as described and taught in Hemachandra’s grammar. In any case in view of the present day, that grammar is the authoritative exposition of the only state of Prākṛit of which we have definite information. And so long as matters remain in this condition, that grammar must be our guide in editing Jain texts. This, as I have pointed out, is the principle adopted by trained Jains themselves in their manuscripts. If hereafter we should obtain information, sufficiently reliable, of any more ancient stage of Prākṛit, an attempt might be made to restore the older Jain texts in the orthography of that stage. The only information, in the form of a grammar, at present available in this direction is the grammar of Chanda of the Ārsha Prākṛit, of which I have published an edition—such as it was possible with the insufficiency of MSS.—in the Bibliotheca Indica. At first, I made an attempt, with the guidance of that grammar to restore a text which should conform to its rules. But I soon found that the text of that grammar itself was, in some points, too unsettled yet to afford safe guidance.

The foregoing remarks, it will be understood, only refer to the orthography of the Prākṛit text. I have only to add that, in conformity with the principle now explained, I have as a rule, admitted, in the critical apparatus, only such orthographical variations, as were admitted by Hemachandra's rules. Besides these, of course, all variations have been carefully noted, which represent different readings, whether of greater or smaller importance.

With regard to the readings of the text, the five manuscripts collated by me, may be divided into two distinct classes; *vis.* A, B and C on one side, and D E on the other. This distinction, as a glance at the footnotes will show, extends even to very small matters, such as peculiarities of spelling. But it is shown much more strikingly in some rather important variations of reading. As instances I may mention those on p. 16, footnote 15, p. 17, footnote 11, p. 21, footnotes 2 and 5, p. 26, footnote 9, p. 29, footnote 3, p. 30, footnote 17, p. 31, footnote 2, p. 33, footnote 7, p. 35, footnote 3. In the ten typical cases here cited, A and B differ from D E, and in eight of them C agrees with A B as against D E. Perhaps these variations are not extensive or important enough to call the text of the two sets of manuscripts two different recensions. Still they are sufficiently striking.

In the main I have adopted the reading of the text as contained in the manuscripts A, B and C. For the following reasons :

In the first place, many of the most important variants are long additional readings which are mostly found in C D. With regard to these the text of A B C has the almost uniform support of Abhayadeva's Commentary. The only striking exception occurs in § 66 (page 29, footnote 3), where the long addition which occurs in A B C, is inconsistent with the rubrical direction *taheva*, and is referred by the commentary to the fifth Anga, called Bhagavatī. On the

other hand, the commentary never supports any of the long additional readings of D E; e. g., those in § 44 (page 16, footnote 15), § 46 (p. 17, f. 11), § 52 (p. 21, f. 2 and 5), § 76 (p. 35, f. 3). As a rule the commentary simply ignores them. In one case only (that in § 46) does it expressly notice the variant as a *vāchanāntara*, but only to point it out as really a quotation from the *Mūlasūtra*, called *Āvaśhyaka*. This is an important point; it shows two things: that the text of A B C is that which the great commentator Abhayadeva considered the authorised one; and, from the silence of the commentary regarding the majority of the variants, that their introduction is probably posterior to Abhayadeva's time.

In the second place, other important variants of D E suggest themselves as incorrect from internal evidence. Thus the variant *tas nam* in § 62 (page 26, footnote 9) is clearly out of place, as it gives to the following passage the character of being a portion of the historical narration of the book, whereas it is really a part of the reply of Mahāvīra given to Goyama. Similarly in § 73 (page 33, footnote 7) the variant of DE, *Sāvattī*, is entirely meaningless in that connection.

There is only one instance of any importance that I have noticed, in which MS. C goes its own way. It occurs in the commentary to § 45 (page 7, footnote 4), where it gives a different version of the Sanskrit verses.

I regret to say that I have not been able to present the Prākṛit verses quoted in the commentary to § 70, in an entirely satisfactory state. Especially in the case of the third line of the verses on the tenth *pratimā*, all my manuscripts have been at fault. I have not felt myself at liberty, in such a case, to have recourse to conjectural emendation. The verses would seem to be quoted from the *Dashāshruta-skandha*, the fourth Chheda. I have vainly endeavoured to obtain a copy of this work. Perhaps some scholar to whom

the work may be accessible, may be kind enough to assist me with the correct readings, in which case I shall cause the faulty page, or pages, to be reprinted. Still, most of the lines as I have given them seem to be in good order, and yield a sense.

The rubrical directions in the Prākṛit text, as well as the catch-words in the commentary, I have caused to be printed in red type. The reader will probably find the arrangement a convenience.

For a similar reason I have introduced here and there the modern signs of interpunctuation in both the Prākṛit and Sanskrit portions of this edition. As a rule I have not allowed them to interfere with the results of *sandhi* in the Sanskrit portion. It seems to me, however, that it would be an improvement, if the modern system of interpunctuation were generally adopted in the edition of such texts, and systematically carried through. In that case probably it would be better—here and there, indeed, it will be quite necessary—to adjust the occasions for *sandhi* to the requirements of interpunctuation.

With regard to the transliteration of the Devanāgarī characters, I have retained the system adopted in the Comparative Bihārī Dictionary, published by Mr. Grierson and myself, with the exception of the phonetic sign for the guttural nasal consonant which the Press does not possess. I may note that the palatal and cerebral sibilants are marked respectively by *sh* and *ṣ*, and the *anunāsika* by a circumflex (∪).

Some of the works, frequently referred to in the annotations, accompanying the translation, are quoted by abbreviations of their names. A list of these abbreviations is prefixed to the translation.

The name of the author of the commentary is not mentioned in any of the manuscripts which I have collated. In the colophon of the Bikaner Manuscript, No. 1533, above referred to, the author is stated to have been Abhayadeva

Sūri, and to have written it in Samvat 1117 (= 1060 A. D.). The notice regarding the author agrees with the well-known tradition which ascribes to Abhayadeva the composition of commentaries to 9 Angas (Nos. 8—11). See *Indische Studien*, vol. XVI, p. 276. The notice about the date, however, seems to be inconsistent with the date Samvat 1120 (= 1063 A. D.), given in the Berlin and Jacobi MSS. of the Dharmajñātākathā as that of Abhayadeva's commentary on the latter Anga, (see *Indian Antiquary*, vol. XI, p. 248, and *Journal of the German Oriental Society*, vol. XXXIII, p. 693). For from certain remarks of Abhayadeva in his commentary on the Upāṅkadashā it would seem that he wrote it after his commentary on the Dharmajñātākathā. Thus in his references, in § 1, 2 and § 72, to his commentary (*vivarāṇa* or *vyākhyā*) on the latter work, he seems to imply that it was already in existence. Though it is not impossible, that he merely referred to a commentary which he, at the time, fully intended to write afterwards.

In connection with this subject I may here note, that from Abhayadeva's remarks on § 56, it is quite clear, that he also wrote a commentary (*ṭīkā*) on the Āvaśhyaka, the second of the Mūlasūtras. At the same place he also refers to the Prākṛit commentary (*chārṇi* or *vṛitti*) of his early predecessor Haribhadra Sūri, who died Samvat 585 (= 528 A. D.). This notice adds a third to the now known commentaries of Abhayadeva, outside the circle of the Anga. The other two are his commentaries on the first and second Upāṅga, the Aupapātika and the Rājaprasaṅgiya (see *Journal of the German Oriental Society*, vol. XXXIII, pp. 479, 694). Haribhadra's *vṛitti* is noticed in the *Ind. St.* Vol. XVI, p. 458, footnote. The quotation in the footnote on p. 51, of *Ind. St.* Vol. XVII, would seem to have been misunderstood. For *kṛitīḥ*, I suppose, we must read *vṛitīḥ*; and this *vṛiti* is there ascribed to Haribhadra. The remark about the *āvaśhyaka-ṭīkā* is to be separated; and of this *ṭīkā* no author is mentioned.



Various terms for the "commentary" are in use. Abhayadeva himself calls it a *vivaraṇa* in the colophon of his work; and this term, accordingly, I have employed in the present edition. In the opening verse he describes it as a *vākhyā*. He himself is called the writer of the *vr̥tti*, in No. 1533 of the Bikaner catalogue (p. 701). Finally in the Calcutta print (title page) the commentary is called a *ṭikā*.

There are several points of historical interest to be met with in the *Upāsakadashā*. One has been noticed in the annotation to the name *Vāṇiyagāma*. The occurrence of the word *kalam* (§ 35) is also of significance. But the conclusions that may be drawn from this and similar words or phrases will be best discussed after the publication of the entire work, the remaining fasciculi of which will follow in due course.





## INTRODUCTION.

The following materials have been utilised in the edition of this work :

A—MS. belonging to the India Office Library. It is the last of four Jain MSS. bound together in a volume, numbered 1363. Each of the four MSS. bears an endorsement stating that they were “presented by H. T. Colebrooke, Esq.” They contain the *Vajjālaya*, *Rājapraśnīya*, *Shatruñjaya Sāra*, and *Upāsakadashā*. Of the two last manuscripts, the first leaf is wanting. MS. A is written on paper, 40 leaves with 10 lines of about 38 akṣara each. It is dated Saṃvat 1621 (= 1564 A. D.), Shrāvaṇa, sudi, the 14th, and is a good manuscript. The colophon states it to have been written for the reading (*paṭhanārthaṃ*) of the Shrāvikā Puṇya-prabhāvikā. I received it through the kindness of Dr. Rost, the Librarian of the Indian office.

B—MS. belonging to the Oriental Library of the Asiatic Society of Bengal. It is a comparatively modern manuscript, obtained by the Society from the Library of the Mahārāja of Bikaner, about three years ago, through the intermediation of the Government of India. The manuscript which was intended by the Society to be copied is numbered 1533 in the printed Bikaner Library’s catalogue published by the Government of India. In that catalogue it is stated to be dated Saṃvat 1117<sup>1</sup>, and to be accompanied “by a Sanskrit commentary named *Upāsaka-dasa-vivarāṇa*.” The Society’s copy, however, shows the date Saṃvat 1824 (= 1767 A. D.), Phāguna, sudi, the 9th, Thursday; nor is it accompanied by any Sanskrit commentary, though it is accompanied by an interlinear *ṭabbā* or vernacular (Gujarātī) para-

<sup>1</sup> On this date, see the remarks below, p. xxi.

phrase. Moreover the "beginning" and the "end" (the latter being that of the commentary), which are cited in the catalogue, do not agree with the Society's manuscript. At the end the copyist states that it was written *sahar Maka-sūdābād Bālochar madhye* 'in the town of Maqsūdābād Bālochar.'<sup>1</sup> No date is mentioned. It would seem, therefore, that, instead of the desired copy of No. 1533, the Society received another manuscript of comparatively modern date. MS. B is a tolerably well written copy, on paper, 83 leaves, each with 6 lines of about 28 akṣara each. As already mentioned, it is provided with an interlinear *ṭabbā*, which states that the text consists of 3,101 *grantha*.

C—MS. belonging to a yati in Calcutta, obtained through the kindness of Bābū Amūlak Chand Parrack. It is on paper, 41 leaves, with the text written in the middle of each leaf, and the Sanskrit commentary arranged above and below. It bears date Saṃvat 1916 (= 1859 A. D.), Phāguna, sudi, 4. It is a well-written manuscript, showing signs of being the work of a pandit who possessed an unusual knowledge of Prākṛit, and carefully revised the text throughout in accordance with the standard of Hemachandra's grammar (cf. *appāṇam* in § 89), especially with regard to the treatment of the nasal and surd consonants. A notice at the end of the MS. states that the text consists of 812 *grantha*, and the commentary of 1016 (cf. *Ind. St.*, Vol. XVI, p. 288).

D—MS. belonging to the same owner as MS. C. It is on paper, 33 leaves, with 9 lines of about 48 akṣara each. It is dated Saṃvat 1745 (= 1688 A. D.), Migasara (*mṛigashīrṣa*), badi, tithi 5, Bhṛiguvāsara (Friday), and said to be written in Shrīrīṇī Nagar. It is only provided with the interlinear *ṭabbā*. It is a carefully written manuscript of the usual Jain style.

<sup>1</sup> This is another name for Murshidābād, in Bengal, being commonly used by the Jains.

E, the well-known Calcutta print, published by Rāy Dhan Pat Singh Bahādur of Murshidābād, in Saṃvat 1933 (= 1876 A. D.). It is provided with both the usual Sanskrit commentary and ṭabbā, the former printed above, the latter below the text, which occupies the middle of each page; the whole 'get-up' imitating that of the usual Indian manuscripts. As an edition it is worthless, being made with no regard whatsoever to textual or grammatical correctness, both in its Sanskrit and Prākṛit portions. Still it has its uses for the purpose of collation.

F—MS. belonging to Professor Dr. R. Garbe, a carefully written paper manuscript, in the usual Jaina style. It consists of 54 leaves, with 7 lines of about 48 akṣara each. It is dated Saṃvat 1748 and Shāka 1613 (= 1691 A. D.), Āsu (= Ashvina), Sudi 6, Thursday. It is provided with an interlinear ṭabbā. A marked feature of this MS. is, that it very frequently gives the standing formulas in full, when they are usually abbreviated in other MSS.; see, *e. g.*, the footnotes on pp. 50, 51, 52, 54, 57, 59, 60, 62, etc. Thus it also adds the formula *maṇasā vayasā kāyasā* at the end of every vow, from § 16 to § 41, where it is omitted in all other MSS. Now and then it has peculiar readings of its own; though they are of no great importance; *e. g.*, *sāmi samosarie* for *samosaraṇaṃ* (§ 92), *Kāmadevā samaṇovāsaya* for *Kāmadevo vi* (§ 109), and others. Unfortunately it is not quite complete; five leaves are wanting (8-12), which contained the portion from § 42 to § 61, both inclusive. I have to thank Professor Garbe for the loan of this very useful MS.

G—MS., belonging to the Government collection of MSS., deposited with the Asiatic Society of Bengal. It is written on paper, and consists of 44 leaves, with 6 or 7 lines of about 50 akṣara each. It is provided with an interlinear ṭabbā. It bears no date, but to judge from its appearance, it is a comparatively modern copy, and can hardly be older than

about fifty years. The vowels *e* and *o* are all top-marked. It is very carelessly and ignorantly written; full of *sanakritisms* and misspellings; e. g., *koṣṭae* for *koṣṭhāe* in § 126, *hiranya* for *hiranṇa* in § 127; *soṇṇiēna* for *soṇiēna* in § 129, etc. It appears, however, to have been copied from a good original, as, now and then, it shows unusually correct forms; e. g., *Aṇando* in § 92, *michchhaddiṭṭhī* in § 93, *tubbha* in § 173, *karenti* and *padisuṇanti* in §§ 174, 175. Occasionally it also shows peculiar readings; e. g., *hanemi* in § 129, *saddāvei* in § 139. I owe this MS. to the kindness of Rāja Rājendralāla Mitra, L. L. D., who, at my request, purchased it from a Jain in Murshidābād for the Government collection.

H—MS., belonging to the Library of the 'Jain Association of India' in Bombay, received through the kindness of Mr. Virchand Raghavji Gaudhi, the Honorary Secretary of that Association. It is written on paper, and consists of 26 leaves, with 13 lines of about 42 akṣara each. It is not provided with the usual ṭabbā, but has occasional Sanskrit glosses on the margin or between the lines. It is dated Samvat 1740 (= 1683 A. D.), Phāguṇa, sudi, Saturday; and is stated to have been written for the recitation (*vāchanāya*) of Bhūvana Sāgar, the disciple of Nayana Viśhāla Jī, the disciple of the Bhaṭṭāraka Jināranga Sūri; and to have been revised (*śhodhita*) by Pandit Bhūvana Sāgar himself. The last mentioned circumstance accounts for the comparative excellence of this MS.; traces of the revising hand of the "Pandit" are visible throughout; it also shows in several places the only correct forms, e. g., *santosīe* in § 48, *ajjappabhiṃ* in § 58 and 68, etc. Curiously, however, it contains a rather long lacuna, omitting the whole from *antevasī* in § 76 down to *jahā paṇṇattīe* in § 79; though there is no portion of the MS. lost. It is said to contain 812 *grantha*. It may be noted that the vowels *e* and *o* are uniformly top-marked.

Of these eight authorities for the text, I was able to use

MSS. C and D only for the first chapter, after which they were recalled from my possession by the owner. I had, however, previously collated the whole of MS. D, and noted all its variations in my copy of the Calcutta print. Accordingly MS. D is referred to throughout the edition. MS. F I was able to use from the second chapter, and MS. G from the third chapter, to the end of the work. MSS. H I only received when the edition was practically completed and printed off. For the entire work, therefore, there were only available MSS. A and B, and the Calcutta print E. Some of the leaves were reprinted from time to time, and in these, so far as it was possible, the variations occurring in the MSS. F, G and H have been introduced. For the sake of completeness I have added in an Additional Critical Note a selection of the more interesting variations, exhibited by the MSS. F, G, H, in those portions of the work, for the edition of which, at first, they had not been available.

For the commentary I had the following materials:

a—MS., belonging to Dr. E. Hultzsch, acquired by him in Gujarāt in 1884, and very kindly placed by him at my service. It is a beautifully, and, with a very few exceptions, carefully written manuscript. It is a portion of a collective manuscript of 351 leaves, with 9 lines of about 36 akṣara each, which contains commentaries of the following five *Angas*: *Upāsakadashā* (leaves 1—49), *Antakṛiddashā* (to 65), *Anuttaraupapātika* (to 81), *Prashnavyākaraṇa* (to 304), *Vipāka* (to 351). To all appearances, however, the manuscript is incomplete, or was never complete; though perhaps it is only the last leaf, with the usual concluding phrases, which is wanting. No date appears anywhere in the manuscript. But to judge from the style of writing, it may be of about the same age as MS. A.

c—MS., forming part of MS. C.

e—Print, forming part of Print E.

f—MS., belonging to Professor R. Garbe, and acquired by

him in Gujarāt together with MS. F. It is a well written manuscript on paper, consisting of 33 leaves, with 15 lines of about 47 akṣara each. It is not dated, but to judge from its appearance, it probably belongs to the 16th century. The vowels *e* and *o* are uniformly side-marked. It is a collective manuskript, containing commentaries to the following three consecutive Angas, the seventh, Upāsakadashā, (leaves 1—23b), the eighth, Antekṛiddashā (l. 23b—31a), and the ninth, Anuttaraupapātikadashā (l. 31a—33). At the end<sup>1</sup> it is stated, that the whole of this collective commentary was written by Abhayadeva, and that it contains 1,300 *grantha*. It is written in a small hand, and not quite carefully. It shows a very remarkable agreement with MS. *a*, all the readings, and even the clerical errors of which it reproduces, though it adds here and there blunders of its own. It would almost seem as if MS. *f* had been copied from MS. *a*.

*h*—MS., belonging to the Library of the “Jain Association of India,” and received through the kindness of W. Virchand Raghavji Gaudhi, the Honorary Secretary of that Association. It is a clearly written and fairly accurate manuscript on paper, consisting of 23 leaves, with 15 lines of about 46 akṣara each. It is dated Samvat 1673 (= 1616 A. D.), Vaishākha, badi, 7th. On the margin it is called *Upāsakadashāṃgādi Vṛitti*, indicating thereby that it is only the commencement of a collective commentary. The MS., however, breaks off at the end of the commentary to the Upāsakadashā. On the whole, it agrees with MS. *a* rather than with MS. *c*; but occasionally it has readings of its own; see the end of its comment to § 141.

Of these authorities for the commentary, I have been only able to use MS. *a* and the print *e* for the whole of the work. MS. *c* I had to return to its owner after editing the first chapter, when I received MS. *f*. At the time of my receiving

<sup>1</sup> The colophon reads exactly as given in the Calcutta print, and quoted in Professor Weber's Catalogue of the Berlin MSS., p. 507.



MS. *h* the edition was practically finished. A few selected variations from it, I have put into the Additional Critical Note.

With regard to the readings of the text, the eight manuscripts collated by me may be divided into two distinct classes; viz. A, B, C, F, G and H on one side, and D E, on the other. This distinction, as a glance at the footnotes will show, extends even to very small matters, such a peculiarities of spelling. But it is shown much more strikingly in some rather important variations of reading. As instances I may mention those on p. 16, footnote 15, p. 17, footnote 11, p. 19, footnote 11, p. 21, footnotes 2 and 5, p. 26, footnote 9, p. 30, footnote 17, p. 31, footnote 2, p. 33, footnote 7, p. 35, footnote 3, p. 61, footnote 16, p. 94, footnote 9. In the twelve typical cases here cited, A, B, F, G and H differ from D E, and in eight of them C agrees with A B as against D E. Perhaps these variations are not extensive or important enough to call the text of the two sets of manuscripts two different recensions. Still they are sufficiently striking. On the other hand, occasionally G H agree with D E, as against A B C F, *e. g.*, on page 29, footnote 3, p. 52, footnote 1. Finally in a few cases H agrees with D E, as against A B C F G; *e. g.*, on page 95, footnote 3, page 107, footnote 9, page 153, footnote 1.

In the main I have adopted the reading of the text as contained in the majority of the manuscripts A B C F G and H. For the following reasons:

In the first place, many of the most important variants are long additional readings which are mostly found in D E. With regard to these the text of A B C F G H has the almost uniform support of Abhayadeva's commentary. The only striking exception occurs in § 66 (page 29, footnote 3), where the long addition which occurs in A B C F and which is omitted by D E G H, is inconsistent with the rubrical direction *taheva*, and is referred by the com-

mentary to the fifth Anga, called Bhagavatī. On the other hand, the commentary never supports any of the long additional readings of D E; *e. g.*, those in § 44 (page 16, footnote 15), § 46 (p. 17, f. 11), § 52 (p. 21, f. 2 and 5), § 76 (p. 35, f. 3). As a rule the commentary simply ignores them. In one case only (that in § 46) does it expressly notice the variant as a *vāchanāntara*, but only to point it out as really a quotation from the Mūlasūtra, called Āvaśhyaka. This is an important point; it shows two things: that the text of A B C F G H, is that which the great commentator Abhayadeva considered the authorised one; and, from the silence of the commentary regarding the majority of the variants, that their introduction is probably posterior to Abhayadeva's time.

In the second place, other important variants of D E suggest themselves as incorrect from internal evidence. Thus the variant *tas naṃ* in § 62 (page 26, footnote 9) is clearly out of place, as it gives to the following passage the character of being a portion of the historical narration of the book, whereas it is really a part of the reply of Mahāvīra given to Goyama. Similarly in § 73 (page 33, footnote 7) the variant of D E, *Sāvattthī*, is entirely meaningless in that connection.

There are only three instances that I have noticed, in which MSS. G and H go their own way. Two occur in MS. G, in § 95, where it reads *nāṇā-viha-gaya-bhagga-mus*, and in § 118, where it inserts the word *ālāvagā*. The other, which is a much more important one, occurs in MS. H, in §§ 76 to 79, where H omits a long passage that occurs in all other MSS.

The last noted instance is, perhaps, the most distinct evidence, in the manuscripts I have been able to collate, bearing on the question of the existence of different recensions of the text. Two other instances of evidence of a similar nature<sup>1</sup>

<sup>1</sup> They are referred to in note 291 of my translation, Vol. II, pp. 133, 134.

occur in the commentary of Abhayadeva, in his remarks on §§ 205-208 and § 218, where the commentator himself draws attention to a different recension (*pustakāntaram*, see pp. 63, 65 of the commentary). In both cases, the recension which Abhayadeva annotated omitted long passages (*vis.*, §§ 206, 207, and a portion of § 218, p. 130), which are found in all the manuscripts that were available to me. Though Abhayadeva's recension is not borne out by the manuscripts on which the present edition is based, its existence is sufficiently proved by his testimony. It would be interesting to know, whether any manuscripts containing it exist and can be found at the present day. It is perhaps worth nothing, that Abhayadeva is very brief in his comments on the concluding paragraphs of the first chapter. Those between §§ 72 and 83 he ignores altogether. It is just with regard to these paragraphs, that MS. H omits a large portion; and it is thus possible, that, MS. H represents an approach to the recension which Abhayadeva followed in his commentary. It can only be an approach to it, however, (if even that much), seeing that MS. H contains those portions of §§ 206, 207, 218, which Abhayadeva's recension, according to his own statement, did not contain.

On the other hand, there is no material difference to be observed between the five manuscripts of the commentary. Only two appreciable variations occur, one in MS. c, in the comments on § 45 (p. 7, footnote 5), the other in MS. h, in the comments on § 141. See Additional Critical Note, p. 55, footnote 10.

In preparing the text for this edition I have followed the principle of conforming it to the rules for the Jain Prākṛit as laid down in Hemachandra's grammar. Under the present circumstances this is the only method that is scientifically defensible. It is followed by the Jains themselves in preparing their manuscript editions, if they understand their

business,—as witnessed by MS. C. It would be preferable, if it were possible, to restore the text as it may have stood originally, or, at least, as it may have stood at the time of the ‘ultimate redaction’ of Jain books by Devarddhi Gaṇin (see Jacobi’s edition of the Kalpasūtra, Introduction, p. 15). Even assuming that Devarddhi Gaṇin’s redaction concerned itself not merely with the readings, but also with the orthography of the text—a point which is by no means certain, nor even probable—, it is simply impossible amidst the numberless variations of spelling, met with in the different manuscripts, to decide with any show of reason which is the authorised orthography of Devarddhi. The probability is that the spelling of Jain books varied at all times, the variations growing in number with the growth—or rather decay—of the language and in proportion to the ignorance or want of system of the scribes. A scribe, writing a Jain book at any particular point of time—unless he slavishly copied his original,—adopted that spelling which conformed to the orthography of the Prākṛit language as current or, at least, considered ‘grammatical’ in his time. His text would naturally vary in proportion to the amount of education he possessed. If Devarddhi himself prepared a text, the orthography of it would, in all probability, exhibit the phonetic stage of what was considered correct Prākṛit in his time. What this stage may have been we have no certain means of knowing. It may be, that it did not materially differ from the state of Prākṛit, as described and taught in Hemachandra’s grammar. In any case, in view of the present day, that grammar is the authoritative exposition of the only state of Prākṛit of which we have definite information. And so long as matters remain in this condition, that grammar must be our guide in editing Jain texts. This, as I have pointed out, is the principle adopted by trained Jains themselves in their manuscripts. If hereafter we should ob-

tain information, sufficiently reliable, of any more ancient stage of Prākṛit, an attempt might be made to restore the older Jain texts in the orthography of that stage. The only information, in the form of a grammar, at present available in this direction is the grammar of Chapḍa of the Ārsha Prākṛit, of which I have published an edition—such as it was possible with the insufficiency of MSS.—in the *Bibliotheca Indica*. At first, I made an attempt, with the guidance of that grammar to restore a text which should conform to its rules. But I soon found that the text of that grammar itself was, in some points, too unsettled yet to afford safe guidance.

The foregoing remarks, it will be understood, only refer to the orthography of the Prākṛit text. I have only to add that, in conformity with the principle now explained, I have as a rule, admitted, in the critical apparatus, only such orthographical variations, as were admitted by Hemachandra's rules. Besides these, of course, all variations have been carefully noted, which represent different readings, whether of greater or smaller importance.

The principle here explained, though it only refers to the orthography of the text, has sometimes been called in question,<sup>1</sup> and the rule has been laid down, that the consensus of the MSS. must be respected in all cases. Unfortunately for this rule, with regard to orthography, there is no real consensus of MSS. For any particular spelling any number of MSS. may be produced. Jain manuscripts vary almost indefinitely in their orthography; and the mere fact that the majority of the MSS. which an editor may possess at any particular time happen to agree in a particular spelling, is no guarantee for the 'consensus;' for

<sup>1</sup> *E. g.*, by Professor Leumann, in the *Vienna Oriental Journal*, Vol. III, p. 340.

he may at any time obtain other MSS. that may turn the scales. In these circumstances, and (as I have already said) provisionally, it appears to me more satisfactory to be guided by Hemachandra's standard, than to follow a haphazard method of spelling.

The case is different, when the question is not of the orthography, but the recension of the text. Here, undoubtedly, the consensus of the manuscripts must be respected. With this question, Hemachandra's rules of orthography have no concern. But every rule has its limits, and an editor has both the right and the duty to use his discretion, provided the "consensus" of the manuscripts is recorded in the critical notes, so that the reader is put in possession of all the facts. With this proviso I have exercised the editor's right in a few exceptional cases. I do not claim, nor do I expect that the reader should always agree with my choice; but in some cases, I have in my favour the authority of the commentary, which shows that Abhayadeva must have read the text as I propose to read it. Thus, in § 240, there is an instance (the insertion of *ya* 'and'), of an emendation, made on the authority of the commentary against the consensus of all MSS. at *that* time in my possession, which was *afterwards* confirmed by the MS. H. For other similar cases, see the Additional Critical Note. On the other hand, in one instance, where I had ventured on an alteration of the erroneousess of which I subsequently convinced myself, I have restored the unanimous reading of the MSS.<sup>1</sup>

<sup>1</sup> It was in § 68. The error was pointed out to me by Professor Leumann in a private letter as well as in a review, contributed by him to the *Vienna Oriental Journal*, vol. III, before the completion of my edition, thus affording me an opportunity of correcting it by a reprint. Two other errors (§§ 81, 113), however, I had already noticed myself, before I saw Prof. Leumann's review; for *dies diem docet*, especially in unbroken fields of research, such as Jain Literature still is.

The name of the author of the commentary is not mentioned in any of the manuscripts which I have collated. In the colophon of the Bikaner Manuscript, No. 1533, above referred to, the author is stated to have been Abhavadeva Sūri, and to have written it in Samvat 1117 (= 1060 A. D.). This notice regarding the author agrees with the well-known tradition which ascribes to Abhayadeva the composition of commentaries to nine Angas (No. 3—11). See *Indische Studien*, vol. XVI, p. 276. The notice about the date, however, seems to be inconsistent with the date Samvat 1120 (= 1063 A. D.), given in the Berlin and Jacobi MSS. of the *Dharmajñātākathā*, as that of Abhayadeva's commentary on the latter Anga. See *Catalogue of the Berlin Prākṛit MSS.*, vol. II, pt. II, p. 482, *Indian Antiquary*, vol. XI, p. 248, and *Journal of the German Oriental Society*, vol. XXXIII, p. 693). For from certain remarks of Abhayadeva in his commentary on the *Upāsakadashā*, it would seem that he wrote it after his commentary on the *Dharmajñātākathā*. Thus in his references, in § 1, 2 and § 72, to his commentary (*vivaraṇa* or *vyākhyā*) on the latter work, he seems to imply that it was already in existence. The probability is that the date 1117 is a mislection for 1127; otherwise one would have to assume that in those references he spoke of a commentary which he, at the time, fully intended to write afterwards. The question of the authorship, however, may now be considered as settled through the discovery by Professor A. Weber (see his *Catalogue of the Berlin Prākṛit MSS.*, *ibid.*, pp. 491—507), that Abhayadeva, as he states himself at the end of his commentary to the ninth Anga, wrote a collective commentary to three Angas, the seventh, eighth and ninth (*i. e.*, the *Uvāsagadasāo*, the *Antagaḍadasāo*, and the *Anut-tarovavāiyadasāo*). This circumstance sufficiently accounts for the fact, that his name does not appear at the end of the commentary to the *Uvāsagadasāo*, that being really the mid-

dle of the total commentary. The same circumstance is further borne out by the fact of the existence of separate manuscripts, such as MSS. *f* and *h*, containing the entire collective commentary.

Various terms for the "commentary" are in use. Abhayadeva himself calls it a *vivarāṇa* in the colophon of his work; and this term, accordingly, I have employed in the present edition. In the opening verse he describes it as a *vyākhyā*. He himself is called the writer of the *vṛitti*, in No. 1533 of the Bikaner catalogue (p. 701). Finally in the Calcutta print (title-page) the commentary is called a *ṭikā*.

In connection with this subject I may here note, that from Abhayadeva's remarks on § 56 it is quite clear, that he also wrote a commentary (*ṭikā*) on the Āvashyaka, the second of the Mūlasūtras. At the same place he also refers to a Prākṛit commentary (*chūrṇi* or *vṛitti*) of the same work, without, however, naming its author. This notice adds a third to the now known commentaries of Abhayadeva, outside the circle of the Angas. The other two are his commentaries on the first and second Upāṅga, the Aupapātika and the Rājapraśnīya (see *Journal of the German Oriental Society*, vol. XXXIII, pp. 479, 694). There is a well-known *vṛitti* or *ṭikā* on the Āvashyaka, which, however, is traditionally ascribed to Haribhadra Sūri who died Samvat 585 (= 528 A. D.). It is fully described in Professor Weber's Catalogue of the Berlin Prākṛit MSS., p. 763 (No. 1914). If this tradition is correct, Abhayadeva's *ṭikā*, of course, must be a different work. Of this *ṭikā*, however, no manuscript appears to have been found as yet, unless the MS., No. 275 in Professor Peterson's Report 1884-86, should be a copy of it. It is designated a *vivṛiti*, which is but another form of the name *vivarāṇa*, usually given to Abhayadeva's commentaries. It is also of a much smaller size (only 14940 *granthas*) than the known copies of Haribhadra's



commentary (22000 *granthas*) which is known as the *Vrihad-vritti* or 'Great Commentary,' (see Peterson, *ibid.*, p. 202). On the other hand, the two opening verses of both, the smaller and the larger work, would seem to be identical; so that the whole subject needs much further clearing up.

The rubrical directions in the Prākṛit text, as well as the catch-words in the commentary, I have caused to be printed in red type. The reader will probably find the arrangement a convenience.

For a similar reason I have introduced here and there the modern signs of interpunctuation in both the Prākṛit and Sanskrit portions of this edition. As a rule I have not allowed them to interfere with the results of *sandhi* in the Sanskrit portion. It seems to me, however, that it would be an improvement, if the modern system of interpunctuation were generally adopted in the edition of such texts, and systematically carried through. In that case probably it would be better—here and there, indeed, it will be quite necessary—to adjust the occasions for *sandhi* to the requirements of interpunctuation.

A complete Index of all the Prakrit words occurring in the text has also been added. For the sake of Indian scholars, unacquainted with English, I have given the explanations in it in Sanskrit.

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## P R E F A C E.

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In preparing the third fasciculus for publication I had the advantage of collating a further Manuscript, which I owe to the kindness of Dr. R. Mitra, who purchased it from a Jain in Murshidābād for the Government Collection. I mark it with G.

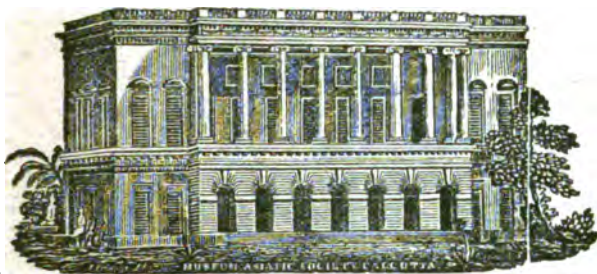
The text of the third lecture, therefore, is based on the six MSS. A B D E F G; the commentary, as before, only on MSS. a c f.

G—MS., belonging to the Government collection of MSS., deposited with the Asiatic Society of Bengal. It is written on paper, and consists of 44 leaves, with 6 or 7 lines of about 50 akṣaras each. It is provided with an interlinear tabbā. It bears no date, but to judge from its appearance it is a comparatively modern copy, and can hardly be older than about fifty years. The vowels *e* and *o* are all top-marked. It is very carelessly and ignorantly written; full of sanskritisms and misspellings; e. g., *koṣṭae* for *koṭṭhae* in § 126, *hiranya* for *hiraṇṇa* in § 127; *soṃnīena* for *soṇīena* in § 129, etc. It appears, however, to have been copied from a good original, as, now and then, it shows unusually correct forms; e. g., *michchhaddiṭṭhī* in § 93, *tubbha* in § 173, *karenti* and *paḍisuṇanti* in §§ 174, 175. Occasionally it also shows peculiar readings; e. g., *hanemi* in § 129, *saddāvei* in § 139. On the whole, however, this MS. agrees with the set D E rather than with the set A B C. Thus in § 139 it has *tume*, in § 140 (p. 79) *tae ṇam*, in § 148 *sarīrassa*, in § 156 *kāle*, in § 161 *vuddhi*, in § 158 it omits *cheva*. Sometimes it agrees with D E F against A B C; e. g., in § 161 (on p. 94) it has *surādeve*.



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THE UVĀSAGADASĀO

EDITED BY  
DR. A. F. RUDOLF HOERNLE.

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(Continued on third page of cover.)

हेत्वा, रिद्धित्यमिय<sup>१</sup> आव<sup>२</sup> पासादीए<sup>३</sup> ४<sup>४</sup> ॥ ७ ॥

तत्त्वं खं कोल्लार सज्जिवेसे<sup>५</sup> आखन्दस्स गाहावइस्स  
बहुए<sup>६</sup> मित्तनाइनियगसयखसम्बन्धिपरिजये<sup>७</sup> परि-  
वसइ, अट्टे आव<sup>८</sup> अपरिभूर ॥ ८ ॥

तेखं काखेखं तेखं समएखं समखे भगव<sup>९</sup> महा-  
वीरे<sup>१०</sup> आव<sup>११</sup> समोसरिए । परिसा निग्गया । कुणिए<sup>१२</sup>

The following reprints should be substituted for the respective pages of Fasc. I and II.

Another, fuller complement, see *isnag.* pp. २००, २०१.

§ Supply the whole account, *mutatis mutandis*, from Ov. §§ ३९-५४.

|| See the rest in *Nāy.* § १३१, *Bhag.* p. २५९, *Nir.* § ४.

¶ See above, footnote § on p. १.

१ C रिद्धित्यमिइय, D E रिद्धित्यमिए । २ C D E om.  
३ C पासादिया, A B पासादिए । ४ B D E om. ५ B C  
सज्जिवेसे । ६ C बहुवे, D बहुवे । ७ A •नाय•, B D C E  
•खाइ•; B C D E •खियग•; A •संबंध•; A C •परिजये ।  
८ A om. ९ A कुणिए, E कोणिए । १० E om. ११ E adds  
दावा । १२ A यज्जवासइ । १३ A D E गाहावइ । १४ D E  
add भगवं ।

महाफलं<sup>१</sup>, गच्छामि खं जाव<sup>२</sup> पञ्जुवासामि<sup>३</sup> एवं  
 सम्पेहेइ, २ता गहाए<sup>४</sup> सुधप्पावेसाइं<sup>५</sup> जाव<sup>६</sup> अप्पम-  
 हग्घाभरणाज्झियसरीरे<sup>७</sup> सयाओ<sup>८</sup> गिहाओ पडि-  
 खिक्खमइ<sup>९</sup>, २ता सकोरेण्टमल्लदामेखं<sup>१०</sup> छत्तेखं धरिज्ज-  
 माणेखं<sup>११</sup> मखुस्सवग्गुरापारिक्खत्ते<sup>१२</sup> पायविहारचारे-  
 खं<sup>१३</sup> बाणियगामं<sup>१४</sup> नयरं<sup>१५</sup> मज्झं मज्झेखं निग्गच्छइ,  
 २ता जेखामेव<sup>१६</sup> दूइपलासे<sup>१७</sup> चेइए, जेखेव समखे  
 भगवं महावीरे, तेखेव उवागच्छइ, २ता तिकखुत्तो  
 आयाहिणं<sup>१८</sup> पयाहिणं करेइ, २ता वन्दइ नमंसइ  
 जाव<sup>१९</sup> पञ्जुवासइ<sup>२०</sup> ॥ १० ॥

तए खं समखे भगवं महावीरे आखन्दस्स गाहा-

\* See footnote || on the preceding page.

† See the rest in Kap. §§ 66, 104, Ov. § 17.

१ A B add जाव। २ A पञ्जुवासामि। ३ E गहाये।  
 ४ A सुधपवे०, C ०प्पवेसा। ५ A B C D E om. ६ B om.  
 भरणाज्झियसरीरे, D E om. ज्झियसरीरे। ७ B सहातो, D  
 सातो, E साओ। ८ C पडिखिममइ, E पडिनि०। ९ C कोरिं-  
 टिक०, A D E कोरंट०। १० C धारि०। ११ C D E माखु०।  
 १२ A ०विहारे चा०। B पाद०, D पाइ०। १३ E ०आमं। १४  
 B खगरं। १५ C जेखेव। १६ A E दूय०। १७ B D E om.  
 आयाहिणं पयाहिणं करेइ २ता। १८ A पञ्जुवासइ।



# सत्तमं अङ्गं ।

उवासगदसाओ ।

पढमं अञ्जयणं ।

तेणं कालेणं तेणं समणं चम्पा नामं नयरी  
होत्या<sup>१</sup> । वसुओ<sup>\*</sup> । पुसभदे चेइए । वसुओ<sup>†</sup> ॥ १ ॥

तेणं कालेणं तेणं समणं अज्जमुहम्मे समोसरिए  
जाव<sup>‡</sup> जम्बू पज्जुवासमाणे एवं वयासी । “अइ णं<sup>१</sup>,  
भन्ते, समणेणं भगवया<sup>१</sup> महावीरेणं” जाव<sup>२</sup> सम्प-  
त्तेणं छट्ठस्स अङ्गस्स नायाधम्मकहाणं अयमद्वे पसत्ते,  
सत्तमस्स णं, भन्ते, अङ्गस्स उवासगदसाणं समणेणं  
जाव<sup>३</sup> सम्पत्तेणं के अद्वे पसत्ते ?” ।

---

\* See the description in Ov. § 1.

† See the description in Ov. §§ 2—10, also Nir. §§ 1, 2.

‡ See the rest in Nāy. §§ 4—7.

§ See the rest in Ov. § 16, and abbreviated in Nāy. § 8.

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एवं खलु, जम्बू, समणेणं<sup>१</sup> जाव\* सम्पत्तेणं सत्त-  
मस्स अङ्गस्स उवासगदसाणं दस अञ्जयणा पसत्ता ।  
तं जहा । आणन्दे । १ । कामदेवे य । २ । गाहावड-  
चुलणीपिया<sup>२</sup> । ३ । सुरादेवे । ४ । चुल्लसयए । ५ । गा-  
हावड-कुण्डकोलिय । ६ । सहलपुत्ते । ७ । महासयए<sup>३</sup>  
। ८ । नन्दिणीपिया<sup>४</sup> । ९ । सालिहीपिया<sup>५</sup> । १० ।

“जइ णं, भन्ते, समणेणं जाव\* सम्पत्तेणं सत्त-  
मस्स अङ्गस्स उवासगदसाणं दस अञ्जयणा पसत्ता,  
पढमस्स णं, भन्ते, समणेणं<sup>०</sup> जाव\* सम्पत्तेणं के अट्ठे  
पसत्ते ?” ॥ २ ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समएणं वा-  
णियगामे नामं नयरे<sup>६</sup> हेत्था<sup>७</sup> ॥ तस्स<sup>८</sup>  
वाणियगामस्स नयरस्स बहिया उत्तरपुरत्थिमे<sup>९</sup> दि-  
सीभाए दूइपलासए<sup>१०</sup> नामं<sup>११</sup> चेइए ॥ तत्थ णं वा-

\* See footnote § on the preceding page.

† See footnote \* on the preceding page.

१ So A C; B om.; D E समणस्स भगवन्सो महावीरस्स ।  
२ So A B C D E । ३ B चुलुणी० । ४ B महसय । ५ B  
सालिहीपिया, C जलितांकपिया, D E सालेइणीपिया । ६ D E  
नंदणीपिया । ७ D E om. ८ B नगरे । ९ B ऊत्था । १० B  
तत्थ । ११ C D E ०पुरच्छिमे । १२ D दूइपलासे, E दूयपलासए ।  
१३ B C D E om. ।

खियगामे नयरे<sup>१</sup> जियसत्तू राया होत्या<sup>२</sup> । वस्सओ<sup>३</sup> ॥  
तत्थ खं वाखियगामे<sup>४</sup> आणन्दे नामं गाहावई परि-  
वसइ, अइ<sup>५</sup> जाव<sup>६</sup> अपरिमूए ॥ ३ ॥

तस्स खं आणन्दस्स गाहावइस्स<sup>७</sup> चत्तारि हिरस्स-  
कोडीओ निहाणपउत्ताओ<sup>८</sup>, चत्तारि हिरस्सकोडीओ  
वड्डिपउत्ताओ<sup>९</sup>, चत्तारि हिरस्सकोडीओ पवित्थर-  
पउत्ताओ<sup>१०</sup>, चत्तारि वया<sup>११</sup> दसगोसाहस्सिएणं<sup>१२</sup> वरणं  
होत्या<sup>१३</sup> ॥ ४ ॥

से खं<sup>१४</sup> आणन्दे गाहावई<sup>१५</sup> बह्णं राईसर<sup>१६</sup> जाव<sup>१७</sup>  
सत्थवाहाणं बह्णसु<sup>१८</sup> कज्जेसु य कारणेसु य मन्तेसु<sup>१९</sup>  
य कुटुम्बेसु<sup>२०</sup> य गुच्छेसु य रहस्सेसु य निच्छेसु<sup>२१</sup>

\* See the description in Ov. § 11.

† See the rest in Ov. §§ 11 and 102.

‡ See the rest below in § 12, also in Nāy. § 35, Ov. § 15, Kap. § 61.

१ A नगरे, B C D E om. २ B C D E om. ३ A om.  
४ B इइ । ५ A गाहावयस्स । ६ A B E ०पत्ताओ । ७ B वड्डि०,  
C वड्डि०; cf. Marāṭhī बाढ़ or बाढ़ी and Hindi बाढ़ or बाढ़ी,  
while बूढ़ी means 'an old woman'; A B C E ०पत्ताओ ।  
८ A D ०पत्ताओ । ९ B D E व्वया । १० A D E ०साहस्सीणं ।  
११ A ऊत्या । १२ D E om. १३ A गाहावइ । १४ B C D  
E om. रा । १५ A बह्णसुं । १६ C om. १७ A कुटुंबेसु, B C  
कुटुंबेसु, D E कुटुंबेसु । १८ A निच्छेसु, B नित्थिएसु ।

य ववहारेसु<sup>१</sup> य आपुच्छिणिज्जे<sup>२</sup> पडिपुच्छिणिज्जे, स-  
यस्स<sup>३</sup> वि य खं<sup>४</sup> कुटुम्बस्स<sup>५</sup> मेढी पमाणं<sup>६</sup> आहारे  
आलम्बणं<sup>७</sup> चक्खु<sup>८</sup>, मेढीभूए जाव<sup>९</sup>, सव्वकज्जवट्ठा-  
वर<sup>१०</sup> यावि<sup>११</sup> हेत्था ॥ ५ ॥

तस्स खं आणन्दस्स गाहावइस्स<sup>१२</sup> सिवनन्दा<sup>१३</sup> नामं  
भारिया हेत्था, अहीए जाव<sup>१४</sup> सुरुवा। आणन्दस्स  
गाहावइस्स इट्ठा, आणन्देखं गाहावइणा सद्धिं अणु-  
रत्ता अविरत्ता इट्ठा<sup>१५</sup>, सहे<sup>१६</sup> जाव<sup>१७</sup> पञ्चविहे माणु-  
स्सए कामभेए पञ्चणुभवमाणी<sup>१८</sup> विहरइ ॥ ६ ॥

तस्स खं वाणियगामस्स बहिया उत्तरपुरत्थिमे<sup>१९</sup>  
दिसीभाए एत्थ<sup>२०</sup> खं कोल्लाए<sup>२१</sup> नामं सन्निवेसे<sup>२२</sup>

\* See the rest in Nāy. § 18.

† See the rest in Ov. § 12.

‡ See the rest in Ov. § 12, and Nāy. § 126.

१ C विव०। २ B D आपुच्छिणिज्जे। ३ D E सायस्स। ४ C  
वियाखं, D sec. m. वयखं। ५ A कुटुम्बस्स, D E कुटुम्बस्स, C कुटुम्बस्स।  
६ D मेढीभूते, E मेढीभूए for मेढी प्रमाणं। ७ B D E आलम्बणे।  
८ A C D E चक्खु। ९ A B C D E om. १० A वट्ठावर।  
११ E यावि। १२ E om. १३ D E सिवाबंदा। १४ A इहे  
सहे। १५ A B C D E पञ्चणुम्भ०। १६ C D E च्छि०। १७  
A तत्थ। १८ E कोल्लाए। १९ B C सन्निवेसे।

हेत्या, रिद्धित्यमिय<sup>१</sup> जाव<sup>२</sup> पासादिए<sup>३</sup> ४<sup>४</sup> ॥ ७ ॥

तत्य खं कोस्त्राए सन्निवेसे<sup>५</sup> आणन्दस्स गाहावडस्स  
बहुए<sup>६</sup> मित्तनाइनियगसयणसम्बन्धिपरिजणे<sup>७</sup> परि-  
वसइ, अट्टे जाव<sup>८</sup> अपरिभूए ॥ ८ ॥

तेणं काळेणं तेणं समएणं समणे भगवं<sup>९</sup> महा-  
वीरे<sup>१०</sup> जाव<sup>११</sup> समोसरिए । परिसा निग्गया । कूणिए<sup>१२</sup>  
राया अहा तहा<sup>१३</sup> जियसत्तू<sup>१४</sup> निग्गच्छइ, रत्ता जाव<sup>१५</sup>  
पज्जुवासइ<sup>१६</sup> ॥ ९ ॥

तए खं से आणन्दे गाहावई<sup>१७</sup> इमीसे कहाए  
खड्डे समाणे, “एवं खलु समणे<sup>१८</sup> जाव<sup>१९</sup> विहरइ, तं

\* See the rest in Ov. § 1.

† See footnote † on p. १.

‡ See the rest in Ov. § 38, also in Nāy. § 129, and Nir. § 3. For another, fuller complement, see Bhag. pp. 306, 307.

§ See the rest in Nāy. § 131, and Ov. §§ 33, 38; also in Bhag. p. 259, Nir. § 4.

|| See above, footnote § on p. १.

१ C रिद्धित्यमिय, D E रिद्धित्यमिए । २ C D E om.  
३ C पासादिया, D E पासादीए । ४ B D E om. ५ B C  
संनिवेसे । ६ C बहुवे, D बहुवे । ७ A •नाय•, B D C E  
•बाह•; B C D E •नियग•; A •संबंध•; A C •परियणे ।  
८ A om. ९ A कुणिए, E कोणिए । १० E om. ११ E adds  
राया । १२ A पज्जुवासइ । १३ A D E गाहावइ । १४ D E  
add भगवं ।

महाफलं', गच्छामि खं जाव\* पञ्जुवासामि२” एवं  
 सम्येहेइ, २त्ता गहाए१ सुद्धप्पावेसाइं२ जाव१† अप्पम-  
 हग्घाभरणालङ्घियसरीरे१ सयाओ० गिहाओ पडि-  
 णिक्खमइं, २त्ता सकोरेण्टमल्लदामेणं१ छत्तेणं धरि-  
 ज्जमाणेणं१ मणुस्सवग्गुरापरिखित्ते१ पायविहारचरे-  
 णं१२ वाणियगामं१३ नयरं१४ मच्चं मच्चेणं निग्गच्छइ,  
 २त्ता जेणामेव१५ दूइपलासे१६ चेइए, जेणेव समणे  
 भगवं महावीरे, तेणेव उवागच्छइ, २त्त तिक्खुत्तो  
 आयाहिणं१० पयाहिणं करेइ, २त्ता वन्दइ नमंसइ  
 जाव\* पञ्जुवासइ१८ ॥ १० ॥

तए खं समणे भगवं महावीरे आणन्दस्स गाहा-

\* See footnote § on the preceding page.

† See the rest in Kap. §§ 66, 104, Ov. § 17.

१ A B add जाव । २ A पञ्जुवासामि । ३ E गहाये ।  
 ४ A सुद्धपवे०, C ०प्पवेसा । ५ A B C D E om. ६ B om.  
 भरणालङ्घियसरीरे, D E om. लङ्घियसरीरे । ७ B सहातो, D  
 सातो, E साओ । ८ C पडिणिगमइ, E पडिनि० । ९ C कोरिं-  
 टिक०, A D E कोरंट० । १० C धारि० । ११ C D E माण० ।  
 १२ A ०विहारे चा० । B पाद०, D पाइ० । १३ E ०णामं । १४  
 B नगरं । १५ C जेणेव । १६ A E दूय० । १७ B D E om.  
 आयाहिणं पयाहिणं करेइ २त्ता । १८ A पञ्जुवासइ ।

वदस्स<sup>१</sup> तीसे य महइमहालियाए<sup>२</sup> परिसाए<sup>३</sup> जाव<sup>४</sup> ।  
धम्मकहा<sup>५</sup> । परिसा पडिगया राया य<sup>६</sup> गए<sup>७</sup> ॥

११ ॥

तए णं से आणन्दे गाहावई<sup>८</sup> समणस्स भगवओ  
महावीरस्स अन्तिए धम्मं सोच्चा<sup>९</sup> निसम्म इइतुइ<sup>१०</sup>  
जाव<sup>११</sup> एवं वयासी<sup>१२</sup> । “सइहामि णं, भन्ते, निग्गण्यं<sup>१३</sup>  
पावयणं, पत्तियामि णं, भन्ते, निग्गण्यं पावयणं, रे-  
एमि णं, भन्ते, निग्गण्यं पावयणं<sup>१४</sup>, एवमेयं भन्ते,  
तइमेयं भन्ते, अवितइमेयं भन्ते, इच्छियमेयं<sup>१५</sup> भन्ते,  
पडिच्छियमेयं भन्ते, इच्छियपडिच्छियमेयं<sup>१६</sup> भन्ते, से  
जहेयं<sup>१७</sup> तुम्हे वयह<sup>१८</sup>, त्ति कट्टु जहा णं देवाणुप्पियाणं

\* See the rest in Ov. § 56, and Nāy. § 132.

† See the rest in Nir. § 4, and Bhag. p. 271. § 50.

‡ See the rest in Nāy. § 23, Ov. § 17, Kap. § 5, Bhag. p. 260.

१ A गाहावदस्स । २ A has only महाय, B om. whole, C om. महइ, D E om. महालियाए । ३ A B D E om. ४ C D E om. ५ D E कहाए । ६ A B om., E pref. वि । ७ A गया (plur.), D E गओ । ८ D E वइ । ९ A सुच्चा । १० A D E om. तुइ । ११ C वदासी । १२ C निगंये पावयणे । १३ B C have इ instead of पत्तियामि, etc.; D E om. entirely. १४ C om. इच्छियमेयं भन्ते, पडिच्छियमेयं भन्ते । १५ D E om., B C D E add जाव । १६ D जहेइं । १७ B C D वदइ ।

अन्तिर वहवे राईसरतलवरमाडम्बियकोडुम्बियसेट्टि-  
सत्यवाहप्यभिइया' मुण्डा' भवित्ता आगाराओ अ-  
णगारियं पव्वइया', नेो खलु अहं तहा संचारमि  
मुण्डे जाव\* पव्वइत्तए । अहसं' देवाणुप्पियासं अ-  
न्तिर पञ्चाणुव्वइयं' सत्तसिक्खावइयं' दुवालसविहं  
गिहिधम्मं' पडिबज्जिस्सामि । अहासुहं', देवाणुप्पि-  
या', मा पडिबन्धं करेह' ॥ १२ ॥

तए णं से आणन्दे गाहावई' समणस्स भगवओ  
महावीरस्स अन्तिर तप्पढमयाए थूलगं' पाणाइवा-  
यं' पच्चक्खाइ' । “जावज्जीवाए दुविहं तिविहेणं न  
करेमि न कारवेमि मणसा वयसा कायसा” ॥ १३ ॥

तयाणन्तरं' च णं थूलगं' मूसावायं पच्चक्खाइ ।  
“जावज्जीवाए दुविहं तिविहेणं न करेमि न कार-  
वेमि मणसा वयसा कायसा” ॥ १४ ॥

\* Supply the rest from the immediately preceding sentence.

१ A राइसर०; B E •कोडंनिय०, D •कोटुंनिय०; B •सिट्ठि०,  
C •सिट्ठिसेणवईसत्य०, D •सेट्टिय०; B •भिइयो । २ A B C मुंडे,  
D E om. सु० भ० । ३ D adds जाव पव्वत्तिता, E जाव पव्वइत्ता ।  
४ B अहं नं, A C अहमं । ५ D पंचाणुव्वयं । ६ C E •सिक्खवयं ।  
७ A गिह० । ८ E जहा० । ९ E om. १० A करेहि । ११ A  
D E •इ । १२ So A E acc, B थूलं, C D थूलयं । १३ C पा-  
णाववायं । १४ D E •क्खामि । १५ B D तदा० । १६ So A E;  
B C D थूलयं ।



तयाखन्तरं च खं यूक्षगं अदितादाखं पञ्च-  
कवाइ । “जावजीवारं दुविहं तिबिहेणं न करेमि  
न कारवेमि मखसा वयसा कायसा” ॥ १५ ॥

तयाखन्तरं च खं सदारसन्तोसीए परिमाणं  
करेइ । “नक्त्य एकाए” सिवनन्दाए” भारियाए,  
अवसेसं सख्यं मेहुणविहिं” पञ्चकखामि” ३” ॥ १६ ॥

तयाखन्तरं” च खं इच्छाविहिपरिमाणं” करेमा-  
खे”, हिरखसुवखविहिपरिमाणं” करेइ । “नक्त्य च-  
उहिं” हिरखकोडीहिं” निहाणपउत्ताहिं”, चउहिं”

\* Supply मयसा वयसा कायसा here and in the following paragraphs.

१ C D E तदा० । २ B D यूक्षयं । ३ C ०भा० । ४ C D E  
०कखामि । ५ C D E om. ६ B ०ति । ७ B C D E तदा० ।  
८ B C ०संतोसिते, A D E ०संतोसिय, but see the same  
word in § 48, as gen. sing. ; the comm. (q. v.) gives  
the two Sanskrit equivalents सन्तोषिकः = सन्तोषः and  
सन्तोषिः = सन्तुष्टिः, apparently pointing to two various  
readings: सन्तोसियख and सन्तोसीए । ९ B ०मि । १० A  
B एकाए, C इकाए, D E यखत्येकाए । ११ C om., D E  
सिवाखन्दाए । १२ A ०विहं, C मैघुख० । १३ A ०इ, B ०ति ।  
१४ B तदा० । १५ A ०विहं, B C D E om. विहि ।  
१६ A C करेइ । १७ A ०विघं, D ०विधि० । १८ A चत्तादि ।  
१९ A om. हिरख । २० A निहाखे, A E ०चत्ताहिं । २१ A  
adds कोडीहिं after it.

वृद्धिपञ्चाङ्गिं, चउङ्गिं पवित्यरपञ्चाङ्गिं, अवसेसं  
सर्वं हिरण्यमुवयविङ्गिं पञ्चकखामिं ३ ॥ १७ ॥

तयाणन्तरं च णं चउप्ययविङ्गिपरिमाणं करेद्,   
“नन्नत्य चउङ्गिं वरुङ्गिं दसगोसाहस्तिरणं वरणं,  
अवसेसं सर्वं चउप्ययविङ्गिं पञ्चकखामिं ३ ॥ १८ ॥

तयाणन्तरं च णं खेत्तवत्युविङ्गिपरिमाणं करेद् ।   
“नन्नत्य पञ्चङ्गिं हलसङ्गिं नियत्तणसङ्गणं हलेणं,  
अवसेसं सर्वं खेत्तवत्युविङ्गिं पञ्चकखामिं ३ ॥ १९ ॥

तयाणन्तरं च णं सगडविङ्गिपरिमाणं करेद् ।   
“नन्नत्य पञ्चङ्गिं सगडसङ्गिं दिसायत्तिङ्गिं, पञ्चङ्गिं  
सगडसङ्गिं संवाहणिङ्गिं, अवसेसं सर्वं सगड-  
विङ्गिं पञ्चकखामिं ३ ॥ २० ॥

तयाणन्तरं च णं वाहणविङ्गिपरिमाणं करेद् ।   
“नन्नत्य चउङ्गिं वाहणेङ्गिं दिसायत्तिङ्गिं, चउङ्गिं

१ E वृद्धि०; C D E om. पञ्चाङ्गिं । २ D E insert मात्र  
after पवित्यर, A E ०पञ्चाङ्गिं । ३ A C D ०विङ्गिं । ४ A ०ह,  
B ०ति । ५ B तदा० । ६ D ०प्यद० । ७ A ०हस्तीयं । ८ A  
om. ९ A ०विङ्गिं । १० A B C ०ह । ११ B C तदा० । १२ A  
B खित्त०; A ०विङ्गिं, C D E om. विङ्गिं । १३ A ०सरणं । १४  
A D E ०वत्युं, om. विङ्गिं । १५ A ०विङ्गिं । १६ A दिसाहस्ति०,  
E a e ०जति० । १७ D E सगडी० । १८ D E a c e संवाह-  
णिङ्गिं । १९ A om. २० A B ०विङ्गिं । २१ A B read  
चउङ्गिं दिसायत्तिङ्गिं वाहणेङ्गिं, चउङ्गिं संवाहणिङ्गिं, C चउङ्गिं  
वाह० दिसा०, omitting the rest.

वाहवेहिं संवाहखिणहिं, अवसेसं सख्यं वाहख-  
विहिं पञ्चक्खामिं ३ ॥ २१ ॥

तयाणन्तरं च खं उवमोगपरिमोगविहिं पञ्चक्खा-  
रमाखे, उल्लखियाविहिपरिमाणं करेइ । “नन्नत्थ  
रगाए गन्धकासाईए”, अवसेसं सख्यं उल्लखियाविहिं  
पञ्चक्खामिं ३ ॥ २२ ॥

तयाणन्तरं च खं दन्तवणविहिपरिमाणं करेइ ।  
“नन्नत्थ एगेखं अल्ललट्ठीमहुएणं”, अवसेसं दन्तवण-  
विहिं पञ्चक्खामिं ३ ॥ २३ ॥

तयाणन्तरं च खं फलविहिपरिमाणं करेइ ।  
“नन्नत्थ एगेखं खीरामलएणं”, अवसेसं फलवि-  
हिं पञ्चक्खामिं ३ ॥ २४ ॥

१ A संवह० । २ A om. ३ A वहखविहिं; B ०विहिं । ४ A  
०कसाइ, B ०कसाति । ५ A B give it in full मयसा वयसा  
वायसा । ६ A ०विहिं, D विधिं । ७ A B पञ्चक्खयमाया, D पञ्च-  
क्खामि तया० खं माखे उल्ल०, E पञ्चक्खामि तयाखंतरं च खं माखे, उल्ल० ।  
८ A B उल्लखिया, also a c e; A ०विह०, B C D ०विधि० ।  
९ E एगेखं । १० A ०कसाइए । ११ A B C D ०कसाइ । १२ B  
वदा० । १३ A B दंतख० । A ०विहिं पञ्चक्खाइ, B C D E ०विहिं  
पञ्चक्खाइ । १४ A ०कड्ड० । १५ C adds सख्यं । १६ A दंतवखिविहिं,  
D दंतख० । १७ A B C ०कसाइ । १८ A B ०विह० । १९ C  
adds खं । २० B D खीर०, a c e have खीर०, all Gaudians  
have खीर; A ०मल्लेखं । २१ E adds सख्यं । २२ A C ०विहिं ।

तयाणन्तरं च खं अभ्यङ्गणविहिपरिमाणं करेइ ।  
 “नम्रत्थ सयपागसहस्सपागेहिं तेत्थेहिं”, अवसेसं  
 अभ्यङ्गणविहिं पच्चक्खामि” ३” ॥ २५ ॥

तयाणन्तरं च खं उव्वट्टणविहिपरिमाणं करेइ ।  
 “नम्रत्थ एगेणं सुरहिणा” गन्धट्टणं, अवसेसं उव्व-  
 ट्टणविहिं पच्चक्खामि” ३” ॥ २६ ॥

तयाणन्तरं च खं मज्जणविहिपरिमाणं करेइ ।  
 “नम्रत्थ अट्ठहिं उट्ठिहिं” उदगस्स घट्टहिं, अवसेसं  
 मज्जणविहिं पच्चक्खामि” ३” ॥ २७ ॥

तयाणन्तरं च खं वत्थविहिपरिमाणं करेइ ।  
 “नम्रत्थ एगेणं” खोमजुयलेणं, अवसेसं वत्थविहिं  
 पच्चक्खामि” ३” ॥ २८ ॥

तयाणन्तरं च खं विखेवणविहिपरिमाणं करेइ ।

१ A C E अग्नि० ; A ०विहं । २ B om., A C तिक्खेहिं ।  
 ३ A B C ०क्खाइ । ४ A D E उवट्ठणं, C उव्वट्टणं ; A  
 ०विहं । ५ C D E सुरभिणा । ६ So A B a; but C c e  
 गंधवट्टणं, E गंधवट्टिणं, D गंधट्टणं ; all Gaudians have  
 अठा or अट्टा or अटो flour, meal, especially of wheat.  
 ७ A ०विहं । ८ A उट्टेहिं । ९ A B C घट्टेहिं, but D E a c  
 e घट्टहिं, all Gaudians have घट्टा or घट्टो, not घट्ट । १० A  
 D ०विहं । ११ A B ०क्खाति, C ०क्खाइ । १२ B तदा० । १३  
 A B एकेणं, C गन्धट्टेकेणं । १४ D E खोमजुयलेणं । १५ A  
 ०विहं । १६ A ०विहं परि०, B E ०विहिं परि० ।

“नक्षत्र्य अगस्त्यकुसुमचन्दसमादिहं”, अवसेसं विच्छे-  
वविहं पञ्चकत्वामि<sup>१</sup> ३” ॥ २८ ॥

तथाखन्तरं<sup>२</sup> च खं पुष्पविहपरिमाणं<sup>३</sup> करेद् ।  
“नक्षत्र्य एगेखं सुवपउमेखं माखइकुसुमदानेखं<sup>४</sup> वा,  
अवसेसं पुष्पविहं<sup>५</sup> पञ्चकत्वामि<sup>६</sup> ३” ॥ ३० ॥

तथाखन्तरं<sup>७</sup> च खं आभरखविहपरिमाणं<sup>८</sup> करेद् ।  
“नक्षत्र्य मट्टकखेज्जहं<sup>९</sup> नाममुहार<sup>१०</sup> य, अवसेसं  
आभरखविहं<sup>११</sup> पञ्चकत्वामि<sup>१२</sup> ३” ॥ ३१ ॥

तथाखन्तरं<sup>१३</sup> च खं धूवखविहपरिमाणं<sup>१४</sup> करेद् ।  
“नक्षत्र्य अगस्त्युरुक्कधूवमादिहं<sup>१५</sup>”, अवसेसं धूवख-  
विहं<sup>१६</sup> पञ्चकत्वामि<sup>१७</sup> ३” ॥ ३२ ॥

तथाखन्तरं<sup>१८</sup> च खं भोयखविहपरिमाणं<sup>१९</sup> करे-  
माणे<sup>२०</sup>, पेज्जविहपरिमाणं<sup>२१</sup> करेद् । “नक्षत्र्य एगाह<sup>२२</sup>

१ A अगस्त्यकुसुम, a c e अगुह. A C E •माहहं;  
आदि is always used as a tatsama in the Gaudians ।  
२ A B •कलाति, C •कलाह । ३ B D तदा. ४ A •विहं परि.,  
B •विहं परि. । ५ A माणहं, C माणहं, D E मालति. ।  
D E •दामखेख । ६ A B C •विहं, D •विधिं । ७ B तदा. ।  
८ A C •विहं, D •विधि. । ९ D E मट्टक, a c e मट्टकमे. ।  
१० So A B C a c e, D E •मुहोहं. ११ A •विहं, D •विधिं ।  
१२ A B C •कलाह । १३ A •विहं, D •विधि. । १४ C E मा-  
हहं. १५ A •विहं. १६ A B •विहं; D E •माखे. १७ A  
करेह माखे, C करेह. १८ So also a c e; but A B D •पिञ्ज.,  
C om.; A •विहं परि. । १९ C एगेहं ।

कट्टपेज्जाए<sup>१</sup>, अवसेसं पेज्जविहिं<sup>२</sup> पच्चक्खामि<sup>३</sup> ३”  
॥ ३३ ॥

तयाणन्तरं<sup>४</sup> च खं भक्खविहिपरिमाणं<sup>५</sup> करेइ ।  
“नन्नत्थ एगेहिं घयपुत्तेहिं<sup>६</sup> खण्डखज्जएहिं वा<sup>७</sup>, अव-  
सेसं भक्खविहिं<sup>८</sup> पच्चक्खामि<sup>९</sup> ३” ॥ ३४ ॥

तयाणन्तरं<sup>१०</sup> च खं ओदणविहिपरिमाणं<sup>११</sup> करेइ ।  
“नन्नत्थ कलमसालिओदणेणं<sup>१२</sup>, अवसेसं ओदणवि-  
हिं<sup>१३</sup> पच्चक्खामि<sup>१४</sup> ३” ॥ ३५ ॥

तयाणन्तरं<sup>१५</sup> च खं सूवविहिपरिमाणं<sup>१६</sup> करेइ ।  
“नन्नत्थ कलायसूवेणं<sup>१७</sup> वा मुग्गमाससूवेणं<sup>१८</sup> वा,  
अवसेसं सूवविहिं<sup>१९</sup> पच्चक्खामि<sup>२०</sup> ३” ॥ ३६ ॥

तयाणन्तरं<sup>२१</sup> च खं घयविहिपरिमाणं करेइ । “न-  
न्नत्थ सारइएणं<sup>२२</sup> गोघयमण्डेणं, अवसेसं घयविहिं  
पच्चक्खामि<sup>२३</sup> ३” ॥ ३७ ॥

१ A B •पिज्जाते । २ A पिज्जिविहिं, B पिज्जिविहं । ३ A B D •क्खाइ । ४ B D तदा० । ५ So A B C a c e, but D E भक्खण० । ६ D E •पुत्तेहिं । ७ A वा । ८ E भक्खणविहिं । ९ A B C •क्खाइ । १० C E and a c e खोयण० । ११ c e कणिमण्णाण० । १२ A उदणविहिं, D •विधिं । १३ A B C खय०; D •विधि० । १४ A कलय० । १५ A C •सूवेणं । १६ A B C D •क्खाइ । १७ C सारदिएण, D E सारएणं । १८ A B •क्खाति ।

तयाखन्तरं<sup>१</sup> च खं सागविहिपरिमाणं<sup>२</sup> करेद् । “न-  
न्यत् वत्युसाणं<sup>३</sup> वा सुत्ययसाणं<sup>४</sup> वा मण्डुक्कियसा-  
णं वा, अवसेसं सागविहिं<sup>५</sup> पञ्चक्खामि<sup>६</sup> ३” ॥ ३८ ॥

तयाखन्तरं<sup>७</sup> च खं माहुरयविहिपरिमाणं<sup>८</sup> करेद् ।  
“नन्यत् एगेणं पालङ्गामाहुरणं<sup>९</sup>, अवसेसं माहुरय-  
विहिं<sup>१०</sup> पञ्चक्खामि<sup>११</sup> ३” ॥ ३९ ॥

तयाखन्तरं<sup>१२</sup> च खं जेमणविहिपरिमाणं<sup>१३</sup> करेद् ।  
“नन्यत् सेहंवदालियंवेहिं<sup>१४</sup>, अवसेसं जेमणविहिं<sup>१५</sup>  
पञ्चक्खामि<sup>१६</sup> ३” ॥ ४० ॥

तयाखन्तरं<sup>१७</sup> च खं पाणियविहिपरिमाणं<sup>१८</sup> करेद् ।  
“नन्यत् एगेणं अन्तन्निक्खोदणं<sup>१९</sup>, अवसेसं पाणिय-  
विहिं<sup>२०</sup> पञ्चक्खामि<sup>२१</sup> ३” ॥ ४१ ॥

१ B D तदा० । २ D ०विधि० । ३ So D E ; A has वचु०,  
B मचु०, C चुचु०, a चुचु०, c भूचु०, e चुचु०, paraph. वत्युवे, Hindi  
वत्युवा or वाधू ; c e add तुम्बसाय ति (see comm.). ४ C सुव-  
त्ययं, D E सोतत्ययं, paraph. अगधीयो । ५ A ०विहिं । ६ A  
B D ०क्खामि । ७ A B D तदा० । ८ A B C माधु० ; B ०विहिं ।  
९ A पाणका, B C पाणका० ; see footnote to the translation ;  
A B ०मधुरतेयं । १० B ०विहिं, D ०विधिं । ११ A जमण० ;  
A B ०विहिं परि० । १२ So also comm., D E ०वेहिं । १३  
A B जिमण० ; D ०विधिं । १४ B ०विधिं । १५ C खंविधि० ।  
१६ D ०विधिं ।

तथाखन्तरं<sup>१</sup> च खं मुहवासविहिपरिमाणं करेद् ।  
 “नम्रतय पञ्चसोगन्धिरखं<sup>२</sup> तन्वोलेखं, अवसेसं मुह-  
 वासविहिं<sup>३</sup> पञ्चक्वामि<sup>४</sup> ३” ॥ ४२ ॥

तथाखन्तरं<sup>१</sup> च खं चउव्विहिं<sup>५</sup> अणद्धा दण्डं<sup>६</sup> पञ्च-  
 क्वाद् । तं जहा । अवज्झाणायरियं<sup>७</sup>, पमायाव-  
 रियं<sup>८</sup>, हिंसप्पयाणं<sup>९</sup>, पावक्कम्मोवरसे<sup>१०</sup> ॥ ४३ ॥

इह खलु<sup>११</sup> “आखन्दा” इ<sup>१२</sup> समखे भगवं महावीरे  
 आखन्दं<sup>१३</sup> समखोवासगं एवं वयासी । “एवं खलु, आ-  
 खन्दा, समखोवासणं अभिगयजीवाजीवेखं<sup>१४</sup> जाव<sup>१५</sup>  
 अणद्धक्कमखिज्जेखं<sup>१६</sup> सम्मत्तस्स<sup>१७</sup> पञ्च अदयारा पेयाला  
 जाणियव्वा, न समायरियव्वा । तं जहा<sup>१८</sup> । सक्का,

१ A B D तदा० । २ C •सोगंध्रं । ३ B मुहवासविधिं ।  
 ४ A B D •क्वामि । ५ A चउविहिं, E चउविहं, C वयविहं ।  
 ६ So A B C a c e, D E अणद्धा० । ७ C अवज्झाया० । ८ D  
 पमादा० । ९ D •प्पयाणं । १० A B •वदेसं, C •वरसे । ११ A  
 B C om. इह खलु । १२ A हि, B C D ई, a c e इ । १३ B  
 C आखंदसम० । १४ A •जीवे, om. खं । १५ D E om. जाव,  
 giving the whole formula उवज्झयुसपावेखं आसवसंवदनि-  
 ष्खरकिरियाअहिगरखबंधमुक्कलुसलेखं असहिज्ज[sic]देवासुरनामसुवस-  
 मक्कलरक्कसखिंवरकिंपुरिसगरखण्णगंधम्महेरगाइएहिं देवगखेहिं निज्ज-  
 णाखो पाववव्वाखो, see Ov. §124. १६ A B अणद्धक्कमखिज्जेखं,  
 C अणद्धक्कमखिज्जेखं, D ५ अणद्धक्कमखिज्जेखं । १७ A सम्मत्तस्य ।  
 १८ A B om.



कृत्वा, विद्वगिच्छा', परयासखडपसंसा', परयासखड-  
संघवे' ॥ ४४ ॥

तवाखन्तरं' च खं यूलगस्त' पाखादवायवेरमखस्त'  
समखोवासखणं पञ्च अद्वयारा' पेयाला' जाखियव्वा,  
न समायरियव्वा । तं जहा' । वन्धे', वहे, हविष्ये',  
अद्वभारे, भक्तपाखवोष्ये' । १ ॥ ४५ ॥

तवाखन्तरं' च खं' यूलगस्त' मुसावायवेरमख-  
स्त' पञ्च अद्वयारा' जाखियव्वा, न समायरियव्वा ।  
तं जहा' । सहसाभकखाबे'', रहसाभकखाबे'', स-  
दारमन्तभे', मोसोवरसे'', कूडखेहकरबे'' । २ ॥  
४६ ॥

१ B विगंका, C वितिगंका । २ A 'पासंडी' । ३ A B C D E  
तदा० । ४ A यूजवख, B यूजख, C D E यूजयख । ५ B पाखा-  
दि० । ६ A इतियारा, B C तियारा om. ख, D अतिचारा । ७ A  
पियाखा । ८ B om. ९ So also a c e, but A वधे वहे, D वधे वधे  
हविष्ये, E वहवंधवविष्ये; see however the commentary  
on the passage. १० A B D तदा० । ११ After खं D and  
E insert यूलगमुसावायवेरमखस्त पंचविहे पस्तते । तं जहा । कक्षा-  
निधं, मोवाणिधं, मोमाणिधं, नाखावहादे, कूडसखे (C कूडसरे कखे)  
रंधिकरबे । the comm. gives this passage as a 'variant'.  
१२ A B C D E यूलग, om. ख । १३ D E om. 'वेरमख०' ।  
१४ A D c सहसा०, a e सहसा अम्भकखाबे । १५ A रहसा०, D  
रहसा०; a c रहसा अम्भकखाबे । १६ D E add य ।

तथाखन्तरं<sup>१</sup> च खं वूलगस्सं<sup>२</sup> अदिखादाखवेर-  
मयस्सं<sup>३</sup> पच्च अइयारा<sup>४</sup> जाखियव्वा, न समायरियव्वा । तं जइ<sup>५</sup> । तेखाइडे, तक्करप्पओगे<sup>६</sup>, विरुह-  
रज्जाइक्कमे<sup>७</sup>, कूडतुल्लकूडमाखे<sup>८</sup>, तप्पडिरुवगववहारे<sup>९</sup>  
। ३ ॥ ४७ ॥

तथाखन्तरं<sup>१</sup> च खं सदारसन्तोसीए<sup>२</sup> पच्च अइ-  
यारा<sup>४</sup> जाखियव्वा, न समायरियव्वा । तं जइ<sup>५</sup> ।  
इत्तरियपरिमाइयाममणे<sup>३</sup>, अपरिमाइयाममणे, अ-  
क्कक्कीडा<sup>६</sup>, परविवाइकरणे<sup>७</sup>, कामसोगा तिब्बा-  
भिणासे<sup>८</sup> । ४ ॥ ४८ ॥

तथाखन्तरं<sup>१</sup> च खं इच्छापरिमाणस्स समणोवास-  
यखं पच्च अइयारा<sup>२</sup> जाखियव्वा, न समायरियव्वा ।

१ A B D तदा० । २ A B C D E वूलग, om. ख । ३ D  
अदिखा०; C D E om. ०वेरमख० । ४ A B इयारा, D अतिचारा ।  
५ B om. ६ A B C a c c ०पओगे । ७ B ०क्कमणे । ८ So E  
०; A B C D a c ०तुल्ल० । ९ A ०रुवववहारे, B ०विवाहारे ।  
१० D E ०संतोसिय, a c c संतोसिय ति, perhaps pointing to  
a reading ०सन्तोसियख, see footnote to § 16. ११ B C D  
E om. १२ A इतिरिय० । १३ C a c c अनंग० । १४ A C  
D E a c ०वीवाह० । १५ So A B (abl. for loc.), C ०ओर  
ति०, D E ०ओरु ति०, a c c ०ओरति० । १६ A B C D तदा० ।  
१७ A B C इयारा, D अतिचारा ।

तं जहा<sup>१</sup> । खेत्तवत्युपमाणाइक्कमे<sup>२</sup>, हिरस्सुवस्सपमा-  
णाइक्कमे<sup>३</sup>, दुपयचउप्ययपमाणाइक्कमे<sup>४</sup>, धणधक्कपमा-  
णाइक्कमे<sup>५</sup>, कुवियपमाणाइक्कमे<sup>६</sup> । ५ ॥ ४६ ॥

तथाणन्तरं<sup>१</sup> च खं दिसिवयस्स<sup>२</sup> पच्च अइयारा<sup>३</sup>  
जाणियव्वा, न समायरियव्वा । तं जहा<sup>४</sup> । उडुदिसि-  
पमाणाइक्कमे<sup>५</sup>, अहोदिसिपमाणाइक्कमे<sup>६</sup>, तिरियदि-  
सिपमाणाइक्कमे<sup>७</sup>, खेत्तवुड्डी<sup>८</sup>, सइअन्तरइ<sup>९</sup> । ६ ॥  
५० ॥

तथाणन्तरं<sup>१</sup> च खं उवभोगपरिभोगे दुविहे पणत्ते ।  
तं जहा<sup>२</sup> । भोयणओ य<sup>३</sup> कम्मओ य । तत्थ<sup>४</sup> खं भोय-  
णओ समणोवासणं पच्च अइयारा<sup>५</sup> जाणियव्वा, न

१ B C D E om. २ The above is the order of the  
five offences in A and B; it agrees on the whole with  
§§ 17-19; but C a c e place No. 4 घण० before No. 3  
दुपय०, and D E place No. 4 घण० before No. 1 खेत्त० ।  
A B C खित्त०, e परि० । ३ D E परिमाण० । ४ E कम्मे, so  
also A in all five cases. ५ A कुवइपमाण०; E परिमाण० ।  
६ A B D तदा० । ७ C D E दिसिविदिसि पंच०, A वयपंच० ।  
८ D अतिचारा । ९ A उडुदिसि०, C D उडुदिसि०; E परि-  
माण०; B E इक्कमे, A throughout इक्कमे । १० E परि-  
माण० । ११ A B C D E खेत्तवुड्डी; before it D inserts चउ-  
दिसिपमाणाइक्कमे, E चउदिसिपरिमाणाइक्कमे, treating खेत्तवुड्डी-  
सइअन्तरइ as a compound word. १२ D E अंतरइ । १३  
A B C D E om. १४ C D E om. य । १५ A B C om.  
तत्थ खं । १६ A B C इयारा om. च, D अतिचारा ।

समायरियव्वा । तं जहा<sup>१</sup> । सचित्ताहारे<sup>२</sup>, सचित्त-  
पडिवद्वाहारे<sup>३</sup>, अप्पउलिओसहिभक्खणया<sup>४</sup>, दुप्पउ-  
लिओसहिभक्खणया<sup>५</sup>, तुप्पोसहिभक्खणया । कम्मओ  
णं समयोवासएणं पसरस कम्मादाणाइं जाणियव्वाइं,  
न समायरियव्वाइं । तं जहा<sup>६</sup> । इङ्गालकम्मे, वणकम्मे,  
साडीकम्मे<sup>७</sup>, भाडीकम्मे<sup>८</sup>, फोडीकम्मे, दन्तवाणिज्जे, ल-  
क्खावाणिज्जे<sup>९</sup>, रसवाणिज्जे, विसवाणिज्जे, केसवाणिज्जे,  
अन्तपीलणकम्मे, निस्सञ्जणकम्मे, दवग्गिदावणया<sup>१०</sup>, स-  
रदहत्तलावसोसणया<sup>११</sup>, असईजणपोसणया । ७ ॥ ५१ ॥

१ A B C D om. २ A E and c e सचित्त० । ३ C अप्प-  
ओलिओ ओसहि०, D E अप्पओलिओसहि०, c अप्पओसहि०, e  
अपक्कोसहि०; the last form appears to be a conjectural  
emendation from Skr. अपक्वौषधि०; the real Skr. equi-  
valent is probably अप्रज्वलितौषधि०, Pr. अप्पवलिओसहि०,  
whence अप्पउलिओसहि०; cf. Hemachandra's Grammar,  
IV, 90, where पउलइ (Skr. प्रज्वलति) is given as an  
equivalent of पयइ (Skr. पचति); cf. Marāṭhī पोळ्ळें to be  
burnt, Hindi बलना । ४ D E दुप्पोलि०, c दुप्पओलि०, e दुप्प-  
क्कोसहि० (= दुःपक्वौषधि० for दुःप्रज्वलितौषधि०) । ५ A B C D  
E om. ६ D E साडियकम्मे । ७ D E भाडियकम्मे । ८ A B  
C D E लक्खवा०; the above is the order in a c e; C D E  
place केस०, रस०, लक्ख०, विस०; A B place रस०, केस०, विस०,  
लक्ख० । ९ c दवग्गिदावणं । १० D ०तडाय०, and e ०तडाग०  
in सरदहत्तडागओषणया, which appears to be a mere in-  
correct quotation of the Skr. equivalent सरोद्रहत्तडाग-  
परिशोषणता as given by a and c (see comm.) ।

तयाखन्तरं<sup>१</sup> च खं<sup>२</sup> अणद्धा दण्डवेरमखस्स समखो-  
वासखं<sup>३</sup> पच्च अइयारा<sup>४</sup> जाखियव्वा, न समाय-  
रियव्वा । तं जहा<sup>५</sup> । कन्दप्पे, कुकुण<sup>६</sup>, मोहरिय, सञ्जु-  
ताहिगरखे<sup>७</sup>, उवभोगपरिभोगाहरित्ते<sup>८</sup> । ८ ॥ ५२ ॥

तयाखन्तरं<sup>९</sup> च खं<sup>१०</sup> सामाइयस्स समखोवासखं<sup>११</sup>  
पच्च अइयारा जाखियव्वा, न समायरियव्वा । तं  
जहा । मखदुप्पडिहाखे<sup>१२</sup>, वयदुप्पडिहाखे<sup>१३</sup>, कायदुप्प-  
डिहाखे<sup>१४</sup>, सामाइयस्स सइअकरखया<sup>१५</sup>, सामाइयस्स  
अखवट्टियस्स करखया । ९ ॥ ५३ ॥

तयाखन्तरं<sup>१६</sup> च खं<sup>१७</sup> देसावगासियस्स<sup>१८</sup> समखोवास-  
खं<sup>१९</sup> पच्च अइयारा जाखियव्वा, न समायरियव्वा ।

१ A B D तदा० । २ After खं D E insert अनत्यदंहे चउ-  
विहे पखत्ते । तं । अवक्काखायरिय, पमायायरिय, हिंसप्पयाखे, पाव-  
क्कम्मोवयसे । तस्स खं । All three commentaries omit the  
passage. ३ Com., D E वासगख । ४ A D अतिचारा ।  
५ A B C D E om.; E inserts यहाखवट्टखवखगविलेवखे, सइख-  
वरसगंघे, वत्थासबआभरखे, पडिक्कमखे, देवसियं (Skr. दैवसिकं) सव्वं ॥  
६ C E a कुकुणइय, D c e कुकुइय (Skr. कुकुच, कौकुच) । ७ So  
a c e; but A B C D E ०हिगरखे । ८ A B C D E a c e  
०गातिरित्ते । ९ A B C D तदा० । १० D E place this after  
पच्च अइयारा । ११ B C a c e ०प्पडिहाखे । १२ A B a वइ-  
दुप्प०; B C a c e ०प्पडिहाखे । १३ C a c e ०प्पडिहाखे । १४ A  
सविअ० । १५ C दिसा० ।

तं जहा<sup>१</sup> । आखवण्ययोगे<sup>२</sup>, पेसवण्ययोगे<sup>३</sup>, सहाखु-  
वार<sup>४</sup>, रुवाखुवार<sup>५</sup>, बहियापोगगलपक्खेवे<sup>६</sup> । १० ॥ ५४ ॥

तयाणन्तरं<sup>७</sup> च खं पोसहोववासस्स समखोवासखणं<sup>८</sup>  
पच्च अइयारा आखियव्वा, न समायरियव्वा । तं  
जहा<sup>९</sup> । अप्पडिलेहियदुप्पडिलेहियसिज्जासंभारे, अ-  
प्पमज्जिवदुप्पमज्जियसिज्जासंभारे, अप्पडिलेहियदुप्प-  
डिलेहियउच्चारपासवणभूमी, अप्पमज्जिवदुप्पमज्जि-  
वउच्चारपासवणभूमी, पोसहोववासस्स सम्मं आखखु-  
पालयया । ११ ॥ ५५ ॥

तयाणन्तरं<sup>१०</sup> च खं अहासंविभामस्स समखोवास-  
खणं<sup>११</sup> पच्च अइयारा<sup>१२</sup> आखियव्वा, न समायरियव्वा ।  
तं जहा<sup>१३</sup> । सच्चित्तनिक्खेवणया<sup>१४</sup>, सच्चित्तपेहणया<sup>१५</sup>,  
कालादकमे<sup>१६</sup>, परववदेसे<sup>१७</sup>, मच्छरिया<sup>१८</sup> । १२ ॥ ५६ ॥

तयाणन्तरं<sup>१९</sup> च खं अपच्छिममारणन्तियसंखेहणा-  
धूसणाराहणाए<sup>२०</sup> पच्च अइयारा<sup>२१</sup> आखियव्वा, न

१ A B C om. २ A B ० पञ्चोए, D E ० पञ्चोगे । ३ C D E  
a c e ० पञ्चोगे or ० प्यञ्चोगे । ४ D ० वातिह । ५ A ० परिखेवे ।  
६ A B तदा० । ७ A B C D om. ८ A B D तदा० । ९ C D  
E om. १० A B तियारा, D चत्तिचारा । ११ B D om. १२  
C E a c e सच्चित्त० । १३ A B ० कमे, C ० कमेकमे, D ० कम्मदाखे,  
E ० कम्मदाखे । १४ A परउववेसे, B परउवदेसे, E परवदेसे, a c e  
only Skr. परउववेसे । १५ D E मच्छरवा । १६ C ० भूसिख्ख० ।

समावरियद्धा । तं जहा<sup>१</sup> । इहसोगासंसप्ययोगे<sup>२</sup>,  
मरयोगासंसप्ययोगे, जीवियासंसप्ययोगे, मरणासंस-  
प्ययोगे, कामभोगासंसप्ययोगे । १३ ॥ ५७ ॥

तए खं से आसन्दे गाहावई<sup>३</sup> समखस्त भगवयो  
महावीरस्त<sup>४</sup> अस्तिए पञ्चाखुव्वइयं सत्तसिक्खावइयं  
दुपाससविइं सावयधम्मं<sup>५</sup> पडिवज्जइ, २त्ता समखं भ-  
गवं महावीरं वन्दइ नमंसइ, २त्ता एवं वयासी<sup>६</sup> । “नो  
क्खु मे<sup>७</sup>, भन्ते, कप्पइ अज्जप्पभिइं<sup>८</sup> अक्खउत्थिए<sup>९</sup> वा  
अक्खउत्थियदेवयासि वा अक्खउत्थियपरिआहियासि  
वा<sup>१०</sup> वन्दितए वा<sup>११</sup> नमंसितए वा<sup>१२</sup>, पुब्बिं अखा-  
खत्तेखं<sup>१३</sup> आलवित्तए वा संखवित्तए वा, तेसिं अ-  
सखं<sup>१४</sup> वा पाखं वा खाइमं वा साइमं वा दाउं वा  
अखुप्पदाउं<sup>१५</sup> वा, नक्कत्थ रायाभिओगेखं<sup>१६</sup> गणाभि-  
ओगेखं बलाभिओगेखं देवयाभिओगेखं गुरुनिग्गहेखं

१ A B D om. २ A B ०प्ययोगे । ३ D ०वति, E ०वइ ।  
४ D E om. ५ C D E सावग० । ६ A B वदासी । ७ A D  
E om. ८ A B C D E ०भिइ, a c c ०भिति । ९ So a c c  
(see Qv. § 99); A B ०उत्थिय, C D E ०उत्थिया । १० A B  
D interpolate चेइयाइं, C E अरिइंतचेइयाइं । ११ A या ।  
१२ C अखाजित्तेखं । १३ C असिखं; A B D E omit the rest,  
only adding the numeral ३ । १४ B ०ताउं, D E ०वाउं ।  
१५ A ०खोएखं ।

वित्तिकन्तारेणं<sup>१</sup> । कप्यद् मे समखे निगन्थे फासुयखं<sup>२</sup>  
 हसणिजेखं असखपाखखाइमसाइमेखं वत्थकम्बखपडि-  
 ग्गहपायपुच्छेखं<sup>३</sup> पीठफलगसिज्जासंघारखं<sup>४</sup> चो-  
 सहमेसजेखं य पडिलाभेमाखस्स विहरित्तए<sup>५</sup>” । त्ति  
 कट्ठु इमं एयारूवं अभिगाहं अभिगिह्णइ, २त्ता प-  
 सिणाइं पुच्छइ, २त्ता अट्ठाइं<sup>६</sup> आदियइ, २त्ता<sup>७</sup> समखं  
 भगवं महावीरं तिव्वुत्तो वन्दइ, २त्ता समखस्स  
 भगवओ महावीरस्स अन्तियाओ दूइपलासाओ चे-  
 इयाओ पडिखिव्वमइ<sup>८</sup>, २त्ता जेखेव वाणियगामे  
 नयरे<sup>९</sup>, जेखेव सह गिहे<sup>१०</sup>, तेखेव उवागच्छइ, २त्ता  
 सिवमन्दं भारियं एवं वयासी । “एवं खलु, देवाणुप्पि-  
 या<sup>११</sup>, मरे<sup>१२</sup> समखस्स भगवओ महावीरस्स अन्ति<sup>१३</sup>  
 धम्मे निसन्ते, से वि य<sup>१४</sup> धम्मे मे इच्छिए पडिच्छिए  
 अभिरुइए, तं गच्छ<sup>१५</sup> खं तुमं, देवाणुप्पिया, समखं

१ A वित्ती०, B ०कन्तारेणं । २ A C फासुयसविज्जेणं । ३ C  
 D E place कंबख after पडिगह ; A B ०पाद० । ४ C D E  
 ०खेज्जा० ; B ०संघारेणं । ५ A D E विहरित्तए । ६ A अट्ठाइमा-  
 दियति, C ०इमादियइ । ७ D E om. ८ B C पडिनि०, A B  
 C D E ०खम० । ९ A B D नगरे । १० B C गेहे । ११ B  
 D E ०प्पिए । १२ B D E om. १३ D E अन्तियं धम्मं विसंतं ।  
 १४ D E ए मे धम्मे । १५ B C गच्छइ ।



तथाखन्तरं<sup>१</sup> च खं<sup>२</sup> अखडा दण्डवेरमखस्स समखो-  
वासखं<sup>३</sup> पञ्च अइयारा<sup>४</sup> जाखियव्वा, न समाय-  
रियव्वा । तं जहा<sup>५</sup> । कन्दप्पे, कुकुए<sup>६</sup>, मोहरिए, सञ्जु-  
ताहिगरखे<sup>७</sup>, उवभोगपरिभोगाहरित्ते<sup>८</sup> । ८ ॥ ५२ ॥

तथाखन्तरं<sup>९</sup> च खं<sup>१०</sup> सामाइयस्स समखोवासखं<sup>११</sup>·  
पञ्च अइयारा जाखियव्वा, न समायरियव्वा । तं  
जहा । मखदुप्पडिहाखे<sup>१२</sup>, वयदुप्पडिहाखे<sup>१३</sup>, कायदुप्प-  
डिहाखे<sup>१४</sup>, सामाइयस्स सइअकरणया<sup>१५</sup>, सामाइयस्स  
अखवड्डियस्स करणया । ९ ॥ ५३ ॥

तथाखन्तरं<sup>१६</sup> च खं<sup>१७</sup> देसावगासियस्स<sup>१८</sup> समखोवास-  
खं<sup>१९</sup> पञ्च अइयारा जाखियव्वा, न समायरियव्वा ।

१ A B D तदा० । २ After खं D E insert अनत्यदंठे चउ-  
विहे पखत्ते । तं । अवक्कावायरिए, पमावायरिए, हिंसप्पयाखे, पाव-  
कप्पोवरखे । तस्स खं । All three commentaries omit the  
passage. ३ C om., D E ०वासगस्स । ४ A D अतिचारा ।  
५ A B C D E om.; E inserts बहाखवट्टणवस्सगविसेवखे, सइह-  
वरसग्गे, वत्थासखअमरखे, पडिक्कमखे, देवसियं (Skr. देवसिक्कं) ख्वं ।  
६ C E a कुकुइए, D c e कुकुइए (Skr. कुत्कुच, कौत्कुच) । ७ So  
a c e; but A B C D E ०हिगरखे । ८ A B C D E a c e  
०मातिरित्ते । ९ A B C D तदा० । १० D E place this after  
पञ्च अइयारा । ११ B C a c e ०प्पडिहाखे । १२ A B a वड-  
दुप्प०; B C a c e ०प्पडिहाखे । १३ C a c e ०प्पडिहाखे । १४ A  
वडिक्क० । १५ C दिसा० ।

तं जहा<sup>१</sup>। आणवण्यप्यओगे<sup>२</sup>, पेसवण्यप्यओगे<sup>३</sup>, सहाणु-  
वार<sup>४</sup>, रूवाणुवार<sup>५</sup>, बहिया पोग्गलपक्खेवे<sup>६</sup> । १० ॥ ५४ ॥

तयाणन्तरं<sup>७</sup> च णं पोसहेववासस्स समणोवासएणं  
पच्च अइयारा जाणियव्वा, न समायरियव्वा । तं  
जहा<sup>८</sup>। अप्पडिलेहियदुप्पडिलेहियसिज्जासंधारे, अ-  
प्पमज्जियदुप्पमज्जियसिज्जासंधारे, अप्पडिलेहियदुप्प-  
डिलेहियउच्चारपासवणभूमी, अप्पमज्जियदुप्पमज्जि-  
यउच्चारपासवणभूमी पोसहेववासस्स समं अणुणु-  
पालण्या । ११ ॥ ५५ ॥

तयाणन्तरं<sup>९</sup> च णं अहासंविभागस्स समणोवास-  
एणं<sup>१०</sup> पच्च अइयारा<sup>११</sup> जाणियव्वा, न समायरियव्वा ।  
तं जहा<sup>१२</sup>। सच्चित्तनिकखेवण्या<sup>१३</sup>, सच्चित्तपेहण्या<sup>१४</sup>,  
कालाइक्कमे<sup>१५</sup>, परववदेसे<sup>१६</sup>, मच्छरिया<sup>१७</sup> । १२ ॥ ५६ ॥

तयाणन्तरं<sup>१८</sup> च णं अपच्छिममारणनियसंलेहणा-  
इूसणाराहण्या<sup>१९</sup> पच्च अइयारा<sup>२०</sup> जाणियव्वा, न

१ A B C om. २ A B °पच्चोए, D E °पच्चोगे । ३ C D E  
a c e °पच्चोगे or °प्पच्चोगे । ४ D °वातिए । ५ A °परिखेवे ।  
६ A B तदा० । ७ A B C D om. ° A B D तदा० । ८ C D  
E om. ९ A B तियारा, D क्षतिचारा । १० B D om. ११  
C E a c e सच्चित्त० । १२ A B °क्कमे, C °क्कमेक्कमे, D °क्कम्मदाणे,  
E °क्कम्मदाणे । १३ A परउववेसे, B परउवदेसे, E परवदेसे, a c e  
only Skr. परव्यपदेशः । १४ D E मच्छरया । १५ C °भूसिखा० ।

समायरियव्वा। तं जहा<sup>१</sup>। इहलोगासंसप्यओगे<sup>२</sup>,  
परलोगासंसप्यओगे, जीवियासंसप्यओगे, मरणासंस-  
प्यओगे, कामभोगासंसप्यओगे। १३ ॥ ५७ ॥

तए खं से आणन्दे गाहावई<sup>३</sup> समणस्स भगवओ  
महावीरस्स<sup>४</sup> अन्तिए पञ्चाणुच्चइयं सत्तसिक्खावइयं  
दुवालसविहं सावयधम्मं<sup>५</sup> पडिवज्जइ, २त्ता समणं भ-  
गवं महावीरं वन्दइ नमंसइ, २त्ता एवं वयासी<sup>६</sup>। “नो  
खलु मे”, भन्ते, कप्पइ अज्जप्पभिइं<sup>७</sup> अन्नउत्थिए<sup>८</sup> वा  
अन्नउत्थियदेवयाणि वा अन्नउत्थियपरिग्गहियाणि  
वा<sup>९</sup> वन्दित्तए वा<sup>१०</sup> नमंसित्तए वा<sup>११</sup>, पुब्बिं अणा-  
लत्तेणं<sup>१२</sup> आलवित्तए वा संलवित्तए वा, तेसिं अ-  
सखं<sup>१३</sup> वा पाखं वा खाइमं वा साइमं वा दाउं वा  
अणुप्पदाउं<sup>१४</sup> वा, नन्नत्थ रायाभिओगेणं<sup>१५</sup> गणाभि-  
ओगेणं बलाभिओगेणं देवयाभिओगेणं गुरुनिग्गहेणं

१ A B D om. २ A B •प्यओगे। ३ D •वति, E •वइ।  
४ D E om. ५ C D E सावग•। ६ A B वदासी। ७ A D  
E om. ८ A B C D E •भिइं, a c e •मिति। ९ So a c e  
(see Ov. § 99); A B •उत्थिय, C D E •उत्थिया। १० A B  
D interpolate चेइयाइं, C E अरिहंतचेइयाइं। ११ A या।  
१२ C अज्जप्पित्तेणं। १३ C असिणं; A B D E omit the rest,  
only adding the numeral ३। १४ B •ताउं, D E •याउं।  
१५ A •ओएणं।

वित्तिकन्तारेणं<sup>१</sup> । कप्पइ मे समणे निग्गन्थे फासुएणं<sup>२</sup>  
 एसणिज्जेणं असणपाणखाइमसाइमेणं वत्थकम्बलपडि-  
 ग्गहपायपुच्छणेणं<sup>३</sup> पीढफलगसिज्जासंधारएणं<sup>४</sup> ओ-  
 सहभेसज्जेण य पडिस्सामेमाणस्स विहरित्तए<sup>५</sup>” । त्ति  
 कट्ठु इमं एयारूवं अभिग्गहं अभिगिह्णइ, २त्ता प-  
 सिणाइं पुच्छइ, २त्ता अट्ठाइं<sup>६</sup> आदियइ, २त्ता<sup>७</sup> समणं  
 भगवं महावीरं तिकखुत्तो वन्दइ, २त्ता समणस्स  
 भगवओ महावीरस्स अन्तियाओ दूइपलासाओ चे-  
 इयाओ पडिणिकखुमइ<sup>८</sup>, २त्ता जेणेव वाणियगामे  
 नयरे<sup>९</sup>, जेणेव सए गिहे<sup>१०</sup>, तेणेव उवागच्छइ, २त्ता  
 सिवनन्दं भारियं एवं वयासी । “एवं खलु, देवाणुप्पि-  
 ए<sup>११</sup>, मए<sup>१२</sup> समणस्स भगवओ महावीरस्स अन्तिए<sup>१३</sup>  
 धम्मे निसन्ते, से वि य<sup>१४</sup> धम्मे मे इच्छिए पडिच्छिए  
 अभिरुइए, तं गच्छ<sup>१५</sup> खं तुमं, देवाणुप्पिए, समणं

१ A वित्ती०, B ०कन्तारेणं । २ A C फासुएणवणिक्खेणं । ३ C  
 D E place कंबल after पडिग्गह; A B ०पाद० । ४ C D E  
 ०खेज्जा०; B ०संधारेणं । ५ A D E विहरित्तए । ६ A अट्ठाइमा-  
 दियति, C ०इमादियइ । ७ D E om. ८ B C पडिनि०, A B  
 C D E ०खम० । ९ A B D नगरे । १० B C मेहे । ११ A C  
 ०प्पिया । १२ B D E om. १३ D E अन्तियं धम्मं विसंतं ।  
 १४ D E ए मे धम्मे । १५ B C गच्छइ ।

भगवं महावीरं वन्दाहि जाव\* पञ्जवासाहि<sup>१</sup>, सम-  
खस भगवचो महावीरस अन्तिर<sup>२</sup> पञ्चासुम्भइयं  
सतसिक्खोवइयं दुवासेसविहं<sup>३</sup> गिहिधम्मं पडिव-  
आहि ॥ ५८ ॥

तए खं सा सिवनन्दा भारिया आसन्नेखं समखो-  
वासएखं एवं वुत्ता<sup>४</sup> समाखा<sup>५</sup> इडुतुहा कोडुम्बि-  
पुरिसे<sup>६</sup> सहावेइ, एत्ता एवं वयासी<sup>७</sup> । “खिप्पामेव  
सहुकरख”<sup>८</sup> जाव<sup>९</sup> पञ्जवासइ<sup>१०</sup> ॥ ५९ ॥

तए<sup>११</sup> खं समखे भगवं महावीरे सिवनन्दार<sup>१२</sup> तीसे  
व महइ जाव<sup>१३</sup> धम्मं<sup>१४</sup> कहेइ ॥ ६० ॥

तए खं सा सिवनन्दा समखस भगवचो महा-  
वीरस अन्तिर<sup>१५</sup> धम्मं सोखा<sup>१६</sup> निसम्म<sup>१७</sup> इडु जाव<sup>१८</sup>  
गिहिधम्मं पडिवअइ, एत्ता तमेव धम्मियं आखण्णवर<sup>१९</sup>

\* See lecture vii, § 24, and footnote § on p. ५.

† See footnote \* on p. ५.

‡ See footnote † on p. ५.

१ B पञ्जवासाहि । २ D E अतियं । ३ A ०विहं । ४ B खसु  
वत्ता समाखा । ५ C adds जाव after it. ६ D कोडुम्बि० । ७ B  
वदासी । ८ A C D E ०करखं । ९ B पञ्जवासइ । १० B C  
D तयो समखे । ११ D E add भारियाइ । १२ A B C D  
E om. १३ A धम्मकहेति, C धम्मकहाए, D E धम्मकहा । १४  
C D E अतियं । १५ E सुखा । १६ B C D E om. १७ D E  
०पवरं ।

दुहहइ<sup>१</sup>, २ता आमेव दिसं<sup>२</sup> पाउम्भूया, तामेव  
दिसं<sup>३</sup> पडिगया ॥ ६१ ॥

“भन्ते” ति<sup>४</sup> भगवं गोयमे समखं भगवं महावीरं  
वन्दइ नमंसइ<sup>५</sup>, २ता एवं वयासी<sup>६</sup> । “पह्ण<sup>७</sup> खं, भन्ते,  
आखन्दे समखोवासए देवाखुप्पियाणं अमितए सुण्डे  
आव<sup>८</sup> पब्बइत्तए<sup>९</sup> ?” ।

“ओ तिण्डे<sup>१०</sup> समडे, गोयमा । आखन्दे<sup>११</sup> खं<sup>१२</sup> समखो-  
वासए<sup>१३</sup> बह्णइ<sup>१४</sup> वासाइं समखोवासगपरियागं<sup>१५</sup> पा-  
उखिहिइ<sup>१६</sup>, २ता आवं सोइम्मे कप्पे अइत्तामे वि-  
माणे देवत्ताए उववज्जिहिइ<sup>१७</sup>” ।

तत्थ खं अत्थेगइयाणं देवाखं चत्तारि पखिओवमाइं  
ठिई<sup>१८</sup> पखत्ता । तत्थ खं आखन्दस्स वि<sup>१९</sup> समखोवा-  
संगस्स<sup>२०</sup> चत्तारि पखिओवमाइं ठिई<sup>२१</sup> पखत्ता ॥ ६२ ॥

\* Supply the rest from § 12 on p. ३.

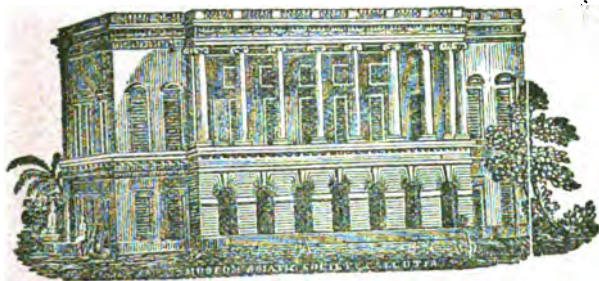
† Supply the rest from § 89 below.

१ C D दुहहइ । २ C D E दिसिं । ३ A ते, B ति । ४ A  
B D E om. ५ B वदासी । ६ A पम्भू ; D E om. पह्ण खं । ७  
A पवतित्ते, C पब्बत्तए, E पवत्तए । ८ A तेण्डे, C E इण्डे ।  
९ D E insert तए खं before आखन्दे । १० A om. १ DE  
add खं after समखो० । १२ D E बह्ण खं । १३ C E ०यायं ।  
१४ D पाउखीहि, E पाउखी । १५ A डिती, B डिति, E ठिइ ।  
१६ D E खं । १७ D E om.

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EDITED BY

DR. A. F. RUDOLF HOERNLE.

FASCICULUS V.

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भगवं महावीरं वन्दाहि जाव\* पज्जुवासाहि<sup>१</sup>, सम-  
खस्स भगवओ महावीरस्स अन्तिर<sup>२</sup> पञ्चाणुव्वइयं  
सत्तसिक्खावइयं दुवाणसविहं<sup>३</sup> गिहिधम्मं पडिव-  
ज्जाहि” ॥ ५८ ॥

तए खं सा सिवनन्दा भारिया आणन्देणं समणो-  
वासणं एवं वुत्ता<sup>४</sup> समाणा<sup>५</sup> इट्ठुट्ठा कोडुम्बिय-  
पुरिसे<sup>६</sup> सहावेइ, २त्ता एवं वयासी<sup>७</sup> । “खिप्पामेव  
खहुकरण<sup>८</sup>” जाव† पज्जुवासइ<sup>९</sup> ॥ ५९ ॥

तए<sup>१०</sup> खं समखे भगवं महावीरे सिवनन्दाए<sup>११</sup> तीसे  
य मइइ जाव<sup>१२</sup> धम्म<sup>१३</sup> कहेइ ॥ ६० ॥

तए खं सा सिवनन्दा समखस्स भगवओ महा-  
वीरस्स अन्तिर<sup>१४</sup> धम्मं सोच्चा<sup>१५</sup> निसम्म<sup>१६</sup> इट्ठु जाव<sup>१७</sup>  
गिहिधम्मं पडिवज्जइ, २त्ता तमेव धम्मियं जाणप्पवरं<sup>१८</sup>

\* See footnote || on p. ५.

† See the supplement in § 206.

‡ See footnote \* on p. ७.

§ See footnote ‡ on p. ७.

१ B पज्जुवासाहि । २ DE अतियं । ३ A °विहिं । ४ B खणु  
वत्ता समाणा । ५ C adds जाव after it. ६ D कोडुम्बि° । ७ B  
वदासी । ८ A C D E °करणं । ९ B पज्जुवासइ । १० B C  
D तथो समखे । ११ D E add भारियाए । १२ A B C D  
E om. १३ A धम्मकहेति, C धम्मकहाए, D E धम्मकहा । १४  
C D E अतियं । १५ E सुच्चा । १६ B C D E om. १७ D E  
°पवरं ।

दुरुहइ<sup>१</sup>, २त्ता जामेव दिसं<sup>२</sup> पाउम्भूया, तामेव  
दिसं<sup>३</sup> पडिगया ॥ ६१ ॥

“भन्ते” त्ति<sup>४</sup> भगवं गेयमे समणं भगवं महावीरं  
वन्दइ नमंसइ<sup>५</sup>, २त्ता एवं वयासी<sup>६</sup> । “पह्ण<sup>७</sup> खं, भन्ते,  
आणन्दे समणोवासए देवाणुप्पियाणं अन्तिए मुण्डे  
जाव<sup>८</sup> पव्वइत्तए<sup>९</sup> ?” ।

“नो तिण्ण्डे<sup>१०</sup> समट्ठे, गेयमा । आणन्दे<sup>११</sup> खं<sup>१२</sup> समणो-  
वासए<sup>१३</sup> वह्णइ<sup>१४</sup> वासाइं समणोवासगपरियागं<sup>१५</sup> पा-  
उणिहिइ<sup>१६</sup>, २त्ता जावां सोइम्मे कप्पे अरुणे<sup>१७</sup> वि-  
माणे देवत्ताए उववज्जिहिइ । तत्थ खं अत्येगइयाखं  
देवाणं चत्तारि पलिओवमाइं ठिई<sup>१८</sup> पसत्ता । तत्थ  
खं आणन्दस्स वि<sup>१९</sup> समणोवासगस्स<sup>२०</sup> चत्तारि पलि-  
ओवमाइं ठिई<sup>२१</sup> पसत्ता” ॥ ६२ ॥

\* Supply the rest from § 12 on p. ८.

† Supply the rest from § 89 below.

१ C D दुरुहइ । २ C D E दिखिं । ३ A ते, B त्ति । ४ A  
B D E om. ५ B वदासी । ६ A पभू; D E om. पह्ण खं । ७  
A पवत्तिस्से, C पव्वत्तए, E पवत्तए । ८ A F तेण्डे, C E इण्डे ।  
९ D E insert तए खं before आणन्दे । १० A om. ११ D E  
add खं after समणो० । १२ D E वह्ण खं । १३ C E ०यायं ।  
१४ D पाउखोहि, E पाउखी । १५ A B E F G H (C D ?)  
अवयामे, but see § 89 and 277 and note 315 । १६ A  
ठिती, B ठित्ति, E ठिइ । १७ D E खं । १८ D E om.

तत्र खं समये भगवं महावीरं अजया कयाइः  
पडिया आवः विहरइः ॥ ६३ ॥

तत्र खं से आशन्दे समखोवासए जाए अभिगय-  
धीवाजीवे आवः पडिलाभेमाखे विहरइः ॥ ६४ ॥

तत्र खं सा सिवनन्दा भारिया समखोवासिया  
जाया आवः पडिलाभेमाखी विहरइः ॥ ६५ ॥

तत्र खं तस्मा आशन्दस्मा समखोवासगस्मा उच्चावर-  
हिं सीखव्ययगुणवेरमयपञ्चकलायपोसहेववासेहिं  
अप्यायं भावेमाखस्मा चोइसः संवच्छराइं वइक्कन्ताइं ।  
पखरसमस्मा संवच्छरस्मा अन्तरा वट्टमाखस्मा अजया  
कयाइः पुव्वरत्तावरत्तकालसमयंसि धम्मजागरियं  
जागरमाखस्मा इमेयारूवे अउञ्जितियः चिन्तिय मयो-  
गर सक्कप्पे समुप्यज्जित्या । “एवं खलु अहं” वाणियः

\* Supply the rest from § 88; see also Bhag. p. 196.

† Compare §§ 44 and 58. See the rest in Ov. § 124, also Bhag., p. 189.

‡ See above footnote †.

१ C D कयाइं । २ A विहरंति । ३ A B ०सयस । ४ A  
उच्चावरहिं । ५ A B ० पञ्चकलाय पोस ० । ६ C अउदस । ७ B  
विइक्कन्ताइं, D E वीइक्कन्ताइं । ८ A B अन्तरे । ९ A B D अजया ।  
१० A B D कयाइ, B C E कयाइं । ११ D E abbreviate thus  
पुव्वरत्ता ० । १२ A B D E insert ० after अउञ्जितिय and  
omit चि०, मयो०, सक्क० । १३ D समुपजे । १४ D अहं ।

नाभे नयरे वङ्गखं राईसर जाव सवस्स वि अ खं  
 कुडुम्बस्स जाव आधारे । तं एखं वक्खेवेखं अइ  
 नेो संचाएमि समणस्स भगवओ महावीरस्स अन्तियं  
 धम्मपणत्तिं उवसम्पज्जिताखं विहरित्तए<sup>१०</sup> । तं सेयं  
 खलु मम<sup>११</sup> कखं जाव जलन्ते विउलं<sup>१२</sup> असखं ४३,  
 जहा पूरणो<sup>१३</sup>, जाव जेदुपुत्तं<sup>१४</sup> कुडुम्बे<sup>१५</sup> ठवेत्ता<sup>१६</sup>,  
 तं मित्त जाव<sup>१७</sup> जेदुपुत्तं च आपुण्डिता, कोल्लाए<sup>१८</sup>  
 सन्निवेसे<sup>१९</sup> नायकुलंसि पोसइसालं पडिखेहित्ता,  
 समणस्स भगवओ अन्तियं<sup>२०</sup> धम्मपणत्तिं उवसम्पज्जि-

\* See footnote † on p. ३.

† See the rest in § 5, pp. २, ३.

‡ See the rest in Nāy. § 34, Bhag. pp. 292, 293, Kap. § 59.

§ Supply the rest from § 58; cf. Ov. § 87, Kap. § 104, Nāy. § 55, Bhag. p. 299.

|| See Bhag. p. 216.

¶ See the rest in the comm.; also in Kap. § 104, Nāy. § 114; also footnote १ on p. १८.

\*\* Supply the rest from § 8, p. ३.

१ C वाखिअ, D न्नाले । २ D नगरे । ३ A B D E ईसर ।  
 ४ A B om. ५ E om. ६ D कुडे, E कुटुं । ७ A B C D  
 E हतेखं । ८ E वक्खेखं । ९ A D E अंतिय । १० A B D विह-  
 रित्तए । ११ C मम । १२ A B C D E विपुलं । १३ A B ० खे ।  
 १४ A जेडं, B जेडे । १५ E जुटुंवे । १६ B ठवेत्ता, C ठविता,  
 D E ठविता । १७ A B C D E om. १८ B कोल्लाएखं ।  
 १९ A B सन्निवेसे । २० C D E अंतिय ।

“विहृत्तम्” । एवं सम्प्रेक्ष्य, एतां किञ्च विहृत्तं  
तदेव\* जमियधुत्तरागणं तं मिता जावे† विहृ-  
त्तं पुष्प ५‡ सङ्कारेद् सम्पादेद्, एता तस्मैव मिता  
जावे† पुरयो जेदुपुत्तं सहावेद्, एता एवं वैयासी ।  
“एवं सङ्गु, पुता, चहं वाखियगामे बह्व्यं राईसर”,  
अद्वा चिन्तियं, जावे? विहृत्तम् । तं सेवं सङ्गु  
ममं इदाविं॥ तुमं सयस्स॥ कुहुम्बस्स आसम्बयं ४॥  
ठवेत्ता॥ जावे॥ विहृत्तम्” ॥ ६६ ॥

\* Supply as above ; see footnote ¶ on the preceding page.

† Supply the rest from § 8, p. § ५.

‡ Supply पद्यममदस्तावदुवाचं from Ov. § 108 ; see also comm.

§ Supply the rest from the preceding sentence.

॥ Supply पसावं, आचारे, पञ्च from § 5, p. ४.

१ A C विहृत्तम् । २ B संप्रेक्ष्य, C सम्प्रेक्ष्य । ३ In addition  
to तदेव, A B C insert अस्य उवक्खेसावेद् २ [C only ता  
मितानाम् आमविता ] तयो यच्छा बह्व्यं जावे\* अप्यमदस्तावदुवाचं  
वियसरोरे मीययमंडवसि सुहासववरगणं तेवं [B तिवं] मितानाम्-  
नियमसयसंबन्धिपरियवेवं [A B तं] सङ्गिं तं विहृत्तं अस्य [C only  
ममं इदमं साहमं] आसायमावे विसायमावे [A यो०] विहृत्तम्  
जमियधुत्तरागणं वि य [A यं] यं समावे आयते चोक्खे परम-  
सुहृत् । तदेव जमि० etc. as in the text above. A Com.  
१ A B C D E om. २ C D E om. ३ A B D E इत्सर० ।  
४ E चिन्तियं । ५ A सेवं । ६ A ममं । ७ E इदाविं । ८ D E  
सायस्स, A B add बह्व्यस्य । ९ E ठाविता । १० D E विहृत्तम् ।

\* See the rest in Kap. §§ 68, 104, Ov. § 17.

तए खं जेडपुत्ते आखन्दस्स समखोवासगस्स<sup>१</sup> “तह”  
ति एयमङ्गं<sup>२</sup> विखण्णं पडिसुखेइ ॥ ६७ ॥

तए खं से आखन्दे समखोवासए तस्सेव मित्त जाव<sup>३</sup>  
पुरयो जेडपुत्तं कुडुम्बे<sup>४</sup> ठवेइ, २त्ता एवं ब्रयासी । “मा”  
खं तुमं<sup>५</sup>, देवाणुप्पिया, तुम्भे<sup>६</sup> अज्जप्पभिइ<sup>७</sup> केइ मम<sup>८</sup>  
वज्जसु कज्जेसु<sup>९</sup> जाव<sup>१०</sup> पुच्छहे<sup>११</sup> वा, पडिपुच्छहे<sup>१२</sup>  
वा, ममं<sup>१३</sup> अट्ठाए असखं वा ४<sup>१४</sup> उवक्खडेहे<sup>१५</sup> उव-  
करेहे<sup>१६</sup> वा ॥ ६८ ॥

तए<sup>१७</sup> खं से आखन्दे समखोवासए जेडपुत्तं<sup>१८</sup> मित्त-  
नाइ<sup>१९</sup> आपुच्छइ<sup>२०</sup>, २त्ता सयाओ निहाओ पडिखि-  
क्खमइ<sup>२१</sup>, २त्ता वाखियगामं नयरं<sup>२२</sup> मज्झं मज्झेखं

\* Supply the rest from § 8, p. १.

† Supply the rest from § 5 on pp. १ and ३.

‡ See footnote § on p. १८.

१ C inserts तं after समखो० । २ B अयमङ्गं । ३ A B C D  
E om. ४ E कुडुम्बे । ५ B मां । ६ B C D E om. ७ B तुम्भे ।  
८ A C ०निइ, D ०मिति । ९ B C E ममं । १० B C add व  
after कज्जेसु । ११ C D E om. १२ B C आपुच्छओ; D E  
आपुच्छतं, A पुच्छड । १३ E ०पुच्छतं A ०पुच्छड । १४ C D E मम ।  
१५ A B D a c c ०क्खडेउ, C ०क्खडईओ, E ०क्खड । १६ C  
ओवक्ख०, D E उवक्ख०, A B C D E a c c ०करेउ । १७ C D  
E om. तए खं से आ० सम० । १८ B D E ०पुत्तमित्त० । १९ A  
B ०नाइ । २० A आपुच्छंति (3 pers. plur.) २१ A B ०नि०,  
A ०मिति । २२ A B C नयरं, E नयरे ।

तावन् विहरित्तर" । एवं सम्पेहेद्, एता क्खं विउलं  
तहेव\* जिमियसुत्तुत्तरागर तं मित्त जाव† विउ-  
लेखं पुष्क ५ ‡ सक्कारेद् सम्माखेद्, एता तस्सेव मित्त  
जाव† पुरयो नेट्ठपुत्तं सहावेद्, एता एवं वयासी ।  
“एवं खलु, पुत्ता, अहं वाखियगामे बह्वं राईसर’,  
जहा चिन्तियं, जाव? विहरित्तर । तं सेयं खलु  
मम इदासिं तुमं सयस्स’ कुहुम्बस्स आलम्बयं ४॥  
ठवेत्ता” जाव? विहरित्तर” ॥ ईई ॥

\* Supply as above; see footnote ¶ on the preceding page.

† Supply the rest from § 8, p. § ५.

‡ Supply पक्कमवसाककुरीरं from Ov. § 108; see also comm.

§ Supply the rest from the preceding sentence.

|| Supply पमाव, पाचारे, पक्खू from § 5, p. ४.

१ B संपेहि, C संपेहिद् । २ So D E G H; but in addi-  
tion to तहेव, A B C F insert असखं [ F पाखं खाइमं साइमं ]  
उवपसहावेद् २ [ C only ता मित्तगाह • आमतित्ता ] तथो पक्खा  
वहाद् [ F वहासा अयवजिक्खमा ] जाव\* अयमहरधामरखासंखित्तरदीरि  
[ F •रा ] भोयवमंडवलिं सुहासववरमद् तेखं [ B तिखं ] मित्तगाह-  
निवजसयवसंबंधिपरियवेखं [ A B F सं ] खज्जितं विउलं असखं [ C F  
only पाखं खाइमं साइमं ] आसादमाखे विसादमाखे [ A F वी • ]  
विहरद् जिमिवसुत्तुत्तरागर वि व [ A अ ] खं समाखे आरंवे चोक्खे  
परमसुद्धयद् । तहेव जिमि • etc. as in the text above. ३ C  
om. ४ A B C D E G H om., F in full. ५ C D E H  
om., F G in full. ६ A B D E G H ईसर • । ७ A B F  
G add बह्वयस्स । ८ E ठावित्ता ।

\* See the rest in Kap. §§ 66, 104, Ov. § 17.

तए खं जेदुपुत्ते आणन्दस्स समणोवासगस्स "तह" ति सयमइं<sup>१</sup> विण्णणं पडिसुणेइ ॥ ६७ ॥

तए खं से आणन्दे समणोवासए तस्सेव मित्त जाव<sup>२</sup> पुराओ जेदुपुत्तं कुडुम्बे ठवेइ, २त्ता एवं वयासी । "मा खं, देवाणुप्पिया, तुम्मे" अज्जप्पभिइं<sup>३</sup> केइ ममं<sup>४</sup> कल्लसु कल्लेसु<sup>५</sup> जाव<sup>६</sup> आपुच्छउ<sup>७</sup> वा, पडिपुच्छउ<sup>८</sup> वा, ममं<sup>९</sup> अट्ठाए असणं वा ४<sup>१०</sup> उवकडुडेउ<sup>११</sup> उव-  
करेउ<sup>१२</sup> वा ॥ ६८ ॥

तए<sup>१३</sup> खं से आणन्दे समणोवासए जेदुपुत्तं<sup>१४</sup> मित्त-  
नाइं<sup>१५</sup> आपुच्छइ<sup>१६</sup>, २त्ता सयाओ गिहाओ पडिणि-  
कवमइ<sup>१७</sup>, २त्ता वाणियगामं नयरं<sup>१८</sup> मज्झं मज्झेणं

\* Supply the rest from § 8, p. ५

† Supply the rest from § 5 on pp. १ and ४

‡ See footnote §. on p. १८.

१ B सयमइं । २ All MSS. om. ३ A adds तुमं । ४ B तुम्हे, F places तुम्हे before देवा० । ५ So F H, but A C G ०भिइ, D ०मिति । ६ B C E F G H ममं । ७ B C F H add य after कल्लेसु । ८ C D E H om. ९ D E आपुच्छतं, F आपुच्छियं । १० E ०पुच्छतं, F पडिपुच्छियं । ११ C D E F मम । १२ C ०कल्लडईओ, E ०कल्लड, F ०कल्लडिउं, G ०कल्लहेइ । १३ C ओवक०, D E उदक०, F ०करेउं, G ०करेइ । १४ C D E G H om. तए खं से आ० सम० । १५ B D E ०पुत्तमित्त० । १६ A B F ०नाइ । १७ A आपुच्छंति (3 pers. plur.) १८ A B H ०नि०, A ०मंति । १९ A B C F H नगरं, E शयरे ।



निगच्छद्, २ता जेवेव कोल्लार सन्निवेसे, जेवेव  
नायकुल्ले, जेवेव पोसहसाला, तेवेव उवागच्छद्,  
२ता पोसहसालं पमज्जद्, २ता उच्चारपासवत्तमूर्मि  
पडिलेहेद्, २ता दम्भसंवारयं संवरद्, दम्भसंवारयं  
दुरुहद्, २ता पोसहसालाय पोसहिद् दम्भसंवारो-  
वगए समणस्स भगवओ महावीरस्स अन्तियं भम्म-  
पयस्सिं उवसम्पज्जितायं विहरद् ॥ ६८ ॥

तए खं से आखन्दे समणोवासए उवासगपडिसा-  
ओ उवसम्पज्जितायं विहरद् । पठमं उवासगप-  
डिमं<sup>१</sup> अहासुत्तं<sup>२</sup> अहाकप्पं अहामगं अहातयं  
सम्मं<sup>३</sup> कारयं पासेद्, पासेद्, सोहेद्, तीरेद्, कित्तेद्,  
आराहेद्<sup>४</sup> ॥ ७० ॥

तए खं से आखन्दे समणोवासए दोयं उवासगप-  
डिमं<sup>५</sup>, एवं तच्च, चउत्थं, पच्चमं, छट्ठं, सत्तमं, अट्ठमं,

१ A B सखि० । २ A B भित्तनाय० । ३ A पोसहसाला ।  
४ A ०अन्ति । ५ A पोसहसाला । ६ D E पडिलेहेद् । ७ E  
०संवारं । ८ D दुरुहद्, E दूरुहद् । ९ A अन्तिह । १० A C  
D E पठमं ०पडिमं, B only पडिमं; see § 89. ११ B om., C  
पडिमा । १२ So comm., A B C D E have only ३ after  
अहासुत्तं । १३ A B सम्मं । १४ So comm., A B C D E  
have only नाव before आराहेद्; Bhag., p. 283, has कित्तेद् ।  
१५ C adds उवसंपज्जितायं विहरद् ।

जवर्गं, दसमं, शकारसमं, जाव\* आराहेइ\* ॥ ७१ ॥  
 तयं सं से आराहे समखोवातए इमेखं एवामुवेखं  
 उराखेखं विउखेखं प्रयतेखं पमाहिएखं तयोक्खेखं  
 सुखे जाव† किसे‡ धमखिसन्तए‡ आए ॥ ७२ ॥  
 तयं सं तस्स आसन्दस्स समखोवातगस्स\* अजया-  
 कयाइ\* पुनरत्ता जाव† धम्मजागरियं\* जागरमा-  
 खस्स\* अयं अण्णत्थिए ५११\* । “एवं खलु अहं इमेखं  
 जाव॥ धमखिसन्तए॥” आए । तं\* अत्थि ता मे उट्ठाखे  
 कमे\* वखे वीरिए पुरिसकारपरकमे\* सद्धाधिइस्-

\* Supply the rest from § 70, commencing with चत्ताइत्तं. See also Bhag. p. 283, Kap. (Sam.) § 68.

† See the rest in Bhag. pp. 288, 289.

‡ Supply the rest from § 66 on p. १०. See also Bhag. p. 291.

§ Supply चित्तिर पत्तिर मत्तोवर चत्तये from Kap. § 90, Bhag. p. 253; sometimes one term is omitted, so that the whole formula consists only of four terms, as in § 66, p. १०, and in Kap. § 98.

|| Supply the rest from § 72; see also Bhag., p. 288.

१ C इकारसमं । २ D आराहेवि । ३ B इमेताखेखं, C एमेखं ।  
 ४ A एयतेखं । ५ C किसिखे । ६ A ०संते, D E ०संसते । ७ E  
 om. ८ A D. अलुदा । ९ A D कदाइ । १० C D E om.  
 ११ A adds जाव after it. १२ D E ०माखे । १३ A has the  
 numeral letter ऋ=५; B C have the numeral figure  
 ६; D E om. १४ A ०संतिते, C ०संति, D ०संपत्ते । १५ C D  
 E om. १६ E कम्मवजवीरिए, A वजवीरिए । १७ A B ०परिक्खे ।

केने । तं जाय तां मे चत्वि उड्वावे सञ्जाधिरसं-  
केने, जाय च मे चत्वारिर भक्तोपरसर समवे  
भगवं महावीरे जिने सुहृत्वी विहरइ, ताव ता  
मे सेव कळं जाव\* जलन्ते अपच्छिममारखन्तिय-  
संखेइवायूसखायूसिबस्स, भत्तपावपडियाइविज्जयस्स,  
काखं अखवकङ्कमाखस्स विहरित्तइ\*\* । एवं सम्पेहेइ,  
इत्ता कळं पाउ जाव\*\*\* अपच्छिममारखन्तिय जाव†  
काखं अखवकङ्कमाखे विहरइ ॥ ७३ ॥

तइ खं तस्स आखन्दस्स समखोवासगस्स\*\* अज-  
वा\*\* कवाइ सुमेखं\*\* अण्णवसाखेखं, सुमेखं\*\* परि-  
खामेखं, खेसाहिं विसुण्णमाखीहिं\*\* तदावरखिजा-  
खं\*\* कम्माखं खोवसमेखं खोहिनाखे\*\* समुप्पजे\*\* ।

\* See footnote † on page ३२.

† Supply the rest from the preceding sentence.

१ E सदाठिरसंवेगे । २ B तमेव for ता मे । ३ A B सञ्जाति-  
सवेगे, C सञ्जावेइसंवेगे, E सदाठिरसंवेगे । ४ E om. ५ D E  
वरवेइ । ६ D E om. ७ A B सुहृत्वि, C सुह, D E सावत्थी,  
Bhag. p. 291. has सुहृत्ती । ८ A विहरंति । ९ A ० भूततितस्स ।  
१० C विहरइ । ११ A B C D E om. १२ A B C om.  
१३ A B अण्णदा । १४ A सुमेखं । १५ B खोमखेखं, C खोइखेखं ।  
१६ D E सुण्ण० । १७ A तदा खं वर०, D वावावर० । १८ A  
B C D खोहिनाखे । १९ A B C D E समुप०, B C E ०खे ।

पुरत्थिमेखं<sup>१</sup> लवणसमुद्दे पञ्चमीयणसयाई<sup>२</sup> खित्तं आ-  
खइ पासइ, एवं दक्खिखेणं पञ्चत्थिमेखं<sup>३</sup> थ<sup>४</sup> । उत्तरेखं  
जाव चुल्लहिमवर्त्तं<sup>५</sup> वासधरपम्बयं जाखइ पासइ ।  
उडुं जाव सौहम्भं<sup>६</sup> कण्णं<sup>७</sup> जाखइ पासइ । अहे जाव  
इमीसे रयणप्पभाए पुठवीए खोलुयचुयं<sup>८</sup> नरयं चउ-  
रासीइवाससइस्सट्ठिइयं<sup>९</sup> जाणइ<sup>१०</sup> पासइ<sup>११</sup> ॥ ७४ ॥

तेणं कखेणं तेखं समखणं समखे भगवणं महावीरं  
समोसरिए । परिसा निग्गाया जाव<sup>१२</sup> पडिगया<sup>१३</sup>  
॥ ७५ ॥

तेणं कखिणं तेखं समखणं समखस्स भगवणो  
महावीरस्स जेडे अन्तेवासी इन्दमूर्इ<sup>१४</sup> नामं अखनारि  
मोयमगेत्ते<sup>१५</sup> खं सत्तुस्सेहे<sup>१६</sup>, समचउरंसंठाखसंठि-  
ए, वज्जरिसइनारायसङ्खयणे, कण्णगपुल्लगनिघसपम्ह-

\* Supply चको कखिणे from Nir. § 1, Bhag. p. 244; or a fuller account from §§ 9-11.

१ C D E • प्ठि० । २ A सयई, B D E सखवं । ३ A पञ्च-  
त्थिमेखं, C D E पञ्चिमेखं । ४ B C D E om. ५ B D E  
वर्त्तवास० । ६ A B सौहम्भे । ७ B कण्णे । ८ D E खोलुयं  
चयुत्तं । ९ C खोरासीइ० । १० A जावति वासंति । ११ A C  
om. १२ C om. १३ E • मइ । १४ A B C • गेत्ते । १५ A  
सत्तसेहे, B C सत्तुसेहे ।

मेरे', उवाचवे, द्वित्तवे, तत्तवे, घोरतवे', मद्र-  
तवे, उवाचे, घोरगुचे', घोरतवस्त्री, घोरवभघेरवा-  
की, षष्ठूठसदीरे, सङ्घितविउलतेउवेसे', छडुं' छडेवं  
अविप्रित्तनेखं तयोवकोखं संजनेखं तवसा अण्णाखं  
भावेमाखे विद्वद् ॥ ७६ ॥

तए खं से भगवं गोयमे छडुक्खमसमारखर्गसि'  
वडमाए घोरिसीए' सण्णाखं करेइ, विद्वदाए' घोरि-  
सीए' आखं सिवाइ, तद्वयाए घोरिसीए' अतुरियं'  
अचवखं अत्तभन्ते सुहप्रति'' पडिखेहेइ, २ता'' भा-  
यखवत्ताइ'' पडिखेहेइ, २ता'' भायखवत्ताइ'' यम-  
खइ, २ता'' भायखाइ'' उग्गाहेइ, २ता'' जेखेव स-  
मखे भगवं महावीरे, तेखेव उवागण्णइ, २ता'' समखं

१ E •पउम• for •पण्• । २ D E om. ३ C •विउले तेउ• ;  
after this epithet D E insert the following: जिवकोहे,  
जियमाखे, जियमाए, जियलोभे, जाइसंपखे, कुणसंपखे, वणसंपखे,  
खवसंपखे  
भाव तेयंसी । ४ A छडुक्खेवं । ५ C •पारखयंसि । ६ C घोरसीए ।  
७ C D E वीयाए । ८ D E घोरसीए । ९ C D घोरसीए । १०  
A अतुरियं अचवखमसंभवे, B C अतुरियं अचवखमसंभवे, D E अतु-  
रियमचवखमसंभवाए । ११ D E •पत्तिं । १२ A B D E om.  
१३ A माइखं व०, B माइखव० । १४ B C D E om. १५ B D  
E only भायखं, A C only भायख । १६ A भाइखाइ । १७ A in  
full भाइखाइ उग्गाहेत्ता, B C D E om. १८ A D om.

भगवं महावीरं बद्धं नमंसद्, २त्ता<sup>१</sup> एवं वयासी ।  
 “इच्छामि खं, भन्ते, तुम्हेहिं अभ्यखुण्णाय<sup>२</sup> छट्ठक्ख-  
 मखस्स<sup>३</sup> पारखगंसि वाखियगामे नयरे उच्चनीय-  
 मज्झिमाइं<sup>४</sup> कुलाइं घरसमुहाखस्स<sup>५</sup> भिक्खायरियाए  
 अडित्तए । अहामुहं, देवाखुण्णिया, मा पडिबन्धं क-  
 रेह” ॥ ७७ ॥

तए खं भगवं गोयमे समखेखं भगवया महावीरेख  
 अभ्यखुण्णाय<sup>२</sup> समाखे समखस्स भगवओ महावीरस्स  
 अन्तिवाओ दूइपलासाओ<sup>३</sup> चेइयाओ पडिखिक्खम-  
 इ<sup>४</sup>, २त्ता अतुरियमचवलमंसम्भन्ते<sup>५</sup> जुगन्तरपरिखो-  
 यणाय<sup>६</sup> दिहीए पुरओ इरियं<sup>७</sup> सोइमाखे<sup>८</sup>, जेखेव  
 वाखियगामे नयरे<sup>९</sup>, तेखेव<sup>१०</sup> उवागच्छद्, २त्ता वाखि-  
 यगामे नयरे<sup>११</sup> उच्चनीयमज्झिमाइं<sup>१२</sup> कुलाइं घरसमु-  
 हाखस्स<sup>१३</sup> भिक्खायरियाए अडद् ॥ ७८ ॥

तए खं से भगवं गोयमे वाखियगामे नयरे<sup>१४</sup>,

१ A om. २ B C D E om. ३ A C अभ्यखु० । ४ C D  
 E ०क्खमखपारखगंसि । ५ C ०मज्झिमयाइं । ६ So C; A B D E  
 समुदा० । ७ C अभ्यखु० । ८ B C D E ०पलासचेइ० । ९ C D  
 E पडिनि० । १० C ०संभन्ताए । ११ A C ०पखेय० । १२ D E  
 इरिया । १३ A E सोइमाखे, D साइमाखे । १४ A B नगरे ।  
 १५ A om. from तेखेव to नयरे । १६ B C D E नगरे । १७  
 C ०नीच० । १८ A B C D E समुदा० । १९ D E नगरे ।

अहा प्रसूतीयं तहा\*, जाव भिक्खायरियाह चडमा-  
 खे\* अहापज्जत्तं भत्तपाखं समं\* पडिग्गाहेइ\*, २त्ता  
 वांखियगामाओ पडिखिग्गच्छइ, २त्ता कौल्लायस्स\*  
 सन्निवेसस्स अदूरसामन्तेखं\* वरवयमाओ\*, बहुजखसई  
 निसामेइ\* । बहुजखो अन्नमज्जस्स एवमाइक्खइ ४\* ।  
 “एवं खलु, देवाणुप्पिया, समखस्स मगवओ अन्ते-

\* Apparently a reference to the Vivāha-paggaṭṭi, another name of the Bhagavati; see footnote to the Translation.

† Supply एइ भावर, एव पवरेइ, एइ इवरेइ from Kap. (Sām.) § 64.

१ D E omit अहा प्रसूतीयं तहा and read जाव भिक्खायरिह जाव चडमाखे; the second जाव is not intelligible; there is nothing to which it could refer; the technical phrase, as shown by §§ 77 and 78, is भिक्खायरियाह चडमाखे, without any intermediate words. Before मि, however, a large portion of the current passage of §§ 77 and 78 (*viz.*, उच्चनीयमच्छिमाइं कुजाइं घरसमुदाखस्स) is omitted and the omission is indicated by the first जाव of D E. The same omission is indicated by the single जाव of A B C. The second जाव of D E probably arose from an erroneous repetition of the जाव of the original rubric, intended to take the place of the omitted phrase अहा प्रसूतीयं तहा । २ A B C om., D समं । ३ A B D E पडिग्गाहेइ । ४ E कौल्लायसन्निवेसस्स । ५ A •समेतेखं । ६ A वतीवयं, B वीतीवजीवमाखे, C बोदवयं, E D वीतीवयं । • A om. = C om., D E २ ।

वासी, आखन्दे नामं समखोवासर पोसहसाखार  
अपच्छिमं जाव\* अखवकङ्कमाखे विहरइ" ॥ ७६ ॥  
तए खं तस्स गोयमस्स बहुजखस्स अन्तिए एयं  
सीआ निसम्म अयमेयाखवे† अण्णत्थिए ४‡ । “तं  
गाण्णमि खं, आखन्दं समखोवासयं पासामि” । एवं  
सम्पेहेइ, २त्ता जेखेव कोल्लए सन्निवेसे, जेखेव  
आखन्दे समखोवासए, जेखेव पोसहसाला, तेखेव  
उवागच्छइ ॥ ८० ॥

तए खं से आखन्दे समखोवासए भगवं गोयमं  
एज्जमाखं पासइ, २त्ता इडु जाव‡ हियए भगवं  
गोयमं वन्दइ नमंसइ, २त्ता\* एवं वयासी । “एवं  
खलु, भन्ते, अहं इमेखं उराखेखं जाव? धमखिसन्तए  
जाए”, न संचारमि देवाणुप्पियस्स अन्तियं पाउब्भ-

\* Supply the rest from §§ 57 and 73.

† See above § 66 on p. १०, and footnote § on p. ११.

‡ See above, footnote † on p. ९.

§ Supply the rest from § 72.

१ B °वासि । २ A पोसहसाखार । ३ A. एयमइ, B एवं, D  
E एतं । ४ D E अयं इमेयाखवे । ५ A gives the numeral  
letter इ=५ । ६ C om. व° व° २त्ता । ७ A B C D E om.  
८ E om.



वितायं तिकवुतो मुदायेयं पाए अभिवन्दितः ।  
 तुमे खं, मन्ते, इत्यकारेयं अभिचोरयं इयो वेव  
 एह, जा खं देवाणुपियायं तिकवुतो मुदायेयं पा-  
 एरु वन्दामि नमसामि” ॥ ८१ ॥

तए खं से भगवं नोयमे, जेवेव आखन्दे समयो-  
 वासर, तेखेव उवागच्छ” ॥ ८२ ॥

तए खं से आखन्दे समयोवासए भगवचो नोय-  
 मसः तिकवुतो मुदायेयं पाएरु वन्दइ नमसइ,  
 एता एव वयासी । “अत्ति खं, मन्ते, गिहियो गि-  
 हिमज्जा वसन्तस ओहिजाये खं समुपज्जइ” ।  
 “इन्ता, अत्ति” ।

“जइ खं, मन्ते, गिहियो जाव” समुपज्जइ, एतं  
 वलु, मन्ते, मम वि गिहियो गिहिमज्जा वस-

\* Supply the rest from the preceding passage.

१ A इत्यकारेयं, B इत्यकारेयं, C इत्यकारेयं, D E इत्यकारेयं ।  
 २ A C D अभिचोरयं । ३ C इयो व वेव एह जा खं, D E इतो  
 वेव एव जा खं । ४ A पादेसु, B पावेसु । ५ C D E add एता ।  
 ६ E om. तए खं से चो. स. ७ A B C D E om. ८ A नमः ।  
 ९ A B D E om. १० A B सुजायं । ११ A B पादेसु । १२ A  
 B C D E om. १३ E om. १४ A B नमः ; a e e also  
 नमः । १५ B ओहिजाये । १६ A B C D E समुपज्जइ, and  
 so as a rule throughout. १७ A om. १८ A नमः ।

नास्स बोहिनाये<sup>१</sup> समुप्यजे । पुरत्थिमेखं<sup>२</sup> खण्वसमुहे<sup>३</sup>  
पच्चजायससयाइं जाव<sup>४</sup> खोखुययुयं<sup>५</sup> नरयं जावामि  
पासामि” ॥ ८३ ॥

तए खं से भगवं गोयमे आखन्दं समखोवासवं  
एवं वयासी<sup>६</sup> । “अत्थि खं, आखन्दा, गिहियो जाव<sup>७</sup>  
समुप्यज्जइ । नो चेव खं एमहाणए<sup>८</sup> । तं खं<sup>९</sup> तुमं,  
आखन्दा, एयस्स<sup>१०</sup> ठाणस्स<sup>११</sup> आखोएहि जाव<sup>१२</sup> तवो-  
क्कम्मं पडिवज्जाहि” ॥ ८४ ॥

तए<sup>१३</sup> खं से आखन्दे भगवं गोयमं एवं वयासी ।  
“अत्थि खं, भन्ते, जिखवयखे सन्ताखं<sup>१४</sup> तच्चाखं तहि-  
याखं सम्भूयाखं भावाखं<sup>१५</sup> आखोइज्जइ जाव<sup>१६</sup> पडि-  
वज्जिज्जइ ?” ।

“नो तिखडे<sup>१७</sup> समडे” ।

\* Supply the rest from § 74.

† Supply the rest from § 83.

‡ Supply पडिवज्जाहि and पडिवज्जिज्जइ respectively.

१ B बोहिनाये । २ A पुरत्थिमेखं, C पुरेच्छिमेखं, D पुरच्छिमेखं,  
E पुरिच्छिमेखं । ३ C समुहेखं । ४ D E खोखुयं खयुयं । ५ A  
B वयासी । ६ D E एवमहाणए ; C खो चेव महाणए ए तत्रं ।  
७ A D C तत्रं, E तस्यं । ८ E तस्य । ९ E C D दावस्य । १०  
A तं । ११ D संभाये । १२ E om. १३ C E इवडे ।

विष्ठाखं तिक्वुत्तो मुद्वायेणं पाए अभिवन्दितरा  
तुम्मे खं, भन्ते, इच्छाकारेणं अलभिओएणं इओ<sup>१</sup> वेव  
रह, आ<sup>२</sup> खं देवाणुप्पियाणं तिक्वुत्तो मुद्वायेणं पा-  
एसु<sup>३</sup> वन्दामि नमंसामि” ॥ ८१ ॥

तए खं से<sup>४</sup> भगवं गोयमे, जेखेव आणन्दे समखो-  
वासए, तेखेव उवागच्छइ<sup>५</sup> ॥ ८२ ॥

तए<sup>६</sup> खं से<sup>७</sup> आणन्दे समखोवासए भगवओ गोय-  
मस्स<sup>८</sup> तिक्वुत्तो मुद्वायेणं पाएसु<sup>९</sup> वन्दइ नमंसइ,  
एत्ता एवं वयासी । “अत्थि खं, भन्ते, गिहिणो गि-  
हिमज्झा<sup>१०</sup> वसन्तस्स ओहिनाणे खं समुप्पज्जइ<sup>११</sup> ?” ।

“इत्ता, अत्थि” ।

“जइ खं, भन्ते, गिहिणो जाव<sup>१२</sup> समुप्पज्जइ, एवं  
खलु, भन्ते, मम<sup>१३</sup> वि गिहिणो गिहिमज्झा<sup>१४</sup> वस-

\* Supply the rest from the preceding passage.

१ A इच्छाकारेणं, B इच्छाकारेणं, D E इच्छाकारेणं, G inserts  
देवाणुप्पिया after it. २ B E G अभिओएणं । ३ C इओ व  
वेव रह, D E इतो वेव रह । ४ C जहा, H जाव । ५ A B G H  
पदेइ । ६ H तं for तए खं से । ७ C D E F add एत्ता +  
८ B om. तए खं से आ० स० । ९ A B C D E H om. १० A  
F G भगवं गोयमं । ११ A B मज्जे; F गिहिवासमज्जे, a o o  
also मज्जा । १२ A B C D E समुप्पज्जइ, and so as a rule  
throughout, but F G H समुप्प० । १३ A ममं ।

आस्य चोद्दिभाये समुप्यजे । पुरत्यिमेखं<sup>१</sup> खवयससुदे  
वन्वमीवयसयाइं जाव\* जोलुययुयं<sup>२</sup> नरयं जानामि  
पासामि” ॥ ८३ ॥

तए खं से भगवं गोयमे आखन्दं समखोवासवं  
इवं वयासी<sup>३</sup> । “अत्यि खं, आखन्दा”, गिहियो जाव†  
समुप्यज्जइ । नो वेव खं एमहाकर<sup>४</sup> । तं खं तुमं,  
आखन्दा, एयस्स<sup>५</sup> ठावस्स आओरहि<sup>६</sup> जाव‡ तवो-  
क्कमं पडिवज्जाहि ” ॥ ८४ ॥

तए<sup>७</sup> खं से आखन्दे समखोवासए भगवं गोयमं  
इवं वयासी । “अत्यि खं, भन्ते, जिखवयये सन्ताखं<sup>८</sup>  
तखावं तहियाखं सन्भूयाखं भावाखं आओइज्जइ  
जाव‡ पडिवज्जिज्जइ ?” ।

“नो तिखट्ठे<sup>९</sup> समट्ठे” ।

\* Supply the rest from § 74.

† Supply the rest from § 83.

‡ Supply पडिवज्जामि and पडिवज्जिज्जइ respectively.

१ A पुरत्यिमेखं, C पुरेत्थिमेखं, D H पुरत्थिमेखं, E पुरित्थिमेखं,  
F पुरित्थिमेखं, G पुरत्थमेखं । २ DE जोलुयं ययुयं, F जोलुयुयं,  
G जोलुययं । ३ A B H वयासी । ४ H आखन्दे । ५ D E G  
इवंमहाकर ; C H खो वेव महाकर ए तन्नं । ६ E तख । ७ E  
G आओरहि । ८ A H तं । ९ D खंमासे, G वत्ताखं, H वत्तावं  
for खन्नावं तत्ताखं । १० C E F G इवट्ठे ।

“अहं खं, भन्ते, जिह्वयस्ये सन्ताणं<sup>१</sup> जाव<sup>२</sup> भावाखं  
नो आसोऽयज्ज<sup>३</sup> जाव<sup>४</sup> तवोक्कमं<sup>५</sup> नो पडिवज्जि-  
ज्ज<sup>६</sup> । तं<sup>७</sup> खं, भन्ते, तुम्हे चेव एयस्स ठावस्स<sup>८</sup> आसो-  
इह<sup>९</sup> जाव<sup>१०</sup> पडिवज्ज<sup>११</sup>” ॥ ८५ ॥

तर्<sup>१</sup> खं से भगवं गोयमे आसन्देलं समखोवासएखं  
एवं वुत्ते समाखे, सक्खि ए कक्खि ए विद्दिगिण्णसमा-  
वणे<sup>२</sup>, आसन्दस्स अन्तियाओ<sup>३</sup> पडिखिक्खमइ, २त्ता  
जेखेव दूइपलासे चेइये, जेखेव समखे भगवं महावीरे,  
तेखेव उवागएइ, २त्ता समखस्स भगवओ महावी-  
इस्स अदूरसामन्ते गमखागमखाए<sup>४</sup> पडिक्कमइ, २त्ता  
एसखमखेसखं<sup>५</sup> आसोएइ, २त्ता<sup>६</sup> भत्तपाखं<sup>७</sup> पडिदं-  
सेइ<sup>८</sup>, २त्ता समखं भगवं वन्दइ नमंसइ, २त्ता एवं<sup>९</sup>  
वयासी । “एवं खलु, भन्ते, अहं तुम्हेहिं अभ्ययुखाए ।

\* Supply the rest from the preceding passage.

† Supply the rest from footnote ‡ on p. ४०, *mutatis mutandis*.

१ E सन्ताखं । २ D E आसोएज्जइ । ३ A C D E तवो, B  
वो । ४ E तर् । ५ A B D त्ताखं । ६ A आसोएइ । ७ A  
हं । ८ A वितिगिण्णसं, B विगिण्णसं, D E वितिगिण्णसं । ९ C  
केविइ । १० B गमखागमखे । ११ A एसखंमखेसखं, B एसखमखे-  
सखं, C एसखमाखेसखो, D एसखंसखेसखं, E एसखंसखे । १२ C जाव,  
A B D E om. १३ E भत्तपाखी । १४ A पडिदसेति, B पडिदंसते,  
D पडिदसवेति, E पडिदंसे । १५ D E om. एवं वयासी ।

तं चेव सख्यं कहेइ जाव\* । तए खं अहं सखिइ ३<sup>†</sup> ।  
 आणन्दस्स समखोवासगस्स अन्तियाओ<sup>‡</sup> पडिखिक्खं-  
 मामि<sup>१</sup>, २त्ता जेखेव इह<sup>२</sup> तेण्णेव इव्वमागए । तं<sup>३</sup> खं,  
 भन्ते, किं आणन्देखं समखोवासएखं तस्स ठाखस्स<sup>४</sup>  
 आखोएयव्वं जाव<sup>५</sup> पडिक्खजेयव्वं, उदाहु मए ?” ॥

“गोयमा” इ समखे भगवं महावीरे<sup>६</sup> भगवं गो-  
 यमं<sup>७</sup> एवं वयासी । “गोयमा, तुमं<sup>८</sup> चेव खं तस्स  
 ठाखस्स<sup>९</sup> आखोएहि<sup>१०</sup> जाव<sup>११</sup> पडिक्खजाहि<sup>१२</sup>, आणन्दं  
 च<sup>१३</sup> समखोवासयं एयमहं खामेहि ” ॥ ८६ ॥

तए<sup>१४</sup> खं से भगवं गोयमे समखस्स भगवओ

\* Supply the rest from §§ 78—85.

† Supply the rest from the preceding sentence.

‡ Supply the rest from footnote ‡ on p. 80, *mutatis mutandis*.

१ D E insert पडिसंदेसेति (D) and पडिदंसेइ (E) after  
 खं । २ A B om. ३ D E अन्तिइ । ४ A B C D E पडि २ ।  
 ५ B तुहं । ६ A B C ते, D E तए । ७ A D हावय । ८ D  
 आखोएइ तव्वं, E आखोएइतव्वं, C आखोएव्वं । ९ A पडिक्खमे,  
 B C merely पडि, D E पडि २ । १० A B C D E om. मज्जं  
 महावीरे । ११ A गोयम, C D merely गो, E गोयमा । १२ A  
 तुम्मे, B तुमे । १३ A B C D E हावय । १४ D आखोएइ ।  
 १५ A पडिक्खजेइ, B C merely पडि, D E पडिक्खजेइ । १६ C  
 E om. १७ A ते, D तं ।

महावीरस्स "तह" ति एयमहुं विखणं पडिसुखेइ,  
 २ता तस्स ठाखस्स<sup>१</sup> आलोएइ जाव<sup>२</sup> पडिवज्जइ,  
 आखन्दं च<sup>३</sup> समखोवासयं<sup>४</sup> एयमहुं खामेइ ॥ ८७ ॥

तए<sup>५</sup> खं समखे भगवं महावीरे अज्जया<sup>६</sup> कयाइ  
 पहिया अखवयविहारं<sup>७</sup> विहरइ ॥ ८८ ॥

तए<sup>८</sup> खं से आखन्दे समखोवासए बह्महिं सीलव्व-  
 रहिं जाव<sup>९</sup> अप्पाखं भावेत्ता, वीसं वासाइं समखो-  
 वासगपरियागं<sup>१०</sup> पाउणिता, एकारस<sup>११</sup> य उवासग-  
 पडिमाओ समं कारणं फासित्ता, मासियाए संखे-  
 ह्हाए अत्ताखं<sup>१२</sup> भूसित्ता, सडिं भत्ताइं अखसखाए<sup>१३</sup>  
 छेदेत्ता, आलोइयपडिक्कन्ते<sup>१४</sup>, समाहिपत्ते, कालमासे<sup>१५</sup>  
 कार्खं किञ्चा, सोइम्मे कण्णे सोइम्मवडिंसगस्स<sup>१६</sup> महा-

\* Supply the rest from footnote ‡ on p. ३०, *mutatis mutandis*.

† Supply the rest from § 66 on p. १०.

१ A B C D E टाखण्ण । २ A B C पडिव, D E पडिक्कमेइ ।  
 ३ C E om. ४ A वासइ । ५ C तं, A B D E om. तए खं ।  
 ६ D E transpose पहिया अज्जया क० । ७ B D E om. विहारं ।  
 ८ B D E तं, om. खं । ९ C om. जाव अप्पाखं भावेत्ता । १०  
 E समखोवासयं परियागं । ११ A एकारखं, E एकारख । १२ C  
 कयाखं । १३ C अखसखाइ । १४ C अलोइय० । १५ A कार्खमाखे,  
 B माखे माखे । १६ B वडंसगख, E अडिंसयख ।

विमाखस्स उत्तरपुरत्थिमेणं<sup>१</sup> अरुणे<sup>२</sup> विमाखे देव-  
ताए उववन्ने । तत्थ खं अत्थेगइयाखं देवाखं चत्तारि  
पलिओवमाइं ठिई पणत्ता । तत्थ खं आखन्दस्स वि  
देवस्स चत्तारि पलिओवमाइं ठिई पणत्ता ॥ ८८ ॥

“आखन्दे णं, भन्ते, देवे ताओ देवओगाओ  
आउक्खएणं ३<sup>३</sup> अखन्तरं चयं<sup>४</sup> चइत्ता, कहिं  
गण्हिहिइ<sup>५</sup>, कहिं उववज्झिहिइ<sup>६</sup> ?” ।

“गोयमा, महाविदेहे वासे सिज्झिहिइ<sup>७</sup>”  
॥ ८९ ॥

॥ निक्खेवो ॥

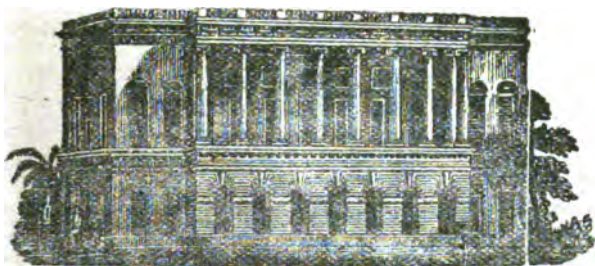
सत्तमस्स अङ्गस्स उवासगदसाणं पढमं अल्लयणं  
समत्तं ॥

\* Supply भवक्खएणं ठिरक्खएणं from Āy. II, 15, § 2, Bhag. p. 303.

१ A B •पुत्थिमेणं, C •परिच्छिमेणं, D E •परिच्छिमेणं । २ D E  
•अरुणेहिं विमाखेहिं । ३ C देवओगाओ, D E simply कोगाओ ।  
४ A B C om. ५ E चइ । ६ A गण्हति, C D गण्हिहि, E  
गण्हहिंति । ७ A B उववज्झिहि, C उववज्झई, E उववज्झिहिंति ।  
८ C सिज्झहि, E सिज्झहिंति ।



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EDITED BY

DR. A. F. RUDOLF HOERNLE.

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(Continued on third page of cover.)

## PREFATORY REMARKS.

(To FASCICULUS II.)

I regret to say that before I was able to prepare the Text of the second fasciculus, the owner of the two MSS. C and D recalled them from my possession. Fortunately I had already collated the whole of MS. D, and noted all its variations in my copy of the Calcutta print. Of MS. C, which also contained MS. c of the commentary, I had only noted a very few variants.

On the other hand, I have been enabled through the kindness of Professor Dr. R. Garbe to make use of two new MSS. which he had acquired in Gujarāt. These I have designated respectively by F and f.

The text of the second lecture contained in the present fasciculus is, therefore, based on the five MSS. A B D E F, and the commentary on the MSS. a c f. In very rare cases, also, variants of MS. C are given.

F—MS. belonging to Professor Dr. R. Garbe, is a carefully written paper manuscript, in the usual Jaina style. It consists of 54 leaves with 7 lines of about 48 akṣara each. It is dated Saṃvat 1748 and Shāka 1613 (= 1691 A. D.), Āsu (= Ashvina), Sudi 6, Thursday. It is provided with an interlinear ṭabbā. A marked feature of this MS. is, that it very frequently gives the standing formulas in full, when they are usually abbreviated in other MSS. ; see, e. g., the footnotes on pp. 50, 51, 52, 54, 57, 59, 60, 62, etc. Now and then it has peculiar readings of its own, different from both the other sets of MSS. ABC and DE; though they are of no great importance. Instances are *sāmī samosariē* for *samosaraṇaṃ* (§ 92), *kāmādevā samaṇovāsaya* for *kāmādevo vi* (§ 109), and others. But substantially it belongs to the set

of the MSS. A, B, C, all the distinguishing readings of which it shares. Thus in the first lecture, it exhibits all those enumerated on p. vii of the Introduction to fasciculus I. As instances from the second lecture I may note the variants on p. 52, footnote 1; p. 53, footnote 4; p. 58, footnote 3, etc.

f—MS. also belonging to Professor Dr. R. Garbe. Like MS. a, it is a portion of a collective manuscript of 33 paper leaves, with 15 lines of about 46 akṣara each to the page. The commentaries which it contains belong to the following three Angas: Upāsakadashā (leaves 1 to 23), Antakṛiddashā (to 31) and Anuttaraupapātika (to 33). The MS. is not dated, and it is difficult to adjudge its age. It can hardly be older than MS. F. It is written in a small hand, and not quite carefully. It shows, a very remarkable agreement with MS. a, all the readings, and even the clerical errors of which it reproduces, though it adds here and there blunders of its own. It would almost seem as if MS. f had been copied from MS. a.

I have made the translation again as literal as possible, consistent with English idiom, in order to exhibit the quaintness of the old Jain style of writing.

वीथं अज्जायणं ।

अइ खं, भन्ते, समखेखं भगवया<sup>१</sup> महावीरेखं जा<sup>२</sup>  
सम्पत्तेखं सत्तमस्स अज्जस्स उवासगदसाणं पढमस्स<sup>३</sup>  
अज्झयखस्स अयमहे पसत्ते, दोअस्स खं<sup>४</sup>, भन्ते, अज्झ-  
यखस्स के अहे<sup>५</sup> पसत्ते ॥ ८१ ॥

एवं खलु, जम्बू, तेणं कलेणं तेणं समणं चम्पा  
नामं नयरो होत्था । पुसभहे चेइए । जियसतू राया ।  
कामदेवे गाहावई<sup>१</sup> । भद्दा भारिया । छ हिरखको-  
डीओ निहाणपउत्ताओ<sup>२</sup>, छ<sup>३</sup> वड्डिपउत्ताओ<sup>४</sup>, छ<sup>५</sup>

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\* See footnote § on page १.

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१ So F, but A B D E om. २ F पढमज्जायणस्य । ३ A B om. खं भ० अज्जस्स, F om. खं भ० । ४ F केवहे । ५ F adds परि-  
वसइ । ६ D E •पत्ताओ । • A adds हिरखकोडीओ । • D E om. पउत्ताओ ।

पवित्थरपउत्ताओ<sup>१</sup>, छ वया<sup>२</sup> दसगोसाहस्तिरणं<sup>३</sup>  
 वरणं । समोसरणं<sup>४</sup> । जहा आणन्दे<sup>५</sup> तथा निग्गए<sup>६</sup> ।  
 तहेव सावयधम्मं पडिवज्जइ । सा<sup>७</sup> चेव वत्तव्वया  
 जाव<sup>८</sup> । जेट्ठपुत्तं<sup>९</sup> मित्तनाइ<sup>१०</sup> आपुच्छिता, जेणेव  
 पोसहसाला, तेणेव उवागच्छइ, २त्ता<sup>११</sup> जहा आणन्दे  
 जाव<sup>१२</sup> । समणस्स भगवओ महावीरस्स<sup>१३</sup> अन्तियं<sup>१४</sup>  
 धम्मपण्णतिं उवसम्पज्जित्ताणं विहरइ ॥ ८२ ॥

तए खं तस्स कामदेवस्स समणोवासगस्स पुब्बरत्ता-  
 वरत्तकालसमयंसि एगे<sup>१५</sup> देवे मायी<sup>१६</sup> मिच्छदिट्ठी  
 अन्तियं पाउब्भूए ॥ ८३ ॥

तए खं से देवे एगं मइ<sup>१७</sup> पिसायरूवं विउव्वइ ॥  
 तस्स खं देवस्स<sup>१८</sup> पिसायरूवस्स इमे<sup>१९</sup> इयारूवे<sup>२०</sup> वखा-

\* Here supply the whole account from the first lecture, §§ 58-68, pp. १५-२०.

† Supply the rest from § 69, on page २१.

१ D E om. पउत्ताओ । २ A B D E वया । ३ B E °साह-  
 स्तीरणं, D °साहस्तीयं एयं । ४ F has सामी समोसरिय । ५ A B  
 D E F आणन्दो and निग्गओ । ६ A F सव्वे वत्तव्वया, B सव्वेव  
 वत्तया । ७ D E add जेट्ठे व ठवेत्ता । ८ A B om. नाइ, D E  
 F °नाइ । ९ A B om. २त्ता । १० A B om. ११ D E अन्तिय ।  
 १२ A एको, B एके । १३ B माया, D E माइ, F माह । १४ F  
 मइतं । १५ A दिव्वस्स । १६ F एमे । १७ F इयारूवे ।

वीचं अञ्जयत् ।

अइ खं, भन्ते, समणेणं भगवया<sup>१</sup> महावीरेणं आव<sup>२</sup>  
सम्पत्तेणं सत्तमस्स अङ्गस्स उवासगदसाणं पढमस्स<sup>३</sup>  
अञ्जयत्तस्स अयमद्वे पत्तत्ते, दोच्चस्स खं<sup>४</sup>, भन्ते, अञ्ज-  
यत्तस्स के अद्वे<sup>५</sup> पत्तत्ते ॥ ८१ ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समरणं चम्पा  
नामं नयरी होत्था । पुत्तभद्वे चेद्दए । जियसत्तू राया ।  
कामदेवे गाहावई<sup>६</sup> । भद्दा भारिया । छ हिरस्सको-  
डीओ निहायपउत्ताओ<sup>७</sup>, छ<sup>८</sup> वट्ठिपउत्ताओ<sup>९</sup>, छ<sup>१०</sup>

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\* See footnote § on page १.

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१ So F, but A B D E om. २ F पढमञ्जयत्तस्स । ३ A B  
om. खं म० अञ्ज०, F om. खं म० । ४ F केयद्वे । ५ F adds परि-  
वसइ । ६ D E •पत्ताओ । ७ A adds हिरस्सकोडीओ । ८ D  
E om. पउत्ताओ ।

पवित्तरपउत्ताओ', छ वया' दसगोसाइस्सिरु' वरु' । समोसरु' । जहा आरुन्दो तहा निमाओ । तहेव सावयधम्मं पडिवज्जइ । सा' चेव वत्तव्वया जाव\* । वेदुपुत्त' मित्तनाइ' आपुच्छिता, जेखेव पोसइसाला, तेखेव उवागच्छइ, २ता' जहा आरुन्दो जाव' समखस्स भगवओ महावीरस्स' अन्तियं' धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ ॥ ८२ ॥

तए खं तस्स कामदेवस्स समखोवासगस्स पुब्बरत्ता-  
वरत्तकालसमयंसि एगे' देवे मायी' मिच्छदिट्ठी' अन्तियं पाउम्भूए ॥ ८३ ॥

तए खं से देवे एगं महं' पिसायरूवं विउव्वइ ॥  
तस्स खं देवस्स' पिसायरूवस्स इमे' एयारूवे' वणा-

\* Here supply the whole account from the first lecture, §§ 10-68, pp. १५-२०.

† Supply the rest from § 69, on page २१.

१ D E om. पउत्ताओ । २ A B D E व्वया । ३ B E •साइ-  
खीएवं, D •साइखीवं एवं । ४ F has सामी समोसरिए । ५ A F  
सव्वे वत्तव्वया, B सव्वेव वत्तया । ६ D E add कुटुंबे व ठवेत्ता । ७ A  
B om. नाइ, D E F •नाइ । ८ A B om. २ता । ९ A B D E  
F आरुन्दे । १० A B om. ११ D E अत्तिए । १२ A एक्के, B एके ।  
१३ B माया, D E माई, F माइ । १४ So G ; but A B D F  
मिच्छदिट्ठी । १५ F महंतं । १६ A दिव्वख । १७ F एमे । १८ F  
इयारूवे ।



वासे पश्यते । सीसं से गोकिलञ्जसंठाणसंठियं, सालि-  
भसेसरिसा से केसा कविलतेरखं<sup>१</sup> दिप्पमाणा, म-  
ण्डउट्टियाकभल्लसंठाणसंठियं<sup>२</sup> निडालं<sup>३</sup>, मुगुंसपुंछं<sup>४</sup>  
व<sup>५</sup> तस्स मुमगाओ<sup>६</sup> फुगफुगाओ विगयबीभच्छदंस-  
खाओ<sup>७</sup>, सीसघडिविणिग्गायाइं<sup>८</sup> अच्छीणि विगयबी-  
भच्छदंसखाइं<sup>९</sup>, कखा जइ सुप्पकत्तरं<sup>१०</sup> चेव विगयबी-  
भच्छदंसखिज्जा<sup>११</sup>, उरब्भपुडसन्निभा<sup>१२</sup> से नासा, भुत्ति-  
राजमल्लचुल्लोसंठाणसंठिया<sup>१३</sup> दे<sup>१४</sup> वि तस्स नासापु-  
डया, घोडयपुंछं<sup>१५</sup> व<sup>१६</sup> तस्स मंसूइं<sup>१७</sup> कविलकविलाइं<sup>१८</sup>  
विगयबीभच्छदंसखाइं, उट्ठा उट्ठस्स चेव लम्बा, फाल-  
सरिसा से दन्ता<sup>१९</sup>, जिग्भा जइ<sup>२०</sup> सुप्पकत्तरं चेव वि-

१ F गोकिलञ्ज० । २ So B a e f; but A D E कविता तेरखं,  
F कविता तेरखं । ३ A ०उट्टिय०; F ०केमल० । ४ B निडालं । ५  
A मुगुंस०, E मुगुंस०, F मुगुंस०, e मगुंस० and मुगुंसा, f मुगुंस० and  
मुगुंसा; B a f पुंछं, A F पुंछं, D E e पुंछं (see Hem. I, 26) ।  
६ B च, F च । ७ So a e f; A मुमगाओ (see Nām. 251),  
B D मुमकाओ, E मुमुकाओ, F मुमंगाओ (see Hem. II, 167).  
८ A B here and elsewhere वीमत्त० । ९ A विणिग्गायाइं om. वि,  
F ०विणिग्गायाइं । १० D E ०कत्तरे । ११ B F उरब्भपुड०,  
A B ०सन्निभा । १२ F भुत्तिरा०; A ०चुल्ला० । १३ A देवे for  
देवि । १४ A B F पुंछं, D E पुंछं । १५ A D F च । १६ F  
मंसूइं (see Hem. II, 86). १७ D E om. the first कवि ।  
१८ A दंदा, F दत्ता । १९ F जहा (see Hem. I, 67).

गयबीभच्छदंसखिज्जा, इलकुडालसंठिया<sup>१</sup> से इल्लुया,  
 गल्लकडिल्लं च<sup>२</sup> तस्स खड्डं<sup>३</sup> फुट्टं<sup>४</sup> कविलं फरुसं<sup>५</sup>  
 महल्लं, मुडङ्गाकारोवमे<sup>६</sup> से खन्धे, पुरवरकवाडोवमे से  
 वच्चे, कोट्टियासंठाणसंठिया देा वि तस्स बाहा, नि-  
 सापाहाणसंठाणसंठिया<sup>७</sup> देा वि तस्स अग्गाहत्था<sup>८</sup>,  
 निसाखोठसंठाणसंठियाओ इत्थेसु अङ्गुलीओ, सि-  
 प्पिपुडगसंठिया<sup>९</sup> से नक्खा<sup>१०</sup>, रहावियपसेवओ<sup>११</sup> व्व<sup>१२</sup>  
 उरंसि लम्बन्ति देा वि तस्स वल्लया, पोट्टं<sup>१३</sup> अयको-  
 ट्टओ<sup>१४</sup> व्व<sup>१५</sup> वट्टं<sup>१६</sup>, पाखकलन्दसरिसा<sup>१७</sup> से नाही<sup>१८</sup>,

१ So A; but B °कुडा°, D °कुडा°, E e °कुडाण°,  
 F °कुडा°, a f °कुडुा°; B °संठितो, D E °संठिय। २ D  
 E व। ३ So a f, B खडं, A खडं, E e खटं (cf. Marāṭhī  
 खड्डा or खाड or खाडा 'a rough hole' or 'pit'). ४ A  
 यडं, B फडुं, E फुडं। ५ A फरुसं, D परिसं, E परिसं।  
 ६ F सुयंगा°, (see Hem. I, 46 and Nām. 266). ७ A B  
 F °पहाण°, D E °पाहण° (see Hem. I, 262). ८ D E  
 place तस्स देा वि। ९ E om. वण। १० A inserts संठाण।  
 ११ D e नहा (see Hem. II, 99). १२ F नाविय° (see Hem.  
 I, 230); A D E °पसेवड, B °पसव, F °पसिवड। १३ So C,  
 but A B D E F च (see Hem. II, 182). १४ A पेट्टं,  
 Hindī and Gujarātī have पेट, but Marāṭhī पोड।  
 १५ A B D E F °कोट्टड। १६ So B, but A व, D E F व।  
 १७ D E वत्तं (see Hem. II, 29). १८ A पाखकंद°, B  
 F पाखाकंद°, E पाखाकंद°। १९ D E नामी।

सिक्कसंठाखसंठिए से नेत्ते<sup>१</sup>, किल्लपुडसंठाखसंठिया<sup>२</sup>  
 दो वि तस्स वसत्ता, जमलकोट्टियासंठाखसंठिया दो  
 वि तस्स<sup>३</sup> ऊरु, अज्जुखगुडं<sup>४</sup> व<sup>५</sup> तस्स जालूइ कुडिल-  
 कुडिलाइं विगयबीभच्छदंसत्ताइं<sup>६</sup>, जह्वाओ करकडीओ  
 बोमेहिं<sup>७</sup> उवचियाओ<sup>८</sup>, अहरीसंठाखसंठिया<sup>९</sup> दो वि  
 तस्स पाया<sup>१०</sup>, अहरीखोठसंठाखसंठियाओ पाएसु<sup>११</sup>  
 अकुलीओ, सिप्पिपुडसंठिया<sup>१२</sup> से नक्खा<sup>१३</sup> ॥ ६४ ॥

सडहमडइजालुए<sup>१४</sup> विगयभग्गभुग्गभुमए<sup>१५</sup> अवदा-  
 लियवयखविवरनिस्सालियग्गजीहे<sup>१६</sup> सरडकयमालि-  
 याए उन्दुरमालापारिखइसुकयचिंधे<sup>१७</sup>, नउलकयकस-  
 पूरे<sup>१८</sup>, सप्पकयवेगच्छे<sup>१९</sup>, अण्फोडन्ते<sup>२०</sup>, अभिगज्जन्ते<sup>२१</sup>,

१ E reads पोत्ते, Hindi पोता 'scrotum'. २ F किल्ल०।  
 ३ D E place तस्स दो वि। ४ A अज्जुखगुडं। ५ A F च, D व।  
 ६ A om. विगय। ७ F बोमेहिं। ८ A उवचियाओ। ९ D E  
 अहरी०। १० D पादा। ११ A B D पदेसु। १२ F सिप्पि०;  
 A inserts संठाख। १३ D E खहा, F नहा। १४ A D जंजए,  
 a f जजए (see Nām. 251, जजहुया). १५ A भग्गभुमए, B  
 भुग्गभुमीते, F भुग्गभुमए, E भभुमए। १६ A B अवदख०; D E  
 नहलियखख०। १७ So A D; but B E F उंदर०; F परि-  
 खि०, E परिखडं०; E विहे। १८ So A F; but B खउलकय०,  
 D E खउल० om. कय; F कावहपूरे। १९ A B F विगच्छे। २० A  
 आपेहेति, B D F अण्फोडन्ते। २१ A B अभिगज्जन्ति।

भोममुक्कट्टुहासे<sup>१</sup>, नाणाविहपच्चवसेहिं लोमेहिं  
 उवचिए एगं महं नीलुप्पलगवलगुलियअयसिकुसुम-  
 प्पगासं<sup>२</sup> असिं खुरधारं गहाय, जेणेव पोसहसाला,  
 जेणेव कामदेवे समणोवासए, तेणेव उवागच्छइ,  
 २त्ता आसुरत्ते<sup>३</sup> रुट्ठे<sup>४</sup> कुविए चण्डिकिए<sup>५</sup> मिसिमिसी-  
 यमाणे<sup>६</sup> कामदेवं<sup>७</sup> समणोवासयं एवं वयासी। “हो सो  
 कामदेवा समणोवासया, अप्पत्थियपत्थिया<sup>८</sup>, दुरन्त-  
 पन्तलक्खणा<sup>९</sup>, होणपुसचाउइसिया<sup>१०</sup>, हिरिसिरि-

१ B E °मुक्कट्टुहासे, D मुक्कअट्टुहासे। २ D E गोलोप्पण°  
 (see Hem I, 8+). ३ So A B D E; but F आसुरत्ते।  
 ४ A B om. from रुट्ठे up to मिसि° incl., F reads  
 आसुरत्ते मिसिमिसे तिव्वे चण्डे कोविए। ५ So a e f; D  
 चण्डिकीए, E चण्डिकीए, F चण्डे (see Bhag., p. 214).  
 ६ So D e; but E मिसिमिसियमाणे, F मिसिमिसे (probably  
 abbreviated for मिसिमिसेमाणे, see Bhag., p. 214,  
 Nir. 5, 12, 22), a f मिसिमिसीमणे। ७ E has काम-  
 देवस्स which is a misprint for कामदेवं स°। ८ A  
 B °पत्थया। ९ A abbreviates the following thus:  
 दुरंत ५ जाव परिवज्जिया, where the numeral stands for  
 पंतलक्खणा होणपुसचाउइसिया, and जाव for हिरिसिरिधिह-  
 किति; B has the same, only omitting the numeral  
 ५। १० So D; but E °चाउइसिया, F चउइसयाया, A B  
 om.

सिद्धगसंठाखसंठिह<sup>१</sup> से नेत्ते<sup>२</sup>, किमपुडसंठाखसंठिवा<sup>३</sup>  
 दो वि तस्स वसत्ता, जमलकोट्टियासंठाखसंठिया दो  
 वि तस्स<sup>४</sup> ऊरु, अज्जुखगुहं<sup>५</sup> व<sup>६</sup> तस्स जाखू<sup>७</sup> कुडिलकु-  
 ठिसाहं<sup>८</sup> विगयवीभच्छदंसखाइं<sup>९</sup>, जङ्घाओ करकडीओ  
 सोमेहिं<sup>१०</sup> उवचियाओ, अहरीसंठाखसंठिया<sup>११</sup> दो वि  
 तस्स पाया<sup>१२</sup>, अहरीखोढसंठाखसंठियाओ पाएसु<sup>१३</sup>  
 अज्जुखीओ, सिप्पिपुडसंठिया<sup>१४</sup> से नक्खा<sup>१५</sup> ॥ ८४ ॥

खड्डमडहजालु<sup>१६</sup> विगयभागभुग्गभुमए<sup>१७</sup> अवदा-  
 सियवयखविवरनिस्साखियमाजीहे<sup>१८</sup> सरडकवमालि-  
 याए उन्दुरमालापरिणहसुकयचिंधे<sup>१९</sup>, नउलकयकख-

- १ G सिद्धव० । २ E reads पोत्ते, Hindi पोता 'scrotum' ।  
 ३ F किमह०, H किमपुमपुड० । ४ D E place तस्स दो वि ।  
 ५ G H अज्जुखगुहं । ६ A F च, D व, G om. ७ G H जाखू ।  
 ८ G only कुडिलकाइं । ९ A G om. विगय । १० G रोमेहिं ।  
 ११ D E अघरी०, G अहर० । १२ D पादा । १३ A B D पदेसु,  
 G pref. तस्स । १४ F G H सिप्पि०; A G insert संठाख ।  
 १५ D E खहा, F नहा । १६ A D जङ्घए, G H जङ्घए, a f जङ्घर  
 (see Nām. 251, जङ्घवा) । १७ A ० भुग्गभुमए, B ० भुग्गभमीते,  
 F ० भुग्गभुमए, E ० भुमए, G reads नाखाविहयभज्जुमए । १८ A  
 B H ० वदव०; D E ० निहाखियअण्ण०, G ० निहाखिय० । १९ So  
 A D; but B E F H उंदर०, G उंदिर०; F ० परिखिड्ठ०, E G  
 H ० वरिखिड्ठ० ।

पूरे', सप्पकयवेगच्छे', अण्फोडन्ते', अभिगज्जन्ते',  
 भीममुक्कट्टट्टहासे', नाणाविहपच्चवसेहिं' सोमेहिं  
 उवचिए एगं महं नीलुप्पल्लगवल्लगुलियअयसिक्कुसुम-  
 प्पगासं' असिं खुरधारं गहाय, जेणेव पोसइसाला,  
 जेणेव कामदेवे समणोवासए, तेणेव उवागच्छइ,  
 २त्ता आसुरत्ते' रुढे' कुविए चण्डिक्किए' मिसिमिसी-  
 यमाणे' कामदेवं समणोवासयं एवं वयासी । "इं भो  
 कामदेवा समणोवासया, अण्पत्थियपत्थिया'', दुरन्त-  
 पन्तलक्खया'', हीलपुल्लचाउइसिया'', हिरिसिरि-

१ So A F; but B कउवकय०, D E कउव० om. कय; F  
 •कयइपूरे । २ A B F •विगच्छे, G •वीमच्छे । ३ A आपोडेंते,  
 B D F H आपोडंते । ४ A B अभिगज्जन्ति, G om. ५ B E  
 •मुक्कट्टहासे, D G मुक्कअट्टहासे । ६ D E नीलोप्पल्ल० (see Hem.  
 I, 84). ७ So A B D E H; but F G आसुरत्ते । ८ A B  
 H om. from रुढे up to मिसि० incl., F reads आसुरत्ते  
 मिसिमिसे तिव्वे चंडे कोविए, G substitutes the numeral ९ ।  
 ९ So a e f; D चंडिकीए, E चंडिकीए, F चंडे (see Bhag.  
 p. 214). १० So D e; but E मिसिमिसियमाणे, F मिसिमिसे  
 probably abbreviated for मिसिमिसिमाणे, see Bhag., p. 214,  
 Nir. 5, 12, 22), a f मिसिमिसीमाणे । ११ A B H •पत्थया ।  
 १२ A H abbreviate the following thus: दुरंतं ५ जाव एरि-  
 वज्जिया, where the numeral stands for पंतजक्खया हीलपुल्ल-  
 चाउइसिया, and जाव for हिरिसिरिद्धिक्कित्ति; B has the  
 same, only omitting the numeral ५ । १३ So D; but E  
 •चाउइसिया, F कउइसयाया, A B om.

# धिइकितिपरिवज्जिया', धम्मपुससगमोक्खकामया',

१ E सिरिहरिधिकिति ३ जाव पडिवज्जिया, F हरिसिरिपरिवज्जिया ; A B F परिवज्जिया (see note २० on p. ५०). २ The proper reading of the phrases down to नेो खणु is somewhat uncertain. The reading adopted in the text is founded on that of MS. A which has धम्मकामया पुससगमोक्ख धम्मकंखिया ५ धम्मपिवासिया ५, the numeral being expressed by the letter इ . The numeral ५ shows that each phrase धम्मकामया, धम्मकंखिया, धम्मपिवासिया, must be expanded to a compound consisting of five members, by the insertion of the three-membered phrase पुससगमोक्ख. There is however, another possible way of interpretation, which is adopted in MS. F, and reads thus: धम्मकामया, पुसकामया, सगकामया, मोक्खकामया, धम्मकंखिया, पुसकंखिया, सगकंखिया, मोक्खकंखिया, धम्मपिवासिया, पुसपिवासिया, सगपिवासिया, मोक्खपिवासिया. This interpretation is also found in the MSS. D and E, which give the reading of MS. F in the following abbreviated form: धम्मकामया पुससगमोक्ख धम्मकंखिया ३ धम्मपिवासिया ३. Here the numeral 4 would indicate that कामया, कंखिया and पिवासिया should each be repeated with each of the four terms धम्म पुस सग मोक्ख. It will be observed that the reading of MS. A differs from that of MSS. D and E only with regard to the indicatory numeral; but the difference points to two quite distinct arrangements of the text. I have adopted the form of the text indicated by the reading of MS. A, as being the simpler and more appropriate one. The form of the text, however, as indicated by MSS. D and E, and as set out in MS. F, appears to be the one preferred by the

धम्मकङ्किया ५, धम्मपिवासिया ५, नो खलु कप्पइ  
तव, देवाणुप्पिया, जं सीलाइं वयाइं वेरमणाइं पञ्च-  
क्खाणाइं पोसहोववासाइं चालित्तए वा खोभित्तए  
वा खण्डित्तए वा भञ्जित्तए वा उज्झित्तए वा परि-  
चइत्तए वा, तं जइं एं तुमं अज्ज सीलाइं जाव\*  
पोसहोववासाइं न छडुसि" न भञ्जेसि", तो ते" अइं  
अज्ज इमेणं नीलुप्पल" जाव\* असिणा खण्डाखण्डि"  
करेमि, जहा एं तुमं, देवाणुप्पिया", अट्टदुहट्टवसट्ठे  
अकाले चेव जीवियाओ" ववरोविज्जसि" ॥ ८५ ॥

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\* Supply the rest from the earlier portion of the paragraph.

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Jain schools, as it is adopted in the commentary of Abhayadeva. MS. B has no numeral whatever.

१ D E om. २ A पोसहे ववासाइं. ३ D E चालित्तए. ४ D खोभित्तए, E खोभित्त, a misprint. ५ A B उज्झित्तए, F उज्झित्तए. ६ A परिचयित्तए, B परिचत्तए, E F परिचइत्तए. ७ F जया. ८ D E सीलवयाइं, F सीलाइं वयाइं वेरमणाइं. ९ A पोसहववासाइं. १० A छडेसि, B छडेसि, D छडेसि, E छंडसि, F छडसि (Skr. छड्, See Hem. IV, 91). ११ A भजेसि, B भुंजेसि. १२ B F ततो, D E तो. १३ D E नीलुप्पलेख जाव, F in full नीलुप्पल्लगवणुणियस्यसिक्कुसुमपमाखेहिं (sic) खुरधारेहिं असिणा. १४ So A F a f; but B D E o खंडाखंडं. १५ A B D E om. १६ D E जीवियाओ. १७ B ववरोज्जसि, D E ववरोविज्जसि, F ववरोवज्जसि।



विद्वत्पारिवर्जिताः, धम्मकामया पुत्तकामया  
समाकामया मोक्खकामया धम्मकक्षिया पुत्तकक्षिया  
समाकक्षिया मोक्खकक्षिया धम्मपिवासिया पुत्तपि-  
वासिया समापिवासिया मोक्खपिवासिया, ने खलु

१ E चिरिचिरिधित्ति ३ जाव पडिबज्जिया, F चिरिचिरिपरि-  
ज्जिया; A B F परिवज्जिया (see note २० on p. ५०). २ The  
proper reading of the phrases down to ने खलु is  
somewhat uncertain. The reading adopted in the  
text is founded on that of MSS. F and G. This  
reading is practically also found in the MSS. D and  
E, which give the reading of MSS. F and G in the  
following abbreviated form: धम्मकामया पुत्तसम्ममोक्ख धम्म-  
कक्षिया ३ धम्मपिवासिया ३. Here the numeral 4 would  
indicate that कामया, कक्षिया and पिवासिया should each  
be repeated with each of the four terms धम्म पुत्त सम्म  
मोक्ख. There is, however, another possible way of  
interpretation, which is adopted in MSS. A and H,  
and reads thus: धम्मकामया पुत्तसम्ममोक्ख धम्मकक्षिया ५  
धम्मपिवासिया ५, the numeral being expressed by the  
letter ङ. The numeral 5 shows that each phrase धम्म-  
कामया, धम्मकक्षिया, धम्मपिवासिया, must be expanded to a  
compound consisting of five members, by the insertion  
of the three-membered phrase पुत्तसम्ममोक्ख. It will be  
observed that the reading of MSS. A and H differs  
from that of MSS. D and E only with regard to the  
indicatory numeral; but the difference points to two  
quite distinct arrangements of the text. I have  
adopted the form of the text presented in the MSS.

कप्पइ तव, देवाणुप्पिया, जं सीलाइं वयाइं वेरमेणाइं  
 पच्चक्खाणाइं पोसहोववासाइं चाणित्तए वा खोभि-  
 त्तए वा खण्डित्तए वा भञ्जित्तए वा उज्झित्तए वा  
 परिचइत्तए वा, तं जइं खं तुमं अज्ज सीलाइं जाव\*  
 पोसहोववासाइं न कइसि\* न भज्जेसि\*, तो ते\* अहं  
 अज्ज इमेखं नीलुप्पल\* जाव\* असिखा खण्डाखण्डि\*  
 करेमि, जहा खं तुमं, देवाणुप्पिया\*, अट्टदुहट्टवसट्ठे  
 अक्काखे चेव जीवियाओ\* ववरोविज्जसि\* ॥ ८५ ॥

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\* Supply the rest from the earlier portion of the paragraph.

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F G and D E, because it appears to have the weight of the authority of the Jain schools, as it is adopted in the commentary of Abhayadeva. MS. B has no numeral whatever.

१ D E om. २ A पोसहे ववासाइं । ३ D E चाणित्तए । ४ D खोभित्तए, E खोभित्त, a misprint. ५ A B उज्झित्तए, F उज्झित्तए । ६ A परिचयित्तए, B परिचत्तए, E F परिचइत्तए । ७ F जया । ८ D E सीलब्बयाइं, F सीलाइं वयाइं वेरमेणाइं । ९ A पोसहववासाइं । १० A कइसि, B कइसि, D कइसि, E कइसि, F कइसि (Skr. कइ, see Hem. IV, 91). ११ A भजेसि, B भुंजेसि । १२ B F ततो, D E तो, । १३ D E नीलुप्पल्लेख जाव, F in full नीलुप्पल्लगवणगुणियण्वसिज्जुसमपगासेहिं (sic) खुरधारिहिं असिखा । १४ So A F a f; but B D E e खंडाखंडं । १५ A B D E om. १६ D E जीवियाओ । १७ B ववरोज्जसि, D E ववरोविहज्जसि, F ववरोवज्जसि ।

तए खं से कामदेवे समखोवासए तेखं देवेखं<sup>१</sup> पिसा-  
यरूवेखं एवं वुत्ते समाखे, अभीए अतत्थे अणुव्विग्गे<sup>२</sup>  
अक्खुभिए<sup>३</sup> अचल्लिए असम्भन्ते तुसिणीए<sup>४</sup> धम्मज्झा-  
खोवगए विहरइ<sup>५</sup> ॥ ६६ ॥

तए खं से देवे<sup>६</sup> पिसायरूवे कामदेवं समखोवासवं  
अभीर्यं<sup>७</sup> जाव\* धम्मज्झाखोवगयं विहरमाखं पासइ,  
२ ता दोखं<sup>८</sup> पि तच्चं पि कामदेवं एवं वयासी। “इं  
मे कामदेवा समखोवासया अपत्थियपत्थिया<sup>९</sup>, जइ  
खं तुमं अज्ज जाव† ववरोविज्जसि<sup>१०</sup>” ॥ ६७ ॥

तए खं से कामदेवे समखोवासए तेखं देवेखं<sup>११</sup>  
दोखं पि तच्चं पि एवं वुत्ते समाखे, अभीए जाव\*  
धम्मज्झाखोवगए विहरइ ॥ ६८ ॥

\* Supply the rest from § 96.

† Supply the rest from § 95.

१ D E दिव्वेखं। २ So F; but A B D E अणुव्विग्गे। ३ F  
अक्खुभीए, D E अक्खुक्खुभिए, B अभिक्खुत्ते। ४ D E तुसिणीए, after  
which they add चिइइ। ५ A विहरन्ति। ६ A B D E दिव्वे।  
७ After अभीयं D E add अतत्थं। ८ F दुखं। ९ A अपत्थिया,  
B अपत्थियपत्थिया। १० D वरोविज्जसि, B वरोवज्ज (sic), the  
initial व omitted by oversight, owing to the preceding  
final व of जाव; F विवरोविज्जसि। ११ A D E दिव्वेखं।

तत्र खं से देवे<sup>१</sup> पिसायरूवे कामदेवं समणोवासयं  
अभीयं जाव\* विहरमाणं पासइ, २ ता आसुरत्ते<sup>२</sup>  
५<sup>३</sup> तिवलियं<sup>३</sup> भिउडिं निडाणे<sup>४</sup> सहट्टु, कामदेवं  
समणोवासयं नीलुप्पल जाव† असिखा खण्डाखण्डिं<sup>५</sup>  
करेइ ॥ ८८ ॥

तत्र खं से कामदेवे समणोवासए तं उज्जलं जाव‡  
दुरहियासं<sup>६</sup> वेयखं समं<sup>७</sup> सहइ जाव॥ अधियासेइ<sup>८</sup>  
॥ १०० ॥

तत्र खं से देवे<sup>१</sup> पिसायरूवे कामदेवं समणोवासयं  
अभीयं जाव\* विहरमाणं पासइ, २ ता जाहे<sup>९</sup> ने  
संघाएइ कामदेवं समणोवासयं निग्गन्धाओ पावय-  
खाओ चालित्तए<sup>१०</sup> वा खोभित्तए वा विपरिखामित्तए<sup>११</sup>

\* Supply the rest from § 96.

† Supply the rest from § 95.

‡ See the supplement in the commentary to § 111.

§ Supply चमइ तिइएइ from Kap. § 117.

१ A B दिम्मे । २ A B F आसुरत्ते, D आसुरत्ते । ३ DE ३, F in full भित्तिमिसे तिव्वे चंहे कोविइ । ४ A B विवज्जिउं । ५ F विजाडे ।  
६ B D E खंडाखंडं । ७ F दुरुहियासं । ८ B समं । ९ D E अधियासेइ, E in errata list अधियासेइ । १० A B D E दिम्मे ।  
११ So C F ; but A B D E जाव । १२ D चालित्तए । १३ A विपरिखामित्तए, B F विपरिखामित्तए, D E विपरिखामित्तए ।

वा, ताहे सन्ते तन्ते<sup>१</sup> परितन्ते<sup>२</sup> सखियं सखियं पञ्चो-  
 सत्त<sup>३</sup>, २ ता पोसइसालाओ पडिखिक्खमइ<sup>४</sup>, २ ता  
 दिवं पिसायरूवं विउब्बइ<sup>५</sup>, २ ता रगं मइ<sup>६</sup> दिव्वं  
 इतिरूवं विउब्बइ<sup>७</sup>, सत्तङ्गपइड्डियं<sup>८</sup> समं<sup>९</sup> संठियं  
 सुजायं, पुरओ उदग्गं पिड्डओ वाराहं<sup>१०</sup> अयाकुण्डिं  
 अलम्बकुण्डिं<sup>११</sup> पलम्बसम्बोदराधरकरं अम्भुगगयम-  
 उलमल्लियाविमलधवलदन्तं कम्बलकोसीपविट्ठदन्तं<sup>१२</sup>  
 आलामियचावललियसंवल्लियग्गसोखं<sup>१३</sup> कुम्भपडि-  
 पुल्लवल्लं<sup>१४</sup> वीसइमक्खं अल्लोखपमाखजुत्तपुच्छं<sup>१५</sup> ॥

१०१ ॥

मत्तं मेहमिब<sup>१६</sup> गुल्लगुल्लेत्तं<sup>१७</sup> मल्लपवत्तजइल्लवेगं<sup>१८</sup>  
 दिव्वं इतिरूवं विउब्बइ, २ता<sup>१९</sup> मेहेव पोसइसाला

१ E om. २ B परितन्ते (see Kap. § 60, Nir. § 12). ३ B पञ्चोसइति । ४ A B F पडिनिक्खमइ । ५ F मइतं । ६ D E place दिवं रगं मइ । ७ A विउवन्ति । ८ A B D •पतिड्डियं, E •पयिड्डियं । ९ So D E F; but A B a e f समं; A समसंठिया । १० A D E and comm. वाराहं । ११ B अयाकुण्डियं पञ्चकुण्डियं पञ्चं, F अयाकुण्डिं अलम्बकुण्डिं । १२ A •कोसए विट्ठदन्तं, B •कोसीए विट्ठदन्तं । १३ D E F आलामियं; D E •संवेल्लितं अल्लोखं । १४ F •पडि-  
 इड्डि; D •चलवत्तं । १५ F अल्लोखपमाखं । १६ F मेहमेव । १७ B गुल्लगुल्लं, D E गुल्लगुल्लं, F गुल्लगुल्लं । १८ A •जल्लवेगं, D E •जल्लियं । १९ A B D E om.

जेवेव कामदेवे समखोवासए तेखेव उवागच्छइ, २ता  
 कामदेवं समखोवासयं<sup>१</sup> एवं वयासी । “हं भो काम-  
 देवा समखोवासया<sup>२</sup>, तहेव भणइ जाव<sup>३</sup> न भज्जेसि<sup>४</sup>,  
 तो ते अज्ज<sup>५</sup> अहं सोख्खार<sup>६</sup> गिरहामि<sup>७</sup>, २ता पोस-  
 हसालाओ नीयेमि, २ता उडुं वेहासं<sup>८</sup> उव्विहामि,  
 २ता तिकखेहिं दन्तमुसखेहिं पडिष्खामि, २ता अहे  
 धरणिंतलंसि तिकखुत्तो पारसु खोलेमि, अहा<sup>९</sup> खं  
 तुमं अट्टदुहट्टवसट्ठे<sup>१०</sup> अकाले चेव जीवियाओ ववरो-  
 विज्जसि<sup>११</sup>” ॥ १०२ ॥

तए<sup>१२</sup> खं से कामदेवे समखोवासए तेखं देवेखं<sup>१३</sup>  
 इत्थिरूवेखं एवं वुत्ते समाणे, अभीर जाव<sup>१४</sup> विह-  
 रइ ॥ १०३ ॥

तए खं से देवे<sup>१५</sup> इत्थिरूवे कामदेवं समखोवासयं  
 अभीयं जाव<sup>१६</sup> विहरमाणं पासइ, २ ता दोअं<sup>१७</sup> पि

\* See the rest in § 95.

† Supply the rest from § 96.

१ A D E om. २ A B D E om. ३ A B भंजसि । ४ F  
 अण्णे for अण्णेव । ५ F सुंढार । ६ D E गेवहामि । ७ F विहासि ।  
 ८ D E जया । ९ F ० विसट्ठे । १० A ववरोविज्जसे, D E विवरो-  
 विज्जसि । ११ D E तं for तए खं ; see Errata list in E ।  
 १२ A D E दिव्वेखं, B देव्वेखं, F दिवेखं । १३ A D E F दिव्वे, B  
 देव्वे । १४ F दुअं ।

वा, ताहे सन्ते तन्ते<sup>१</sup> परितन्ते<sup>२</sup> सखियं सखियं पञ्चो-  
सकइ<sup>३</sup>, २ ता पोसइसालाओ पडिण्णिकवमइ<sup>४</sup>, २ ता  
दिव्वं पिसायरूवं विण्णजइइ, २ ता एगं महं<sup>५</sup> दिव्वं<sup>६</sup>  
इत्थिरूवं विउव्वइ, सत्तज्जपइड्डियं<sup>७</sup> समं<sup>८</sup> संठियं  
सुजायं, पुरओ उदगं पिट्ठओ वाराहं<sup>९</sup> अयाकुण्डिं  
अलम्बकुण्डिं<sup>१०</sup> पलम्बलम्बोदराधरकरं<sup>११</sup> अम्भुगयम-  
उलमल्लियाविमल्लधवलदन्तं कच्चलकोसीपविट्ठदन्तं<sup>१२</sup>  
आलामियचावललियसंवेल्लियगोसोण्डं<sup>१३</sup> कुम्भपडि-  
पुल्लचल्लणं<sup>१४</sup> वीसइनक्खं अल्लोपपमाखजुत्तपुच्छं<sup>१५</sup> ॥

१०१ ॥

मत्तं मेहमिव गुल्लगुच्छेत्तं<sup>१६</sup> मल्लपवणजइल्लवेगं<sup>१७</sup>  
दिव्वं इत्थिरूवं विउव्वइ, २ता जेखेव पोसइसाला

१ E G om. २ B परितन्ते (see Kap. § 60 ), H om.  
३ B पञ्चोदइति । ४ A B F H •नि० । ५ F महंतं । ६ D  
E place दिव्वं एगं महं । ७ E •पयिड्डियं । ८ So D E F;  
but A B a e f समं; A समसंठिया, G om. समं संठियं ।  
९ A D E G H and comm. वाराहं । १० B अयाकुण्डियं लंब-  
कुण्डियं यत्तं, F अयाकुण्डिं अलंबकुण्डिं, H om. अलम्बकुण्डिं ।  
११ G •दराकारं । १२ A •कोसए विट्ठदंतं, B •कोसीए विट्ठदंतं ।  
१३ D E F आलामिय०; D E •संवेल्लितं अणसोण्डं, H •संवेल्लियाव-  
णसोण्डं, G •चाववेल्लियसंवेल्लिय० । १४ F •पडिपुडि०; D •चल्लवणं ।  
१५ F अल्लोपपमाख०, H अल्लोपमाख० । १६ B गुल्लगुच्छंतं, D E  
H मल्लगुच्छंतं, F G गुल्लगुच्छितं । १७ A •जयणि०, D E G •जयि० ।

येष्वेव कामदेवे समखोवासय तेष्वेव उवागच्छद्, २त्ता  
 कामदेवं समखोवासयं<sup>१</sup> एवं वयासी । “इं भो काम-  
 देवा समखोवासया<sup>२</sup>, तद्देव भणद्<sup>३</sup> जाव<sup>४</sup> न भञ्जेसि<sup>५</sup>,  
 तो ते अञ्ज<sup>६</sup> अहं सोण्डार<sup>७</sup> गिबहामि<sup>८</sup>, २त्ता पोस-  
 हसाखाभो नीखेमि, २त्ता उहुं वेहासं<sup>९</sup> उब्बिहामि,  
 २त्ता तिकखेहिं दन्तमुसखेहिं पडिच्छामि, २त्ता अहे  
 धरखितलंसि तिकखुत्तो पारसु खोखेमि, अहा<sup>१०</sup> खं  
 तुमं अट्टदुद्धवसट्टे<sup>११</sup> अकाखे चेव जीवियाभो ववरो-  
 विञ्जसि<sup>१२</sup>” ॥ १०२ ॥

तए<sup>१३</sup> खं से कामदेवे समखोवासय तेषां देवेसां<sup>१४</sup>  
 हत्थिरूवेखं एवं वुत्ते समाखे, अभीए जाव<sup>१५</sup> विह-  
 रद् ॥ १०३ ॥

तए खं से देवे<sup>१६</sup> हत्थिरूवे कामदेवं समखोवासयं  
 अभीयं जाव<sup>१७</sup> विहरमाखं पासद्, २त्ता दोखं<sup>१८</sup> पि

\* See the rest in § 95.

† Supply the rest from § 96.

१ A D E om. २ A B D E H om. ३ G om. तद्देव  
 भणद् । ४ A B G H भञ्जसि । ५ F G अञ्जेव । ६ F सुण्डार ।  
 ७ D E H गेवहामि । ८ F विहामि, H विहासं । ९ D E जवा ।  
 १० F •विसट्टे । ११ A •विज्जे, D E G विवरो • । १२ D  
 E H तं for तए खं । १३ A D E G H दिब्बेखं, B देब्बेखं, F  
 दिवेखं । १४ A D E F G H दिब्बे, B देब्बे । १५ F दुखं ।



तच्चं पि कामदेवं समखोवासयं<sup>१</sup> एवं वयासी । “इं  
मो कामदेवा” तहेव<sup>२</sup> जाव<sup>३</sup> सो<sup>४</sup> वि विहरइ ॥ १०४ ॥

तए<sup>५</sup> खं से देवे<sup>६</sup> इत्थिरूवे कामदेवं समखोवा-  
सयं अभीयं जाव<sup>७</sup>† विहरमाखं पासइ, २ ता आसु-  
रत्ते<sup>८</sup> ४<sup>९</sup>†, कामदेवं समखोवासयं सोख्खाए गिरहेइ,<sup>९</sup>  
२ ता उडुं वेहासं<sup>१०</sup> उव्विइइ, २ ता तिकखेहिं दन्त-  
मुसखेहिं<sup>११</sup> पडिच्छइ, २ ता अहे धरखितलंसि तिकखु-  
तो पाएसु खोलेइ ॥ १०५ ॥

तए खं से कामदेवे समखोवासए<sup>१</sup> तं उज्जलं जाव<sup>२</sup>  
अहियासेइ ॥ १०६ ॥

तए खं से देवे<sup>३</sup> इत्थिरूवे कामदेवं समखोवासयं<sup>४</sup>  
जाहे<sup>५</sup> नो संचाएइ जाव<sup>॥</sup> सणियं सणियं पच्चोसकइ,

\* Supply the rest from §§ 97, 98.

† Supply the rest from § 96.

‡ Supply the rest from § 95.

§ See the rest in the commentary to § 111.

|| Supply the rest from § 101.

१ A B D E om. २ E खो for तहेव जाव सो वि । ३ D om.  
सो वि । ४ D E तं for तए खं । ५ A B D E F दिव्वे । ६ E  
om. ७ A B आसुरत्ते । ८ B om., F in full मिसिमिसे तिव्वे  
वहे खोवि । ९ F गिरहेइ । १० E F विहासं । ११ A ०मूसखेखं ।  
१२ So F; but A B D E जाव ।

२ ता पोसहसालाओ पडिखिक्खमइ,<sup>१</sup> २ ता दिव्वं  
इत्थिरूवं विप्पजइइ, २ ता एगं महं दिव्वं सप्परूवं  
विउव्वइ, उग्गविसं चण्डविसं<sup>२</sup> घोरविसं महाकायं  
मसीमूसाकालगं<sup>३</sup> नयखविसरोसपुखं अञ्जखपुञ्जनि-  
गरप्पगासं<sup>४</sup> रत्तच्छं खोहियखोयखं<sup>५</sup> जमलजुयलचच्च-  
लजीहं<sup>६</sup> धरणीयलवेणिभूयं<sup>७</sup> उक्कडफुडकुडिलजडिल-  
ककसवियडफुडाओवकरणदच्छं<sup>८</sup> ॥ १०७ ॥

खोहागरधम्ममाणधमधमेन्तघोसं<sup>९</sup> अणागलियति-  
व्वचण्डरोसं सप्परूवं विउव्वइ,<sup>१०</sup> २ ता जेखेव पोसह-  
साला जेखेव कामदेवे समणोवासइ<sup>११</sup>, तेखेव उवा-  
गच्छइ, २ ता कामदेवं समणोवासयं एवं वयासी ।  
“इं भो कामदेवा समणोवासया<sup>१२</sup>, जाव\* न भञ्जेसि,<sup>१३</sup>

\* Supply the rest from § 95.

१ A B F •गिक्खमइ । २ So C and comm. ; but A B D E F दिट्ठीविसं instead of चण्डविसं घोरविसं । ३ So D E ; but A B काणगयं, F काणगतं । ४ F •निग्गर० । ५ D E रत्तत्थं, A B F रत्तच्छणो । ६ D E जमलजयसं चं० । ७ D E धरणि० ; D E •भूयं । ८ D E F •जटिल० ; D E •विक्खव० for •वियड० ; D •वच्छं ; E •दत्थं । ९ A •धम्मघमित०, B •धम्मिमित०, D E •धम्मिंत०, F •धम्मघमित० । १० D E om. ११ A B D E om. १२ A B D F भंजसि ।

तो॑ ते अज्जेव अहं सरसरस्स<sup>१</sup> कायं दुद्धामि,<sup>२</sup> २  
ता पच्छिमेखं भायखं तिकखुत्तो गीवं वेडेमि, २ ता  
तिकखाहिं<sup>३</sup> विसपरिगयाहिं दाढाहिं उरंसि<sup>४</sup> चेव  
निकुट्टेमि, जहा खं तुमं अट्टदुद्धवसट्टे<sup>५</sup> अकाखे चेव<sup>६</sup>  
जीवियाओ ववरोविज्जसि” ॥ १०८ ॥

तर्<sup>७</sup> खं से कामदेवे समखोवासर्<sup>८</sup> तेखं देवेखं<sup>९</sup>  
सण्णवेखं खं वुत्ते समाखे, अभीए जाव<sup>१०</sup> विहरइ ॥  
सो वि दोच्चं पि तच्चं पि भणइ, कामदेवो<sup>११</sup> वि<sup>१२</sup>  
जाव<sup>१३</sup> विहरइ ॥ १०९ ॥

तर्<sup>१४</sup> खं से देवे<sup>१५</sup> सण्णवे कामदेवं समखोवासयं<sup>१६</sup>  
अभीयं जाव<sup>१७</sup> पासइ, २ ता आसुरत्ते<sup>१८</sup> ४<sup>१९</sup> † काम-

\* Supply the rest from § 96.

† See §§ 97, 98.

‡ Supply the rest from § 95.

१ D ततो, E तथो for तो ते । २ A सरस्सरस्स, B सरस्सरस्स ।  
३ B D दुद्धामि, E दूद्धामि । ४ A B तिकखाहिं । ५ A B E  
उरसि । ६ A B D E om. वसट्टे, F विसट्टे । ७ A B om. the  
rest चेव जी० वव० । ८ A B D तं for तर् खं । ९ A B om.  
१० A D E F दिब्बेखं, B om. ११ A B कामदेवे ; F reads  
कामदेवा समखोवासया for कामदेवो वि । १२ E om. १३ D तं  
for तर् खं । १४ A D E दिब्बे, B F देब्बे । १५ A B आसुरत्ते ।  
१६ D E om., F in full निजिमिहे तिब्बे चंडे कोविर ।

देवस्तु सरसरस्तु<sup>१</sup> कायं दुरुहइ<sup>२</sup>, २ ता पच्छिमभरणं  
तिक्खुत्तो गीवं वेढेइ, २ ता तिक्खाहिं विसपरि-  
गन्नाहिं दाढाहिं उरंसि चैव निकुट्टेइ ॥ ११० ॥

तए<sup>३</sup> खं से कामदेवे समखोवासए<sup>४</sup> तं उज्जलं  
जाव\* अहियासेइ ॥ १११ ॥

तए<sup>३</sup> खं से देवे<sup>५</sup> सप्परूवे कामदेवं समखोवासयं<sup>६</sup>  
अभीयं जाव† पासइ, २ ता जाहे न संचारइ  
कामदेवं समखोवासयं निगगन्थाओ पावयणाओ<sup>७</sup>  
आलित्तए वा खोभित्तए वा विपरिणामित्तए<sup>८</sup> वा,  
ताहे सन्ते‡ सखियं सखियं पच्चोसकइ, २ ता  
पोसइसालाओ पडिखिक्खमइ,<sup>९</sup> २ ता दिव्वं सप्प-  
रूवं विप्पजइइ, २ ता एगं महं दिव्वं देवरूवं विउ-  
व्वइ हारविराट्ठयवच्छं<sup>१०</sup> जाव? दसदिसाओ उज्जीवे-

\* See the rest in the commentary to § 111.

† Supply the rest from § 96.

‡ Supply the rest from § 101.

§ See the supplement in the commentary ; also in Ov., § 33.

१ A सरसर, E सरस। २ D दुरुहइ, E दूरुहइ। ३ A B D तं for तए खं। ४ A B D E om. ५ A B D E दिव्वे। ६ D E om. ७ E पावयणाओ। ८ A B D E विपरित्तए। ९ F in full तंते परित्तंते। १० A B F ० निक्खमइ। ११ A D E ० वयं।

भावं पभासेमाशं<sup>१</sup> पासाईयं<sup>२</sup> दरिसखिअं<sup>३</sup> अभिरुवं<sup>४</sup>  
पडिरुवं ॥ ११२ ॥

दिवं देवरुवं विउव्वइ,<sup>५</sup> २ ता कामदेवस्स सम-  
खोवासयस्स<sup>६</sup> पोसइसालं अणुप्पविसइ,<sup>७</sup> २ ता अन्त-  
खिक्खपडिवन्ने<sup>८</sup> सखिक्खिणियाइं पच्चवसाइं वत्थाइं  
पवरपरिहिइ<sup>९</sup> कामदेवं समखोवासयं<sup>१०</sup> एवं वयासी ।  
“इं भो कामदेवा समखोवासया, धन्ने सि खं तुमं,<sup>११</sup>  
देवाणुप्पिया,<sup>१२</sup> सम्पुखे<sup>१३</sup> कयत्थे<sup>१४</sup> कयलक्खन्ने, सुखं  
वं तव, देवाणुप्पिया, माणुस्सर<sup>१५</sup>” जम्मजीवियफन्ने,  
वस्स खं<sup>१६</sup> तव निग्गन्ने<sup>१७</sup> पावयन्ने इमेयारूवे पडिवत्ती  
सदा पत्ता अभिसमन्नागया । एवं खलु, देवाणुप्पिया,  
सक्के देविन्दे<sup>१८</sup> देवराया<sup>१९</sup> जाव<sup>२०</sup> सक्कंसि सीहासणंसि

\* See the supplement in the commentary ; also in Kap. § 14.

१ B om. २ So A B C ; but F पासाईयं, D E पासइ. ३ So C F in full ; but A B only ३, D E om. ४ A B F om. ५ DE om. ६ F अणुपविसइ. ७ E अन्तरिक्ख. ८ E om. पवर । ९ B D E om. १० F तुमे. ११ F देवाणुप्पिये. १२ A B सपुन्ने for सपुन्ने (Skr. सपुण्ड्रः), C सम्पुण्ड्रिन्ने (Skr. सत्पुण्ड्रः), F ले पुन्ने सि वं तुमं देवाणुप्पिये. १३ DE कयत्थे. १४ DE माणुस्सजम्म. १५ DE add देवाणुप्पिया ॥ १६ D E read निग्गन्नाओ पावयन्नाओ मेव व्व for नि. पा. इमेयारूवे. १७ A B F देवेदे. १८ After देवराया, A B F add सयक्कज्ज, D E add सयक्कज्ज सइसक्खे, which additions are inconsistent with जाव and with the commentary.

चउरासीई<sup>१</sup> सामान्यसाहस्रीणं<sup>२</sup> जाव\* अजेतिं  
च बहूणं देवाण य देवीण य मच्छगण एवमाह-  
क्खइ<sup>३</sup> ४<sup>†</sup> । “एवं खलु, देवा<sup>४</sup>, जम्बूदीवे<sup>५</sup> दीवे<sup>६</sup>  
भारहे वासे चम्पाय नयरीय कामदेवे समणोवासये  
पोसइसालाए पोसइय बम्भचारी<sup>७</sup> जाव‡ दम्भसं-  
यारोवगण समणस्स भगवओ महावीरस्स अन्तिर्यं  
धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ । नो खलु से  
सक्का<sup>८</sup> केणइ देवेण वा दाणवेण वा जाव<sup>९</sup> गन्धव्वेण<sup>१०</sup>  
वा निग्गन्याओ पावयखाओ चालित्तए वा खोभि-  
त्तए वा विपरित्तामित्तए वा” । तए णं अहं सक्कस्स  
देविन्दस्स देवरखो एयमइं असइइमाणे ३ ॥ ११ इह<sup>११</sup>

\* See the footnote on the preceding page.

† See the supplement in the commentary, also footnote † on page १०.

‡ Supply the rest from Nāy. § 87.

§ See the supplement in the commentary; and a similar formula on page १९, footnote १५, and Ov. § 124, Bhag., p. 238.

|| Supply अपत्तिमाणे अरोयमाणे अचम्भइमाणे from Nāy. § 182, Bhag., p. 2-2.

१ F चउरासीए । २ F ०सइसीए । ३ E आहिवक्खइ । ४ F in full एवं भासइ एवं पक्खवेइ एवं पक्खवेइ । ५ So A B D, but E देव०, F देवाणुप्पिया । ६ A B D E जंबूदीवे incorrect; but F जंबूदीवे correct. ७ A B D E F only २ for दीवे । ८ F बंभचारी । ९ A सक्के । १० D E place गंधव्वेण वा जाव, and B adds रक्खसेण वा किंपुरिंण वा । ११ F in full अपत्तिमाणे अरोयमाणे । १२ A इह ।

इद्वमागर् । तं अहो खं, देवाणुप्पिया, इड्डी ई\* ॥  
 खडा ३†, तं दिडा खं, देवाणुप्पिया, इड्डी जाव‡  
 अभिसमन्नागया । तं खामेमि° खं, देवाणुप्पिया,  
 खमं तुमं रहन्ति खं, देवाणुप्पिया, नाई५ भुज्जो कर-  
 खयाए” त्ति कट्ठु पायवडिह५ पञ्जलिउडे५ एयमट्ठं  
 भुज्जो भुज्जो खामेइ,५ २ ता जामेव दिसं पाउब्भूर,५  
 तामेव दिसं पडिगए ॥ ११३ ॥

तए५ खं से कामदेवे समखोवासए “निहव-  
 सग्गम्”५ इति कट्ठु पडिमं पारेइ५ ॥ ११४ ॥

\* See the supplement in the commentary ; also in Ov. § 69, and Bhag., p. 223.

† Supply from above पत्ता अभिसमन्नागया. See also Bhag., p. 223.

‡ Supply the rest from the immediately preceding sentence ; see also Bhag., p. 223.

१ D E आगयो । २ F om. ३ A D E om. ४ B reads इड्डीपज्जडा । ५ F in full पत्ता अभिसमन्नागया । ६ F अहि-  
 खमन्नागया । ७ F खामेमि (see Hem. III, 155). ८ So E ;  
 A खमं तुमं रहन्ति, B खमं तु विहवत्तं तुमं रहन्ति, D खमं तुमं स रहन्ति,  
 F खमं तु खमं तुमं रहन्ति । ९ A B D E F नाइ, comm. नाई  
 (cf. Hem. II, 190). १० A B पडिह । ११ A पंजलियडे ।  
 १२ D खामेइ । १३ A पाओब्भूर, B पाउ, D E पाउब्भूर, F  
 पाउभुया । १४ B omits paragraph 114 entirely. १५ F  
 निहवसग्गमिति । १६ D पारिइ, E पारइ ।

तेषां काखेखं तेषां समखं समखे भगवं महा-  
वीरे जाव\* विहरइ ॥ ११५ ॥

तए खं से कामदेवे समखोवासए इमीसे कहार  
खइडे समाखे "एवं खलु समखे भगवं महावीरे  
जाव\* विहरइ, तं सेयं खलु मम समखं भगवं  
महावीरं वन्दिता नमंसिता तथो पडिखियत्तस्स"  
पोसहं पारित्तए" ति कटु एवं सम्येहेइ," २ ता सुव-  
प्पावेसाइ वत्थाइ जाव† "अप्पमहग्ग" जाव † "मखु-  
स्सवग्गुरापारिक्खिते" सयाओ गिहाओ पडिखिक्ख-  
मइ," २ ता च चम्यं नगरिं मण्णं मण्णखं निग्ग-

\* Supply the rest from Ov. § 38, from चारुवेरे up to भावेसाचे; but if the reading of MSS. D E be accepted (see footnote ३), only from इइ चम्यार up to भावेसाचे. See also Nāy. §§ 4, 127, 129.

† Supply the rest from Ov. § 17. See also § 10, on page ६.

१ B omits paragraph 115 entirely. २ F om. ३ A om. भगवं महावीरं । ४ Before जाव D E insert समोसरिइ समखे । ५ A B D E om. भगवं महावीरे । ६ D E F ममं । ७ B वदिता । ८ A B F •नियत्तस्स । ९ A B D पारित्तए । १० F सपेहर । ११ A B D E F om. १२ A B om. महग्ग । १३ A B om. परिक्खिते । १४ A B F •निकलमइ । १५ A B चंपावगरिं । १६ F नगरं ।



अह, २ ता<sup>१</sup> जेखेव पुबभदे चेइए जहा सङ्को<sup>१</sup> जाव<sup>१</sup>  
पञ्जुवासइ ॥ ११६ ॥

तए खं समखे भगवं महावीरे कामदेवस्स समखोवा-  
सयस्स<sup>१</sup> तीसे य जाव । धम्मकहा सम्मत्ता ॥ ११७ ॥

“कामदेवा”<sup>१</sup> इ समखे भगवं महावीरे कामदेवं  
समखोवासय<sup>१</sup> एवं वयासी । “से नूखं, कामदेवा,  
तुम्भं<sup>१</sup> पुब्बरत्तावरत्तकालसमयंसि एगे देवे अन्ति<sup>१</sup>  
पाउम्भूए । तए खं से देवे एगं महं दिव्वं<sup>१</sup> पिसाय-  
रुवं विउव्वइ, २ ता आसुरत्ते<sup>१</sup> ४ †<sup>१</sup> एगं महं  
नीलुण्ण<sup>१</sup> जाव †<sup>१</sup> असिं गहाय तुमं एवं वयासी<sup>१</sup> ।

\* The reference, according to the commentary, is to the story of the Shrāvaka Sankha in the Bhagavati. The rest of the formula is given in the commentary. See also footnote § on page ५.

† See the supplement in the commentary; also footnote \* on page ७.

‡ See the supplement in § 95.

१ A B om. २ ता । ३ So comm., but A F संखे, B D E खे । ४ B D E om. ; F has कामदेवं समखोवासयखं । ५ A कामदेवा ति, B कामदेवा दि, D कामदेव दुइ, E कामदेवे इ, F कामदेवा व । ६ D E om. ७ E तुम्भं । ८ B om., D E अन्तियं । ९ E om. १० A आसुरत्ते, B आसुरत्ते । ११ F in full भित्तिभित्ति तिब्बे चहे कोविइ । १२ A B D E om. १३ A वदासी ।

“हं मे कामदेवा जाव” जीवियाओ<sup>१</sup> ववरोवि-  
ज्जसि””। तं तुमं तेणं देवेणं एवं वुत्ते समाणे<sup>२</sup>  
अभीए जाव † विहरसि”” ॥ एवं वसुगरहिया<sup>३</sup> तिस्सि  
वि उवसग्गा तहेव<sup>४</sup> पडिउच्चारियव्वा<sup>५</sup> जाव † देवो  
पडिगओ<sup>६</sup> ॥ “से नूनं कामदेवा<sup>७</sup> अट्ठे” समट्ठे” ? ।

“इन्ता, अत्थि” ॥ ११८ ॥

“अज्जो” इ समणे भगवं महावीरे बहवे समणे  
निग्गन्थे य<sup>८</sup> निग्गन्थीओ य आमन्तेत्ता<sup>९</sup> एवं वयासी ।  
“अइ ताव, अज्जो,<sup>१०</sup> समणेवासगा गिहियो<sup>११</sup> गिहि-  
मच्छा<sup>१२</sup> वसन्ता दिव्वमाणुसतिरिक्खओणिए उव-  
सग्गे समं<sup>१३</sup> सहन्ति<sup>१४</sup> जाव ? अहियासेन्ति,<sup>१५</sup> सक्का

\* See the supplement in § 95.

† See the supplement in § 96.

‡ The reference is to §§ 97, 98, etc.

§ See footnote § on page ५४

१ D E जीवाओ । २ A B abbreviate ववरो, D ववरो-  
विज्जसि, E ववरोविज्जसि, F ववरोवेति । ३ A B F om. ४ A  
B om. ५ A B विहरति । ६ B ०रहिदा, F ०सहिता । ७ A B  
तं चेव । ८ F ०उच्चारियव्वा (see Hem. III, 157). ९ E F  
पडिगया । १० F कामदेवे । ११ A B F अत्थे समत्थे । १२ A om.,  
B वि । १३ F आमन्तित्ता । १४ B अज्जा । १५ B om. १६ E  
गिहो ; A B F ०मज्जे । १७ B E समं । १८ A सहसि, B D  
सहति, E F सहइ । १९ A अहियासेन्ति, B अहियासिन्ति, D  
अहियासेति, E F अहियासेइ ।

तो<sup>१</sup> ते अज्जेव अहं सरसरस्स<sup>२</sup> कायं दुद्वहामि,<sup>३</sup> २  
ता पच्छिमेखं भाएखं तिकखुत्तो गीवं वेढेमि, २ ता  
तिक्खाहिं<sup>४</sup> विसपरिगयाहिं दाढाहिं उरंसि<sup>५</sup> चेव  
निकुट्टेमि, जहा खं तुमं अट्टदुद्वहवसट्टे<sup>६</sup> अकाखे चेव<sup>७</sup>  
जीवियाओ ववरोविज्जसि” ॥ १०८ ॥

तए<sup>८</sup> खं से कामदेवे समखोवासए<sup>९</sup> तेखं देवेखं<sup>१०</sup>  
सण्णरूवेखं एवं वुत्ते समाखे, अभीर जाव\* विहरइ ॥  
सो वि दोखं पि तखं पि भणइ, कामदेवो<sup>११</sup> वि<sup>१२</sup>  
जाव<sup>१३</sup> विहरइ ॥ १०९ ॥

तए<sup>१४</sup> खं से देवे<sup>१५</sup> सण्णरूवे कामदेवं समखोवासयं<sup>१६</sup>  
अभीर्य जाव\* पासइ, २ ता आसुरत्ते<sup>१७</sup> ४<sup>१८</sup> काम-

\* Supply the rest from § 96.

† See §§ 97, 98.

‡ Supply the rest from § 95.

१ D ततो, E ततो for तो ते । २ A सरसरस्स, B सरस्स सरस्स ।  
३ BD दुद्वहामि, E दूद्वहामि । ४ A B तिकखाहिं । ५ A B E  
उरंसि । ६ A B D E om. वसट्टे, F विसट्टे । ७ A B H om. the  
rest चेव जी० वव० । ८ A B D H तं for तए खं । ९ A B H om.  
१० A D E F H दिक्खेखं, B om. ११ A B कामदेवे; F reads  
कामदेवा समखोवासया for कामदेवो वि । १२ E om. १३ D H  
तं for तए खं । १४ A D E H दिक्खे, B F देक्खे । १५ A B H  
आसुरत्ते । १६ D E om., F in full मितिमित्ते तिक्खे चंढे जीविया ।

देवस्तु समखोवासयस्तु सरसरस्तु कार्यं दुरुहद्, २ ता  
पच्छिमभाएणं तिकखुत्तो गीवं वेडेद्, २ ता तिकखाहिं  
विसपरिगयाहिं दाढाहिं उरंसि चेव निकुट्टेद् । ११० ।

तए<sup>\*</sup> खं से कामदेवे समखोवासह<sup>†</sup> तं उज्ज्वलं  
जाव<sup>‡</sup> अहियासेद् ॥ १११ ॥

तए<sup>\*</sup> खं से देवे सप्परुवे कामदेवं समखोवासयं  
अभीवं जाव<sup>†</sup> पासद्, २ ता जाहे नो संचाएद्  
कामदेवं समखोवासयं निगगन्थाओ पावयणाओ  
चालित्तए वा खोभित्तए वा विवरिणामित्तए<sup>‡</sup> वा,  
ताहे सन्ते ३<sup>§</sup> सल्लियं सल्लियं पच्चोसक्कद्, २ ता  
पोसहसालाओ पडिखिक्खमद्,<sup>१</sup> २ ता दिव्वं सप्प-  
रुवं विप्पजहद्,<sup>२</sup> २ ता एगं महं दिव्वं देवरुवं विउ-  
व्वद् हारविराट्ठयवच्छं<sup>३</sup> जाव<sup>४</sup> दसदिसाओ उज्जोवे-

\* See the rest in the commentary to § 111.

† Supply the rest from § 96.

‡ Supply the rest from § 101.

§ See the supplement in the commentary ; also in Ov., § 33.

१ A B D E F G om. २ A सरसर, E सरख । ३ D दुरुहद्, E दुरुहद् । ४ A B D H तं for तए खं । ५ A B D E H om. ६ A B D E H दिव्वे । ७ D E om. ८ E पवयणाओ । ९ A B D E H विप्परित्तए । १० F in full । ११ A B F H •निकखमद् । १२ H विप्पयहद् । १३ A D E •वत्तं ।

मासं पभासेमाणं<sup>१</sup> पासाईयं<sup>२</sup> दरिसखिज्जं<sup>३</sup> अभिरुवं  
पडिरुवं ॥ ११२ ॥

दिव्यं देवरुवं विउव्वइ,<sup>४</sup> २ ता कामदेवस्स सम-  
खोवासयस्स<sup>५</sup> पोसइसाहं अणुप्पविसइ,<sup>६</sup> २ ता अन्त-  
खिक्खपडिवन्ने<sup>७</sup> सखिज्जिखियाइं पच्चवक्खाइं वत्थाइं  
पवरपरिहिइ<sup>८</sup> कामदेवं समखोवासयं<sup>९</sup> एवं वयासी ।  
“इं भो कामदेवा समखोवासया, धन्ने सि खं तुमं,<sup>१०</sup>  
देवाणुप्पिया,<sup>११</sup> सम्पुखे<sup>१२</sup> कयत्थे<sup>१३</sup> कयलक्खत्थे, सुलहे  
खं तव, देवाणुप्पिया, माणुस्सइ<sup>१४</sup> जम्मजीवियफत्थे,  
जस्स खं<sup>१५</sup> तव निग्गान्थे<sup>१६</sup> पावयत्थे इमेयारूवा पडिवत्ती  
सद्धा पत्ता अभिसमन्नागया । एवं खलु, देवाणुप्पिया,  
सक्के देविन्दे<sup>१७</sup> देवराया<sup>१८</sup> जाव<sup>१९</sup> सक्कंसि सौहासखंसि

\* See the supplement in the commentary ; also in Kap. § 14.

१ B om. २ So A B C ; but F पासाइयं, D E पासइ. ३ So C F in full ; but A B H only ३, D E om. ४ A B F H om. ५ D E H om. ६ F अणुपविसइ. ७ E अन्तखिक्ख. ८ E om. पवर. ९ B D E om. १० F तुमे. ११ F देवाणुप्पिये. १२ A B सपुत्थे for सपुत्थे Skr. सपुत्थ), C सप्पुत्थिसे (Skr. सत्पुत्थः), F से पुत्थे सि खं तुमं देवाणुप्पिये. १३ D E कयत्थे. १४ D E माणुस्सजम्म. १५ D E add देवाणुप्पिया. १६ D E read निग्गंथाणो पावयत्थाणो मेव ख्व for नि० पा० इमेयारूवा. १७ A B F H देवेदे. १८ After देवराया, A B F add सयक्कज्ज, D E add सयक्कज्ज सहस्यक्खे, inconsistently with जाव and with the commentary.

चउरासीईए' सामाखियसाहस्तीयं' जाव\* अवेसिं  
 च बङ्गणं देवाण य देवीण य मङ्गणय एवमाइ-  
 क्खइ' ४† । “एवं खलु, देवा, जम्बूद्वीवे' दीवे'  
 भारहे वासे चम्पाय नयरीय कामदेवे समखोवासर  
 पोसइसालाय पोसइय बभचारौ' जाव' दग्भसं-  
 धारोवगय समणस्स भगवओ महावीरस्स अन्तियं  
 धम्मपखत्तिं उवसम्पज्जित्ताणं विहरइ । नेा खलु से'  
 सक्का'' केणइ देवेण वा दाखवेण वा जाव? गन्धर्व्वेण''  
 वा निग्गन्याओ पावयणाओ चालित्तए वा खोभि-  
 त्तए वा विपरिणामित्तए वा''''' । तए खं अहं सक्कस्स  
 देविन्दस्स देवरखो एयमइं असइइमाणे ३॥'' इइ''

\* See the footnote on the preceding page.

† See the supplement in the commentary, also footnote† on page १०.

‡ Supply the rest from Nāy. § 87.

§ See the supplement in the commentary; and a similar formula on page १९, footnote १५, and Ov. § 124, Bhag., p. 288.

|| Supply अपविचमावे चरोरमावे चबन्धुदेमावे from Nāy. § 132, Bhag., p. 272.

१ F H चउरासीए । २ F °सहस्तीए । ३ E आहिकलइ । ४ F in full एवं भासइ एवं पखवेइ एवं पखवेइ । ५ So A B D, but E देव°, F देवाखुप्पिया, H om. ६ A B D E जंबूद्वीवे in- correct; but F जंबूद्वीवे correct. ७ A B D E F only २ for दीवे । ८ F बंभचारी । ९ H के । १० A सक्के । ११ D E place गन्धर्व्वेण वा जाव, and B adds रक्खसेण वा विपरिणेत्येण वा, H om. १२ H om. विपरि° वा । १३ F in full. १४ A इइ ।

इव्वमागए<sup>१</sup> । तं अहें खं<sup>२</sup>, देवाणुप्पिया, इड्डी ई<sup>३</sup> ।  
खद्धा इ<sup>४</sup>, तं दिट्ठा खं<sup>५</sup>, देवाणुप्पिया, इड्डी जाव<sup>६</sup> ।  
अभिसमन्नागया । तं खामेमि<sup>७</sup> खं, देवाणुप्पिया,  
“खमन्तु मच्छ देवाणुप्पिया, खन्तुमरुहन्ति खं देवा-  
णुप्पिया, नाहं<sup>८</sup> भुज्जी करणयाए” त्ति कट्ठु पायवडिह<sup>९</sup> ।  
पञ्जलिउडे<sup>१०</sup> एयमडं भुज्जी भुज्जी खामेइ, २ ता जामेव  
दिसं पाउम्भूए<sup>११</sup>, तामेव दिसं पडिगए ॥ ११३ ॥

तए<sup>१२</sup> खं से कामदेवे समणोवासए “निरुवसग्गाम्”  
इइ<sup>१३</sup> कट्ठु पडिमं पारेइ<sup>१४</sup> ॥ ११४ ॥

\* See the supplement in the commentary ; also in Ov. § 69, and Bhag., p. 223.

† Supply from above पत्ता अभिसमन्नागया. See also Bhag., p. 223.

‡ Supply the rest from the immediately preceding sentence ; see also Bhag., p. 223.

१ D E आगच्छो । २ F G om. ३ A D E om. ४ B reads इड्डीपञ्जलिउडा । ५ F in full. ६ H om. दिट्ठा खं । ७ F खामिमि (see Hem. III, 155), H खामे । ८ A खमंतुमरुहन्ति, B खमंतु तिइखंतुमंरुहन्ति, D खमंतुमंसरुहन्ति, E खमंतुमंसरुहन्ति, F खमंतु खमंतुमंसरुहन्ति, G खमंतु खंतुमंसरुहन्ति, H खमंतुमच्छदेखंतुमंसरिहंतु । ९ A B D E F नाह, H and comm. नाहं, G om. नाहं and reads सुज्जी २ अकरणयाए । १० A B G पडिह । ११ A पंजलिउडे । १२ F पाउम्भूया, G आगए । १३ B omits paragraph 114 entirely. १४ A B D E F G H इति । १५ D पारिइ, E पारेइ ।

तेषां कालेखं तेषां समखं समखे भगवं महा-  
वीरे जाव\* विहरद् ॥ ११५ ॥

तए खं से कामदेवे समखोवासए इमीसे कहाए<sup>१</sup>  
खड्डे समाखे<sup>२</sup> “एवं खलु समखे भगवं” महावीरे  
जाव\* विहरद्, तं सेयं खलु मम<sup>३</sup> समखं भगवं  
महावीरं वन्दिता<sup>४</sup> नमंसिता तच्चो पडिखियत्तस्स<sup>५</sup>  
पोसहं पारित्तए”<sup>६</sup> ति कटु एवं सम्येहेद्,<sup>७</sup> २ ता सुव-  
प्पावेसाइं वत्थाइं जाव<sup>८</sup> अप्पमहग्घ जाव<sup>९</sup> मखुस्स-  
वग्गुरापारिक्खत्ते<sup>१०</sup> सयाच्चो गिहाच्चो पडिखिक्ख-  
मद्,<sup>११</sup> २ ता च चम्यं<sup>१२</sup> नगरिं<sup>१३</sup> मज्झं मज्झेखं निग्ग-

\* Supply the rest from Ov. § 38, from चारवरे up to भावेनाचे; but if the reading of MSS. D E be accepted (see footnote ३), only from दए चप्पार up to भावेनाचे. See also Nāy. §§ 4, 127, 129.

† Supply the rest from Ov. § 17. See also § 10, on page ९.

१ B omits paragraph 115 entirely. २ F om. ३ A om. भगवं महावीरं। ४ Before जाव D E insert समोवरिए समखे, G places it before समखे। ५ H adds जाव। ६ G H add कहां। ७ A B D E G H om. भगवं महावीरे। ८ D E F G H ममं। ९ B वंदेता। १० A B F H •नियत्तस्स, G reads चम्यं पडिसुनित्ता instead of तच्चो पडि०। ११ A B D पारेत्तए। १२ F सपेहद्। १३ A B D E F G H om. १४ A B om. परिक्खत्ते। १५ A B F H •निकलमद्। १६ A B चंपानगरिं। १७ F वमरं, G खयरं।



कुरु, ता' जेणेव पुनःभवे चेदए जहा सङ्गो जाव\*  
समुवासइ ॥ ११६ ॥

तए खं समखे भगवं महावीरे कामदेवस्स समखोवा-  
सयस्स<sup>१</sup> तीसे य जाव<sup>२</sup> धम्मकहा समत्ता ॥ ११७ ॥

“कामदेवा”<sup>३</sup> इ समखे भगवं महावीरे कामदेवं  
समखोवासयं<sup>४</sup> एवं वयासी। “से मूखं, कामदेवा,  
तुम्हं<sup>५</sup> पुब्बरत्तावरत्तकालसमयंसि एगे देवे अन्तिर<sup>६</sup>  
पाउम्भूर। तए खं से देवे एगं महं दिव्वं पिणाय-  
इवं विजम्भइ, २ ता आसुरत्ते<sup>७</sup> ४<sup>८</sup> १० एगं महं  
नीसुप्पन्न जाव<sup>९</sup> ११ अस्मिं महाय तुमं देवं वयासी<sup>१२</sup> ।

\* The reference, according to the commentary, is to the story of the Shbrāvaka Sankha in the Bhagavatī. The rest of the formula is given in the commentary. See also footnote § on page ५.

† See the supplement in the commentary; also footnote \* on page ७.

‡ See the supplement in § 95.

१ A B om. २ ता, G om. २ ता जे० पु० चे० । ३ So. comm., but A F B D E G H सङ्गे । ४ B D E H om.; F has कामदेवं समखोवासयं । ५ A कामदेवा ति, B G H कामदेवा दि, D कामदेव इइ, E कामदेवे इ, F कामदेवा य । ६ D E om. ७ B तुम्हं । ८ B om., D E G H अन्तियं । ९ E G om. १० A B G H आसुरत्ते । ११ F in full मित्रिमित्रे तिष्ठे चंडे गोविंद । १२ A B D E H om., G in full. १३ A बदाकी ।

“हं भो कामदेवा जाव\* जीवियाओ<sup>१</sup> ववरोवि-  
ज्जासि”” । तं<sup>२</sup> तुमं तेणं देवेणं एवं वुत्ते समाणे<sup>३</sup>  
अभीए जाव<sup>४</sup> विहरसि”” ॥ एवं वस्सगरहिआ<sup>५</sup> तिस्सि  
वि<sup>६</sup> उवसग्गा तहेव<sup>७</sup> पडिउच्चारियव्वा<sup>८</sup> जाव<sup>९</sup> देवा  
पडिगओ<sup>१०</sup> ॥ “से नूणं कामदेवा” अट्ठे<sup>११</sup> समट्ठे” ? ।

“इन्ता, अत्थि” ॥ ११८ ॥

“अज्जो” इ समणे भगवं महावीरे बहवे समणे  
निगगन्थे य<sup>१२</sup> निगगन्थीओ य आमन्तेत्ता<sup>१३</sup> एवं वयासी ।  
“जइ ताव, अज्जो,” समणोवासगा गिहियो<sup>१४</sup> गिहि-  
मज्झा<sup>१५</sup> वसन्ता दिव्वमाणुसतिरिक्खजोखिए उव-  
सग्गे सम्मं<sup>१६</sup> सहन्ति<sup>१७</sup> जाव<sup>१८</sup> अहियासेन्ति,<sup>१९</sup> सक्का

\* See the supplement in § 95.

† See the supplement in § 96.

‡ The reference is to §§ 97, 98, etc.

§ See footnote § on page ५४.

१ D E G जीवाओ । २ D ववरोविज्जासि, F ववरोवेति ।  
३ A B F G H om. ४ A B H om. ५ A B G विहरति ।  
६ B H •रहिदा, F •सहिता । ७ G adds आकावगा । ८ A  
B तं चेव । ९ F •उचारियव्वा (see Hem. III, 157), G only  
उच्चारियव्वा । १० E F पडिगया, H •गते, G pref. ति । ११ F  
कामदेवे । १२ A B F G अत्थे समत्थे । १३ A G om., B वि ।  
१४ F आमन्तिता । १५ B अज्जा । १६ B G om. १७ E गिह•;  
A B F •मज्जे । १८ B E H सम्मं । १९ A सहसि, B D H  
सहति, E F G सहइ । २० A •यासेत्ति, B H •यांसिन्ति, D •यासेति,  
E F •यासेइ, G •यासेय ।

पुलाहं, अज्जो, समखेहिं निगगन्थाहिं दुवालसज्जं गखि-  
पिडमं<sup>१</sup> अहिज्जमाखेहिं दिव्वमाणुसतिरिक्खजोखिए<sup>२</sup>  
समं<sup>३</sup> सहितए<sup>४</sup> जाव<sup>५</sup> अहियासितए<sup>६</sup>” ॥ ११८ ॥

तच्चो<sup>७</sup> ते बहवे समखा निगगन्था य<sup>८</sup> निगगन्थीच्चो  
य<sup>९</sup> समखस्स भगवच्चे महावीरस्स<sup>१०</sup> “तह” ति एयः  
महं विखएणं पडिसुणन्ति<sup>११</sup> ॥ १२० ॥

तए खं से कामदेवे समनोवासए हट्ठ<sup>१२</sup> जाव<sup>१३</sup>  
समखं भगवं महावीरं<sup>१४</sup> पसिणाइं पुच्छइ,<sup>१५</sup> अट्टमा-  
दियइ, समखं भगवं महावीरं<sup>१६</sup> तिक्खुत्तो वन्दइ<sup>१७</sup>  
नमंसइ, २ ता<sup>१८</sup> जामेव दिसं<sup>१९</sup> पाउब्भूए,<sup>२०</sup> तामेव  
दिसं<sup>२१</sup> पडिगए<sup>२२</sup> ॥ १२१ ॥

\* See footnote § on page ५७.

† For the supplement see § 12.

१ So E, but A B D F पडिमं । २ A देव० ; F देवमणुस० ;  
A B ० माणुसे तिरिक्ख० ; E ० जोखिएहिं । ३ A B E समं ।  
४ E सहितए, अहियासितए । ५ D E तए खं से for तच्चो ते । ६ B  
om. ७ F om. ८ A B om. भगव० महावीर० । ९ B  
पडिसुखेति, D पडिसुखे, E पडिसुखेइ । १० D E हट्ठुइ, F  
हट्ठुइ । ११ A B D E F om. १२ F पुच्छितए । १३ A वंदंति  
वमंसंति plur. १४ B F om., D E in full वंदित्ता वमंसित्ता ।  
१५ D E दिसिं । १६ A B D E F पाउब्भूया nom. plur.  
(compare footnote १३). १७ D E F दिसिं । १८ So B ; but  
A D E F पडिगया nom. plur.

तए<sup>१</sup> खं समखे भगवं महावीरे<sup>२</sup> अस्मया कयाइ<sup>३</sup>  
अम्पाओ पडिणिकखमइ,<sup>४</sup> २ ता बहिया जखवय-  
विहारं<sup>५</sup> विहरइ<sup>६</sup> ॥ १२२ ॥

तए<sup>७</sup> खं से कामदेवे समखोवासए<sup>८</sup> पढमं उवा-  
सगपडिमं उवसम्पज्जिताखं<sup>९</sup> विहरइ ॥ १२३ ॥

तए खं से कामदेवे समखोवासए बड्डहिं<sup>१०</sup> जाव<sup>११</sup>  
भावेत्ता<sup>१२</sup> वीसं वासाइं समखोवासगपरियागं पाउ-  
खित्ता, एकारस<sup>१३</sup> उवासगपडिमाओ<sup>१४</sup> समं कारखं  
फावेत्ता,<sup>१५</sup> मासियाए<sup>१६</sup> संखेइणाए अप्पाखं<sup>१७</sup> भूसि-  
त्ता,<sup>१८</sup> सड्ढिं भत्ताइं अणसणाए<sup>१९</sup> छेदेत्ता,<sup>२०</sup> आलोइयव-  
डिक्कन्ते,<sup>२१</sup> समाहिपत्ते,<sup>२२</sup> काखमासे<sup>२३</sup> कालं<sup>२४</sup> वि. जा,

\* See the supplement in §§ 66 and 89.

१ A B D तयो for तए खं। २ A B om. भगवं महावीरे।  
३ A D E F om. ४ So A; but B D E F abbreviate  
पडि०। ५ B abbreviates जख० विहरइ, D E T जखवय जाव  
विहरइ। ६ A विहरंति plur. ७ B तं for तए खं। ८ B om.  
९ A B D abbreviate उव०, E inserts जाव after it. १० So  
B, but A D E F बड्डहिं। ११ F माविता। १२ B om., F  
एकारस। १३ D E ०पडिमं। १४ F मासित्ता। १५ E दुमासियाए।  
१६ D E अत्ताखं। १७ F भूसित्ता। १८ F अणसणाइं। १९ E  
छेदेत्ता, F छेदिता। २० A B D E abbreviate अणोइय०। २१  
B समाधि०। २२ A E काणंमासे। २३ B om. काणं किया।

सोहम्मे कप्पे सोहम्मवडिंसयस्स<sup>१</sup> महाविमाणस्स  
उत्तापुरत्थिमेखं<sup>२</sup> अरुणाभे विमाणे देवत्ताए उववन्ने<sup>३</sup> ।  
तत्थ खं अत्थेगइयाखं देवाणं चत्तारि पलिओवमाइं  
ठिई<sup>४</sup> पणत्ता । कामदेवस्स वि देवस्स चत्तारि पलि-  
ओवमाइं ठिई<sup>५</sup> पणत्ता ॥ १२४ ॥

“से खं, भन्ते, कामदेवे<sup>६</sup> ताओ<sup>७</sup> देवलोगाओ<sup>८</sup>  
आउक्खएखं भवक्खएखं<sup>९</sup> ठिइक्खएखं अणन्तरं चयं<sup>१०</sup>  
चइत्ता, कहिं गमिहिइ,<sup>११</sup> कहिं उववज्जिहिइ<sup>१२</sup>” ? ।

“गोयमा, महाविदेहे वासे सिज्झिहिइ<sup>१३</sup>” ॥ १२५ ॥

॥ निकखेवो ॥

सत्तमस्स अज्जस्स उवासगदसायं<sup>१४</sup> वीर्यं<sup>१५</sup> अज्जययं  
समत्तं ॥

१ AB •वडंसयस्स। २ D E •पुरत्थिमेखं। ३ D उववन्नो ।  
४ A द्विती, B D तृती, E ठिइ, F द्विइ। ५ So B E ; but A  
द्विती, D तृति, F द्विइ। ६ B D om. ७ B कामदेवो ।  
८ D E तन्नो चेव। ९ A B देवलोयातो । १० B D E only  
१, as in § 90. ११ E चइ। १२ E गमिहिंति, F गमेहिं। १३ A  
B E उववज्जिहिंति plur., F उववज्जेहिंति। १४ E F सिज्झि-  
हिंति। १५ A B D E F om. सत्त० अज्ज० उवा०। १६ After  
वीर्यं A B insert कामदेवयं ।



सोहम्मे कप्पे सोहम्मवडिंसयस्स<sup>१</sup> महाविमाखस्स  
उत्तरपुरत्थिमेखं<sup>२</sup> अरुखामे विमाखे देवत्ताए उववन्ने<sup>३</sup> ।  
तत्थ खं अत्थेगइयाखं देवाखं चत्तारि पलिओवमाइं  
ठिई<sup>४</sup> पखत्ता । कामदेवस्स वि देवस्स चत्तारि पलि-  
ओवमाइं ठिई<sup>५</sup> पखत्ता ॥ १२४ ॥

“से णं, भन्ते, कामदेवे<sup>६</sup> ताओ<sup>७</sup> देवलोगाओ<sup>८</sup>  
आउक्खएणं भवक्खएणं<sup>९</sup> ठिइक्खएणं अणन्तरं चयं<sup>१०</sup>  
चइत्ता, कहिं गमिहिइ<sup>११</sup>, कहिं उववज्जिहिइ<sup>१२</sup>” ? ।

“गोयमा, महाविदेहे वासे सिञ्जिहिइ<sup>१३</sup>” ॥ १२५ ॥

॥ निकखेवो ॥

सत्तमस्स अज्जस्स उवासगदसाखं<sup>१४</sup> बीयं<sup>१५</sup> अण्मययं  
समत्तं ॥

१ A B •वडंसयस्स । २ D E •पुरत्थिमेखं । ३ D उववन्ने ।  
४ A ठिती, B D ठिती, E ठिइ, F डिइ । ५ So B E; but A  
ठिती, D ठिति, F डिइ । ६ B D om. ७ B कामदेवो ।  
८ D E तथो चेव । ९ A B देवलोयातो । १० B D E only  
इ, as in § 90. ११ E चइ । १२ E गमिहिंति, F गमेहिं । १३ A  
B E उववज्जिहिंति plur., F उववज्जेहिंति । १४ E F सिञ्जि-  
हिंति । १५ A B D E F om. सत्तं अज्जं उवा० । १६ After  
बीयं A B insert कामदेवयं ।

१ तदयं अक्षयणं ।

॥ उक्खेवो<sup>१</sup> तदयस्स अक्षयणस्स<sup>२</sup> ॥

एवं खलु, जम्बू, तेणं काखेणं तेणं समणं<sup>३</sup> बाणा-  
रसी नामं नयरी । कोट्टए चेदए । जियसत्तू राया<sup>४</sup>  
॥ १२६ ॥

तत्थ णं बाणारसीए नयरीए<sup>५</sup> चुलणीपिया<sup>६</sup> नामं  
गाहावई<sup>७</sup> परिवसइ अट्टे जाव<sup>८</sup>\* अपरिभूए । सामा<sup>९</sup>  
भारिया । अट्ट हिरण्णकोडीओ निहाणपउत्ताओ,<sup>१०</sup>

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\* See footnote † on p. १.

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१ The MSS. omit the superscription here and else-  
where. २ G उक्खेवओ । ३ A B D E om. ४ E समयेणं ।  
५ B राजा, D E add मइट्टिए । ६ B D E om., G om. बाणा<sup>०</sup>  
नय० । ७ A B चुलणिपिया, F चुलणिपिया । ८ E F वइ । ९  
F दित्ते, A B G om. जाव अपरि० । १० D E G and paraphr.  
to B have सोमा । ११ E पत्ताओ ।



अडुं वड्डिपउत्ताओ<sup>१</sup>, अडुं पवित्थरपउत्ताओ<sup>२</sup>, अडुं  
ववा<sup>३</sup> दसगोसाइस्सिएखं वरखं । जहा अणन्दो<sup>४</sup>  
राईसर<sup>५</sup> जाव<sup>६</sup> सव्वकज्जवड्डावर यावि<sup>७</sup> होत्था ।  
सामी समोसडे<sup>८</sup> । परिसा निग्गवा<sup>९</sup> । चुललीपिया<sup>१०</sup>  
वि जहा आणन्दो तथा निग्गओ । तहेव गिहिधम्मं<sup>११</sup>  
पडिवज्जइ । गायमपुच्छा । तहेव सेसं जहा काम-  
देवस्स जाव<sup>१२</sup> पोसइसालार पोसइए वम्मचारो<sup>१३</sup>  
समस्स भगवओ महावीरस्स अन्तियं<sup>१४</sup> धम्मप-  
वत्तिं उवसम्पज्जित्ताखं विहरइ ॥ १२७ ॥

तए खं तस्स चुललीपियस्स समओवासयस्स पुव्व-  
रत्तावरत्तकालसमयंसि<sup>१५</sup> एगे देवे अन्तियं पाउम्भूर  
॥ १२८ ॥

\* See the rest in § 5, on pp. १. ४.

† Supply the whole account from § 10-69, on pp. ५-२१,

१ D E om., F adds हिरल्लकोडोओ । २ B D E G वुड्डिं,  
E ० पत्ताओ । ३ D E om., A B अट्टप्पविं । ४ A B ० पउत्ताओ,  
E ० पत्ताओ । ५ D E व्वया । ६ A B आणन्दे । ७ So F; but  
A B इसर, D E G ईसर । ८ G जावि । ९ D E G ० सडो ।  
१० A B F om. परिं निजं । ११ D चुललीं, A B F चुल्लिं ।  
१२ G om. गिहि । १३ F वंमचारो, G वंमचेर । १४ A B F G  
om., D E अंतियं । १५ D E ० समय, G ० काखे ।

तए खं से देवे एगं नीलुप्पल<sup>१</sup> जाव<sup>२</sup> असिं गहाय  
 चुललीपियं समखोवासयं एवं वयासी । “इं भो  
 चुललीपिया<sup>३</sup> समखोवासया जहा कामदेवो<sup>४</sup> जाव<sup>५</sup>  
 न भज्जसि, तो ते<sup>६</sup> अइं अज्ज<sup>७</sup> जेट्ठं पुत्तं साओ<sup>८</sup> गिहा-  
 ओ नीखेमि, २त्ता तव अग्गओ धारमि<sup>९</sup>, २त्ता तओ  
 मंससेल्ले<sup>१०</sup> करेमि, २त्ता आदाणभरियंसि<sup>११</sup> कडाइयंसि  
 अइहेमि<sup>१२</sup>, २त्ता<sup>१३</sup> तव गायं<sup>१४</sup> मंसेण य सोखिएण व  
 आयच्चामि<sup>१५</sup>, जहा खं तुमं अट्टदुइट्टवसट्टे अकाले  
 वेव<sup>१६</sup> जीवियाओ ववरोविज्जसि<sup>१७</sup>” ॥ १२६ ॥

तए<sup>१८</sup> खं से चुललीपिया समखोवासए तेहं

\* Supply the rest from § 95, on p. ५०.

† Supply the rest from § 95, on pp. ५०-५१.

१ A F निलु० । २ F adds अपत्थियपत्थिया हीणच्चउदसजाया  
 हिरिसिरिपरिवज्जिया । ३ A B D E F ०देवे । ४ D तो, E तओ,  
 for तो ते । ५ G om. ६ F सयाओ । ७ G हनेमि । ८ G  
 ०सोळा । ९ F आयाण० । १० F अदेहेमि । ११ A D E G om.  
 १२ A B D E G गतं । १३ So D F G, but E आइंकामि  
 corrected to आइंचामि; the latter is supported by the  
 comm.; A B have आसिंचामि । १४ B D E G om. १५  
 D E ववरोवेज्जसि, G विवरवज्जसि । १६ A B तं से, D E तओ  
 for तए खं से which is the reading of F.

देवेवं एवं वृत्ते समाखे अभिप्रायं जाव\* विहरइ<sup>१</sup>

॥ १३० ॥

तए<sup>२</sup> खं से देवे चुलखीपियं<sup>३</sup> समखोवासयं<sup>४</sup>  
अभीयं<sup>५</sup> जाव\* पासइ, रत्ता दोखं<sup>६</sup> पि तखं पि चुल-  
खीपियं<sup>७</sup> समखोवासयं<sup>८</sup> एवं वयासी । “इं भो चुल-  
खीपिया समखोवासया<sup>९</sup>,” तं चेव भणइ, सो<sup>१०</sup> जाव†  
विहरइ ॥ १३१ ॥

तए<sup>२</sup> खं से देवे चुलखीपियं समखोवासयं<sup>४</sup> अभीयं<sup>५</sup>  
जाव\* पासिता आसुरत्ते<sup>१०</sup> ४<sup>११</sup> चुलखीपियस्स सम-  
खोवासयस्स जेइं पुत्तं<sup>१२</sup> गिहाओ<sup>१३</sup> नीखेइ, रत्ता  
अगओ घाएइ, रत्ता तओ मंससोखए<sup>१४</sup> करेइ,

\* Supply the rest from § 96, on p. ५३.

† Supply the rest from §§ 95 and 96.

‡ Supply the rest from § 95, on p. ५०.

१ B D E om. २ A विहरंति । ३ A B D E तं for तए खं,  
G om. the whole paragraph. ४ B •पिता । ५ A B D  
E G om. ६ F अभीहं । ७ F दुखं । ८ A B •पिता । ९ B F से ।  
१० A आसुरत्ते । ११ A has ५ ; F reads the four terms in  
full असुरत्ते मिसिमिसे चंडे कोविय ; if five terms are read,  
खे or तिखे must be added, as in § 95, p. ५० । १२ B D  
E नेइपुत्तं, F नेइपुत्ते । १३ F prefixes सयाओ । १४ So A ;  
but B •सोनेए, D E •सोखिते (सोखिए), F •सुजाइ, G •सोला ।

२त्ता आदाहभरियंसि<sup>१</sup> कडाहयंसि<sup>२</sup> अहहेइ<sup>३</sup>, २त्ता  
बुलखीपियस्स समखोवासयस्स गायं<sup>४</sup> मंसेण य सो-  
ल्लिण्ण य आयच्चइ<sup>५</sup> ॥ १३२ ॥

तए खं से बुलखीपियां<sup>६</sup> समखोवासए<sup>७</sup> तं उज्जखं  
जाव\* अहियासेइ ॥ १३३ ॥

तए खं से देवे बुलखीपियं<sup>८</sup> समखोवासयं<sup>९</sup> अभीवं  
जाव† पासइ, २त्ता दोखं पि<sup>१०</sup> बुलखीपियं समखोवा-  
सयं एवं वयासी<sup>११</sup> । “इं भो बुलखीपिया समखोवा-  
सया, अपत्थियपत्थिया<sup>१२</sup> जाव‡ न भञ्जसि<sup>१३</sup>, तो  
ते<sup>१४</sup> अहं अज्ज मण्णिमं<sup>१५</sup> पुत्तं साओ<sup>१६</sup> गिहाओ  
नीखेमि<sup>१७</sup>, २त्ता तव अगगओ घाएमि” जहा जेइ<sup>१८</sup>

\* See the rest in the commentary to § 111.

† Supply the rest from § 96, on p. ५२.

‡ Supply the rest from § 95, on pp. ५०-५१.

१ F आदाह० । २ A B कडाहियंसि, D E कडाहंसि । ३ B  
D E G अहहेइ, F अदहेइ । ४ G गायं । ५ So F G, but A  
आहंवइ, B D E आहंवइ । ६ F ० पियं ० सयं । ७ F G ० पियस  
० सयस । ८ A D E om. ९ So B, but A D E F G add  
तखं पि । १० A वदासी । ११ D अपत्थियपत्थिया, F अपत्थियपत्थिया ।  
१२ E मंजेसि । १३ A D तो, E तओ for तो ते । १४ B  
मण्णिमपुत्तं, G मण्णिमपुत्तं । १५ F सयाओ । १६ F नीखेमि ।  
१७ F जेइपुत्तं ।

पुतं तहेव भण्ड, तहेव करेइ<sup>१</sup> ॥ एवं तच्चं पि कखी-  
यसं जाव<sup>२</sup> अहियासेइ ॥ १३४ ॥

तर<sup>३</sup> खं से देवे चुलखीपियं<sup>४</sup> समखोवासयं अभीयं  
जाव<sup>५</sup> पासइ, २त्ता चउत्थं पि<sup>६</sup> चुलखीपियं समखो-  
वासयं एवं वयासी। “हं मो चुलखीपिया<sup>७</sup> समखोवा-  
सया<sup>८</sup>, अपत्थियपत्थिया ४<sup>९</sup>, अइ खं तुमं जाव<sup>१०</sup> न  
भञ्जसि, तत्रो<sup>११</sup> अहं अज्ज जा इमा<sup>१२</sup> तव<sup>१३</sup> माया महा  
सत्त्ववाही देवयगुब्जखी<sup>१४</sup> दुक्करदुक्करकारिया<sup>१५</sup>,  
तं ते<sup>१६</sup> साओ<sup>१७</sup> गिहाओ नीयेमि, २त्ता तव अग्गओ  
आरमि, २त्ता तत्रो मंससोखर<sup>१८</sup> करेमि, २त्ता आ-

\* Supply the rest from §§ 132, 133.

† Supply the rest from § 96, on p. ५२.

‡ Supply the rest from § 95, on pp. ५०-५१.

१ F G करइ । २ A B D E F G H read एवं कखीयसं पि ;  
see footnote to translation. ३ A B D तं for तर खं ।  
४ F prefixes तं ; B •पिता । ५ E reads जाव । ६ F •पियं  
•सयं । ७ A H has the numeral letter ङ = 5. ८ G तो ते ।  
९ B जाव for जा इमा । १० D E G om. ११ B देवता गुब्जो,  
A D E H दक्कं गुब्जं जखी, F देवयं गुब्जखी, G देवगुब्जखि ।  
१२ A दुक्करिकारिया, B दुक्करकारिया, D E •कारियं, G •कारयं ।  
१३ A वो om. तं, E से, G ततो । १४ F खयाखी । १५ F  
वोखेर, G सोखइ ।

दाणभरियंसि<sup>१</sup> कडाहयंसि<sup>२</sup> अहहेमि<sup>३</sup>, २त्ता तव  
गायं<sup>४</sup> मंसेण य सोखिएण य आयञ्चामि<sup>५</sup>, जहा खं  
तुमं अट्टुंहुट्टवसट्टे अकाखे चेव<sup>६</sup> जीवियाओ ववरो-  
विज्जसि<sup>७</sup>” ॥ १३५ ॥

तए खं से चुलणीपिया<sup>८</sup> समणोवासए<sup>९</sup> तेखं देवेखं  
एवं वुत्ते समाखे<sup>१०</sup> अभीए जाव<sup>११</sup> विहरइ ॥ १३६ ॥

तए खं से देवे चुलणीपियं<sup>१२</sup> समणोवासयं अभीयं  
जाव<sup>१३</sup> विहरमाखं पासइ, २त्ता चुलणीपियं<sup>१४</sup> समणो-  
वासयं दोच्चं पि तच्चं<sup>१५</sup> पि एवं वयासी । “इं भो  
चुलणीपिया समणोवासया तद्देव जाव<sup>१६</sup> ववरो-  
विज्जसि<sup>१७</sup>” ॥ १३७ ॥

तए खं तस्स चुलणीपियस्स समणोवासयस्स तेखं  
देवेखं दोच्चं<sup>१८</sup> पि तच्चं<sup>१९</sup> पि एवं वुत्तस्स समाखस्स इमे-

\* Supply the rest from § 96, on p. ५३.

† Supply the rest from § 135.

१ B आदायं म०, F अदायम०, G अयाय० । २ A B कडाहियंसि ।  
३ B अहहेमि, F अदहिमि । ४ DE G गायं । ५ A B D E G  
H आहंचामि । ६ D om. ७ E G विवरो० । ८ F ० पियं ० खं ।  
९ D E H om., B जाव । १० A B ० पिता । ११ D E G H  
om. तच्चं पि । १२ F दुच्चं । १३ B E om. तच्चं पि ।

पुनं तदेव भण्ड, तदेव करेद<sup>१</sup> ॥ एवं तच्चं पि कली-  
यसं जाव\* अहियासेद ॥ १३४ ॥

तए<sup>२</sup> खं से देवे पुलखीपियं<sup>३</sup> समबोवासयं अभीवं  
जाव† पासद, २त्ता चउत्थं पि<sup>४</sup> पुलखीपियं समबो-  
वासयं एवं वयासी । “हं भो पुलखीपिया<sup>५</sup> समबोवा-  
सया<sup>६</sup>, अपत्थियपत्थिया ४<sup>७</sup>, अइ खं तुमं जाव‡ न  
मञ्जसि, तच्चो<sup>८</sup> अहं अज्ज जा इमा<sup>९</sup> तव<sup>१०</sup> माया भहं  
सत्तवाही देवयगुहजखी<sup>११</sup> दुक्करदुक्करदुक्कारिया<sup>१२</sup>,  
तं ते<sup>१३</sup> साओ<sup>१४</sup> गिहाओ नीखेमि, २त्ता तव अग्गओ  
यारमि, २त्ता तच्चो मंससोखए<sup>१५</sup> करेमि, २त्ता आ-

\* Supply the rest from § § 132, 133.

† Supply the rest from § 96, on p. ५२.

‡ Supply the rest from § 95, on pp. ५०-५१.

१ F G करेद । २ A B D E F G read एवं कलीयसं पि ;  
see footnote to translation. ३ A B D तं for तए खं ।  
४ F prefixes तं ; B ०पिता । ५ E reads जाव । ६ F ०पियं  
०सवं । ७ A has the numeral letter ऋ=5. ८ G तो ते ।  
९ B जाव for जा इमा । १० D E G om. ११ B देवता गुहजी,  
A D E दवतं गुहं जखजी, F देवयं गुहजखजी, G देवगुहजखि ।  
१२ A दुक्करिकादिया, B दुक्करकारिया, D E ०कारियं, G ०करयं ।  
१३ A तो om. तं, E से, G ततो । १४ F साओ । १५ F सोखेए,  
G सोखउ ।

दाहभरियंसि<sup>१</sup> कडाहयंसि<sup>२</sup> अदहेमि<sup>३</sup>, २त्ता तव  
गायं<sup>४</sup> मंसेण य सोणिएण य आयञ्चामि<sup>५</sup>, अहा खं  
तुमं अट्टदुहट्टवसट्ठे अकाले चेव<sup>६</sup> जीवियाओ ववरो-  
विज्जसि<sup>७</sup>” ॥ १३५ ॥

तए खं से चुलणीपिया<sup>८</sup> समणोवासए<sup>९</sup> तेणं देवेणं  
एवं वुत्ते समाणे<sup>१०</sup> अभीए जाव<sup>११</sup> विहरइ ॥ १३६ ॥

तए खं से देवे चुलणीपियं<sup>१२</sup> समणोवासयं अभीयं  
जाव<sup>१३</sup> विहरमाणं पासइ, २त्ता चुलणीपियं<sup>१४</sup> समणो-  
वासयं दोच्चं<sup>१५</sup> पि तच्चं<sup>१६</sup> पि एवं वयासी । “इं भो  
चुलणीपिया समणोवासया तहेव जाव<sup>१७</sup> ववसे-  
विज्जसि<sup>१८</sup>” ॥ १३७ ॥

तए खं तस्स चुलणीपियस्स समणोवासयस्स तेणं  
देवेणं दोच्चं<sup>१९</sup> पि तच्चं<sup>२०</sup> पि एवं वुत्तस्स समाणस्स इमे-

\* Supply the rest from § 96, on p. ५९.

† Supply the rest from § 135.

१ B आदायं म०, F अदायम०, G अयाय०। २ A B कडाहियंसि।  
३ B अदहेमि, F अदहिमि। ४ D E G गातं। ५ A B D E G  
आहंचामि। ६ D om. ७ E G विवरो०। ८ F ०पियं ०सयं।  
९ D E om., B जाव। १० A B ०पिता। ११ D E G om.  
तच्चं पि। १२ F दुच्चं। १३ B E om. तच्चं पि।



वाहवे<sup>१</sup> अञ्जत्थिए<sup>२</sup> ५<sup>३\*</sup>। “अहो खं इमे” पुरिसे  
अहारिए<sup>४</sup> अहारियवुद्धी अहारियाइं पावाइं कम्माइं  
समायरइ<sup>५</sup>, जेखं<sup>६</sup> ममं जेइं<sup>७</sup> पुत्तं साओ<sup>८</sup> गिहाओ  
नीवेइ<sup>९</sup>, २त्ता मम अग्गओ घारइ<sup>१०</sup>, २त्ता जहा  
कयं तहा चिन्तेइ<sup>११</sup> जाव<sup>१२</sup> गायं<sup>१३</sup> आयच्चइ<sup>१४</sup>, जेखं<sup>१५</sup>  
ममं<sup>१६</sup> मज्झिमं<sup>१७</sup> पुत्तं साओ<sup>१८</sup> गिहाओ<sup>१९</sup> जाव<sup>२०</sup> सो-  
हिरख<sup>२१</sup> य आयच्चइ<sup>२२</sup>, जेखं<sup>२३</sup> ममं<sup>२४</sup> कखीयसं पुत्तं  
साओ<sup>२५</sup> गिहाओ तहेव जाव<sup>२६</sup> आयच्चइ<sup>२७</sup>, जा वि  
व खं इमा<sup>२८</sup> ममं माया भहा सत्यवाही देवयगुर-

\* Supply the rest from § 66 on p. १७; see also footnote § on p. १२.

† Supply the rest from § 132.

१ E adds जाव । २ A B अञ्जित्थिए । ३ A has the  
numeral letter ङ=०, D E read ४, B om., F has in  
full चित्थिए पत्थिए मज्झोगय संकप्पे समुपपत्तेया । ४ F adds खं ।  
५ A अहारियिए, B om. ६ A B समाचरइ, D समाचरेइ, E  
समाचरय । ७ D E जेख । ८ B D E F जेइपुत्तं । ९ F सयाओ ।  
१० B D E G नीवेमि । ११ A घारमि । १२ D E विचिंतइ ।  
१३ F गाइं, G गातं । १४ A B E G आइंचइ, F आयंचेइ ।  
१५ D E जेखेव । १६ B D E मम । १७ B मज्झिमपुत्तं । १८ F  
adds नीवेइ । १९ A om. सो० य, E सोखि यं । २० A B D  
E G आइंचइ, F आयंचेइ । २१ E जेखेव । २२ A D E मम ।  
२३ E इमं ।

जखणी<sup>१</sup> दुकरदुकरकारिया<sup>२</sup>, तं पि य खं इच्छ<sup>३</sup>  
 साधो<sup>४</sup> गिहाधो नीणेत्ता मम<sup>५</sup> अगगधो घाहत्तए<sup>६</sup>, तं  
 सेयं खलु ममं एयं पुरिसं गिहहत्तए<sup>७</sup>” त्ति कट्ठ उट्ठा-  
 इए<sup>८</sup>, से वि य आगासे<sup>९</sup> उण्णइए, तेणं<sup>१०</sup> च खम्भे<sup>११</sup> आ-  
 साइए<sup>१२</sup>, महया महया सहेणं कोलाइखे<sup>१३</sup> कर ॥ १३८ ॥

तए णं सा भद्दा सत्यवाही तं कोलाइखसहं<sup>१४</sup> सोचा  
 निसम्म जेणेव चुलणीपिया<sup>१५</sup> समणोवासए<sup>१६</sup> तेवेव  
 उवागच्छइ, एत्ता चुलणीपियं समणोवासयं<sup>१७</sup> एवं  
 वयासी । “किणं, पुत्ता, तुभं<sup>१८</sup> महया महया सहेणं  
 कोलाइखे कर ?” ॥ १३९ ॥

तए णं से चुलणीपिया<sup>१९</sup> समणोवासए<sup>२०</sup> अम्मयं<sup>२१</sup>  
 भद्दं सत्यवाहिं<sup>२२</sup> एवं वयासी । “एवं खलु, अम्मी,<sup>२३</sup>

१ A देवतं गुरुजखणी, B देवतं गुरुं जखणी, F देवयं गुरुजखणी,  
 D E देवतं गुरुं जखणिं, G देवतं गुरुजखणं । २ A B D E G  
 •कारियं । ३ F सयाधो । ४ F ममं । ५ B E घाहत्तए । ६ D E  
 गिहहत्तए । ७ A उट्ठाइइ । ८ F अगासे । ९ A तेण व, B तेणं व,  
 D E तेण य, F तेणेव, G तेणे य । १० A खंभं । ११ A B D E  
 आसादिए । १२ A B D add णं । १३ F कोलाइखं सहं । १४ D  
 E •पियं •सयं । १५ G inserts सहावेइ । १६ D E F G तुमे ।  
 १७ F •पियं •सयं । १८ A B F G अम्मयं । १९ F भद्दां •वहीणी ।  
 २० B अम्मो, see Hem. IV, 395 where the shortened form  
 अम्मि occurs ; but Hem. III, 41 gives अम्मो ।

न जायामि<sup>१</sup>, केवि पुरिसे आसुरत्ते<sup>२</sup> ५<sup>३\*</sup> एगं महं  
नीलुण्ण जाव<sup>४†</sup> अस्तिं गहाय ममं एवं वयासी,  
“हं मो चुललीपिया समखोवासया<sup>५</sup>, अपत्थिय-  
पत्थिया ४<sup>६\*</sup> वज्जिया, जइ खं तुमं जाव<sup>७†</sup> ववरो-  
विज्जसि<sup>८”</sup> । अहं<sup>९</sup> तेणं पुरिसेखं<sup>१०</sup> एवं वुत्ते समाखे  
अभीए जाव<sup>११†</sup> विहरामि । तए खं से पुरिसे<sup>१२</sup> ममं<sup>१३</sup>  
अभीयं जाव<sup>१४†</sup> विहरमाणं पासइ, २त्ता ममं<sup>१५</sup> दोअं  
पि तअं पि एवं वयासी<sup>१६</sup>, “हं मो चुललीपिया  
समखोवासया,” तहेव जाव<sup>१७‡</sup> गायं<sup>१८</sup> आयच्चइ<sup>१९</sup> ।

\* Supply the rest from § 95, on p. ५०.

† Supply the rest from § 95, on p. ५१, and § 129.

‡ Supply the rest from § 96, on p. ५३.

§ Supply the rest from §§ 131 and 132.

१ A पायामो, B यायामि, F यामोमि, G ययिमि । २ A B F  
G आसुरत्ते । ३ F in full भिसिमिसे तिब्बे चडे कोविए । ४ A B  
D E F G om. ५ A B D E om. ६ A has the numeral  
letter ५=5; B om.; F reads in full दुरंतपंतणक्खणा,  
हीअच्चउदसजाया हरीसिरीपरिवज्जिया । ७ E G विवरो० । ८ D  
E G prefix तए खं । ९ A B D E F G देवेणं । १० D E F  
G देवे । ११ D E F मम । १२ A मम । १३ D E वयासि ।  
१४ E om. १५ E गहं । १६ A B आसिंचइ, D E G आइंचइ ।

तए णं अहं तं उज्जलं जाव\* अहियासेमि । ए  
तहेव उच्चारयेव्वं सव्वं जाव कणीयसं जाव  
आयच्चइ† । अहं तं उज्जलं जाव\* अहियासेमि । त  
णं से पुरिसे‡ ममं॑ अभीयं जाव‡ पासइ, एत्ता ममं  
चउत्थं पि एवं वयासी, ““हं भो चुलणीपिया  
समणोवासया॑, अपत्थियपत्थिया॑, जाव? न भञ्जसि  
तो॑ ते अज्ज॑ जा इमा माया गुरु॑ जाव॥ वव  
रोविज्जसि”” । तए णं अहं तेणं पुरिसेणं॑ ए  
वुत्ते समाणे अभीए जाव‡ विहरामि । तए णं से  
पुरिसे॑१ दोच्चं पि तच्चं पि ममं॑२ एवं वयासी, ““हं  
भो चुलणीपिया समणोवासया॑ अज्ज जाव॥ वव-  
रोविज्जसि”” । तए णं तेणं॑२ पुरिसेणं॑३ दोच्चं पि

\* See the rest in the commentary to § 111.

† Supply the rest from §§ 134 and 132.

‡ Supply the rest from § 96, on p. ५३.

§ Supply the rest from § 95, on pp. ५०-५१.

|| Supply the rest from § 135.

१ A B आसिंचइ, D E G आइंचइ । २ A B D E F G देवे ।  
३ A मम, B इमं । ४ A D वदासि, E वयासि । ५ A B D E  
om. ६ A B ०पत्थिया । ७ E तच्चो । ८ F अज्जो । ९ A गुरु ।  
१० A B om., D E F देवेणं । ११ A B D E F G देवे । १२  
A मम । १३ A B F G से, D E prefix अहं । १४ A F  
देवे, B D E G देवेणं ।

तच्चं पि ममं<sup>१</sup> एवं वुत्तस्स समाखस्स इमेयारूवे  
अज्जत्थिए ५<sup>१\*</sup>, “अहो खं इमे पुरिसे अखारिए<sup>१</sup>  
जाव<sup>†</sup> समायरइ<sup>१</sup>, जेणं ममं<sup>१</sup> जेदुं<sup>१</sup> पुत्तं साओ<sup>१</sup>  
गिहाओ तहेव जाव कणीयसं जाव<sup>†</sup> आयअइ<sup>१</sup>,  
तुम्मे वि य खं इअइ साओ<sup>१</sup> गिहाओ<sup>१</sup> नीणेत्ता<sup>१</sup>  
ममं<sup>१</sup> अग्गओ घाएत्तए, तं सेयं<sup>१</sup> खलु ममं एवं  
पुरिसं गिरिहत्तए<sup>१२</sup>”” त्ति कट्ठु उट्ठाइए, से वि य<sup>१</sup>  
आगासे<sup>१</sup> उप्पइए<sup>१</sup>, मए<sup>१०</sup> वि य खम्मे आसाइए<sup>१</sup>,  
मइया मइया सहेणं कोलाइखे कर” ॥ १४० ॥

तए खं सा भहा सत्यवाही<sup>१</sup> चुललीपियं<sup>१</sup> समणो-  
वासयं एवं वयासी । “नो खलु केइ पुरिसे तव

\* Supply the rest from § 66, on p. १०.

† Supply the rest from § 138, on p. ७०

‡ Supply the rest from §§ 134 and 132.

१ D E om. दो० पि त० पि ममं । २ D ३, E om., F in full  
पत्थिए चिंतिए मणोगए संकप्पे समुप्पज्जित्या । ३ A अजायदिए ।  
४ D E समायरए । ५ F मम । ६ B D E F जेदुपुत्तं । ७ F  
कयाओ । ८ A B D E G आइअइ । ९ D E add जाव । १०  
F नीणेत्ता । ११ F ममं । १२ F सियं । १३ D गेयहेत्तए । १४  
D E add से, F adds खं । १५ E G आगासे । १६ A उपेतिते,  
E उपपत्तिते । १७ DE ममए (Hem. III, 109). १८ D E  
आसादिते । १९ D E om. २० F चुललीपियं ।

जाव\* कणीयसं पुत्तं साओ' गिहाओ नीखेइ, रत्ता  
तव अमाओ घाएइ, एस न' केइ पुरिसे तव उवसमां  
करेइ', एस गं तुमे विदरिसणे दिहे । तं खं' तुमं  
इयाखिं' भग्गव्वए' भग्गनियमे भग्गपोसहे विह-  
रसि' । तं गं तुमं, पुत्ता, एयस्स ठाणस्स' आलोएहि  
जाव† पडिवज्जाहि' ॥ १४१ ॥

तए गं से चुलणीपिया समणोवासए अम्मगार'  
भहाए सत्थवाहीए'' "तइ" ति एयमइं विहरणं  
पडिसुखेइ, रत्ता तस्स ठाणस्स' आलोएइ जाव†  
पडिवज्जइ' ॥ १४२ ॥

तए गं से चुलणीपिया समणोवासए पढमं  
उवासगपडिमं उवसम्यज्जित्ताणं विहरइ' ॥ पढमं

\* Supply the rest from §§ 132 and 134.

† See footnote ‡ on p. ४०.

१ F सयाओ । २ A D E F G गं, B ख । ३ F adds रत्ता  
contra sensum. ४ A तेखं, B तेखं, D तखं, E तए गं, F तिखं,  
G तगं । ५ A D इदाखिं । ६ A भगावते, D भग्गवते, E भग्गवथा,  
F भग्गवए । ७ A विहरतिसि, D विहरति । ८ F D द्वाणख ।  
९ G परिवज्जेहि । १० F अम्मगार (Skr. अम्मकायाः), DE  
अम्मार, G अंमगार । ११ A om.; F adds वयखं । १२ DE  
F द्वाणख । १३ D E वज्जेइ, A वज्जसि । १४ A विहरति ।

उवासगपडिमं अहासुत्तं जहा आणन्दो<sup>१</sup> जाव<sup>२</sup>  
रकारसमं<sup>३</sup> वि ॥ १४३ ॥

तए खं से चुलखीपिया समयोवासए तेखं<sup>४</sup>  
उखेखं जहा कामदेवो<sup>५</sup> जाव<sup>६</sup> सोइम्मे कप्पे  
सोइम्मवडिंसगस्स महाविमाणस्स उत्तरपुरत्थिमेखं<sup>७</sup>  
अरुक्खप्पमे<sup>८</sup> विमाणे देवत्ताए उववन्ने । चत्तारि<sup>९</sup>  
पलिओवमाइं ठिई<sup>१०</sup> पणत्ता । महाविदेहे वासे<sup>११</sup>  
सिञ्जिह्महिइ<sup>१२</sup> ५<sup>१३</sup> ॥ १४४ ॥

॥ निक्खेवो ॥

सत्तमस्स अङ्गस्स<sup>१४</sup> उवासगदसाखं तद्वयं<sup>१५</sup> अञ्ज-  
यखं समत्तं ॥

\* Supply the rest from §§ 70 and 71.

† Supply the rest from §§ 72 and 89.

‡ See the rest in Ov. § 116, Bhag., pp. 303, 304.

१ G आणंदे । २ A B D E रकारस, F इकारस । ३ F  
तेखं । ४ A B D E F ०देवे । ५ A ०पुरित्थिमेखं, D E  
०पुरिक्खिमेखं, F ०पुरित्थिमेखं, G ०पुरक्खिमेखं । ६ E adds वामं ।  
७ F prefixes तेखं देवेखं । ८ A ठिई, E ठिइ, F ठिइ । ९ A  
B om. १० B E सिञ्जहिंति । ११ A B om., F in full  
सिञ्जहिंति सुब्बेहिंति परिनिब्बाणहिंति सव्वदुक्खाखं अंतं करेहिंति ।  
१२ A B D E F om. सत्त० अङ्ग० । १३ G तीज ।

चउत्यं<sup>१</sup> अञ्जयणं ।

॥ उक्त्वेवञ्चो<sup>२</sup> चउत्यस्स अञ्जयणस्स<sup>३</sup> ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समएणं वाणा-  
रसी नामं<sup>४</sup> नयरी<sup>५</sup> । कोट्टए चेइए । जियसत्तू राया ।  
सुरादेवे<sup>६</sup> गाहावई<sup>७</sup> अट्टे<sup>८</sup> । इ हिरण्णकोडीपो<sup>९</sup>  
जाव<sup>१०</sup> इ वया दसगोसाहस्सिएणं वएणं । धन्ना<sup>११</sup>  
भारिया । सामी समोसडे<sup>१२</sup> । जहा<sup>१</sup> आणन्दे<sup>२</sup> तद्देव

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\* Supply the rest from § 92.

† Supply the full account from §§ 10-65, *mutatis mutandis*.

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१ See footnote १ on p. ७० । २ E उक्त्वेवो । ३ A B D  
E F G om. ४ B D E G om. ५ B नगरी । ६ F adds  
नामं । ७ F adds परिवसइ । ८ D E add दित्ते, F adds दित्ते  
अपरिभूए, G om. । ९ D E add निहाणपप्ताओ । १० A B  
prefix तर णं ; A D E F धन्ना (see Hem. II, 184). ११  
D E सजो, G समसजो । १२ A B आणन्दे ।



उवासगपठिमं अहासुत्तं जहा आणन्दो जाव\*  
रक्षारस वि ॥ १४३ ॥

तए खं से चुलखीपिया समखोवासए तेखं  
उराखेखं जहा कामदेवो जाव। सोहम्मे कप्ये  
सोहम्मेवडिंसगस्स महाविमाखस्स उत्तरपुरत्थिमेखं  
अहण्यमे विमाखे देवत्ताए उववन्ने । चत्तारि  
पलिओवमाइं ठिई पखत्ता । महाविदेहे वासे  
सिञ्जिहिइ ५ ॥ १४४ ॥

॥ निक्खेवो ॥

सत्तमस्स अण्वस्स उवासगदसायं तदयं अण्व-  
वयं समत्तं ॥

\* Supply the rest from §§ 70 and 71.

† Supply the rest from §§ 72 and 89.

‡ See the rest in Ov. § 116, Bhag pp. 303, 304.

१ G om. पठमं उवा० अहा०; H reads २ अहासुत्तं । २ G  
H आखं दे । ३ F तयेखं । ४ So G; but A B D E F H ० देवे ।  
५ A ० पुरित्थिमेखं, D E H ० पुरिक्खिमेखं, F ० पुरित्थिमेखं, G ० पु-  
ख्येखं । ६ E adds नामं । ७ F prefixes तेखं देवेखं । ८ A  
ठिई, E ठिइ, F ठिइ । ९ A B om. १० B E सिञ्जहिइति ।  
११ A B om., F in full बुञ्जहिइति सुञ्जेहिइति परिणिब्बायहिइति  
वत्थदुक्खायं अंतं करेहिइति । १२ A B D E F G H om. सत्त०  
अण्व० । १३ G तीज ।

चउत्यं चउत्यं ।

॥ उक्खेवओ<sup>१</sup> चउत्यस्स अज्झयणस्स<sup>२</sup> ॥

एवं खलु, जम्बू, तेणं काखेणं तेणं समएणं बाखा-  
रसी नामं<sup>३</sup> नयरी<sup>४</sup> । कोट्टए चेइए । जियसत्तू राथा ।  
सुरादेवे<sup>५</sup> गाहावई<sup>६</sup> अट्टे<sup>७</sup> । छ हिरणकोडीओ<sup>८</sup>  
जाव\* छ वया दसगोसाइस्सिएणं वएणं । धक्का<sup>९</sup>  
भारिया । सामी समोसठे<sup>१०</sup> । जहा† आणन्दे<sup>११</sup> तहेव

\* Supply the rest from § 92.

† Supply the full account from §§ 10-65, *mutatis mutandis*.

१ See footnote १ on p. ७० । २ E उक्खेवो । ३ A B D E F G om. ४ B D E G H om. ५ B H नगरी । ६ F adds नामं । ७ F adds परिवसइ । ८ D E add दित्ते, F adds दित्ते अपरिभूए, G om. ९ D E add निहायपत्ताओ । १० A B prefix तए खं; A D E F H धक्का (see Hem. II, 184). ११ D E सठो, G समोसठो, H समोसठो । १२ A B आणन्दे ।

पडिवज्जइ गिहिधम्मं । जहा कामदेवा<sup>१</sup> जाव<sup>२\*</sup>  
समणस्स भगवओ महावीरस्स धम्मपत्तिं उवसम्य-  
ज्जित्ताणं विहरइ ॥ १४५ ॥

तए खं तस्स सुरादेवस्स समणोवासयस्स पुब्बरत्ता-  
वरत्तकालसमयंसि एगे देवे अन्तियं पाउग्भवित्था<sup>३</sup>  
॥ १४६ ॥

से देवे एगं महं नीलुप्पल जाव<sup>४†</sup> असिं गहाय  
सुरादेवं<sup>५</sup> समणोवासयं<sup>६</sup> एवं वयासी<sup>७</sup> । “इं भो सुरा-  
देवा<sup>८</sup> समणोवासया<sup>९</sup>, अपत्थियपत्थिया<sup>१०</sup> ४<sup>१†</sup>, जइ  
खं तुमं सीळाइं जाव<sup>१२</sup> न भज्जसि, तो ते<sup>१३</sup> जेइं<sup>१४</sup> पुत्तं  
साओ<sup>१५</sup> गिहाओ नीखेमि, २त्ता तव अग्गओ घार-

\* See § 92, and supply from § 66-69.

† Supply the rest from § 95.

१ B कामदेवे । २ A om. ३ B F पाउग्भवित्था । ४ F °देवस्स  
°सगस्स । ५ B वयासि, D वदासी । ६ F °देवे °सए । ७ B D E  
om. ° A °पत्थिया । ८ A has the numeral letter 𑀓=४;  
see Bendall's *Catalogue of Buddhist Skr. MSS.*,  
Plate V, in the third line (No. 1684); F has both the  
old numeral figure 𑀓, and the modern ४. १० D om.  
ते, E तओ for तो ते । ११ DE F जेइपुत्तं । १२ F वयाओ ।

मि, २त्ता पञ्च सोल्लए करेमि, आदाखभरियंसि<sup>१</sup>  
 कडाइयंसि<sup>२</sup> अइहेमि, २त्ता तव गायं<sup>३</sup> मंसेण य  
 सोखिएण य आयञ्चामि<sup>४</sup>, जहा खं तुमं<sup>५</sup> अकाखे  
 चेव<sup>६</sup> जीवियाओ ववरोविज्जसि<sup>७</sup> ॥ एवं मज्झिमं<sup>८</sup>,  
 कणीयसं<sup>९</sup>; एकेके पञ्च सोल्लया । तहेव करेइ, जहा  
 चुलणीपियस्स<sup>१०</sup>; नवरं एकेके पञ्च सोल्लया ॥  
 १४७ ॥

तए खं से देवे सुरादेवं समखोवासयं<sup>१</sup> चउत्थं पि  
 एवं वयासी । “इं भो सुरादेवा<sup>२</sup> समखोवासया<sup>३</sup> अ-  
 पत्थियपत्थिया ४<sup>४</sup>† जाव<sup>५</sup> न परिचयसि<sup>६</sup>, तो ते<sup>७</sup>  
 अज्ज सरीरंसि<sup>८</sup> जमगसमगमेव सोल्लस रोगायहे<sup>९</sup>”

\* See §§ 132 and 134.

† Supply the rest from § 95.

१ A B D E G आयाख० । २ D E कडाइयंसि । ३ G गावं ।  
 ४ A B D E G आइंचइ । ५ A तुं । ६ B D E G जाव for  
 चेव जीवि० । ७ F G मज्झिमं । ८ A B D E om. ९ A B  
 ० देवे । १० D E om. ११ E परिमंजवि । १२ D E F तथो ते ।  
 १३ D E G सरीरख । १४ D रोगायहे, G रोगातंका ।

यक्खिवामि, तं जहा<sup>१</sup> सासे कासे जाव<sup>२</sup> कोढे,  
जहा खं तुमं अट्टदुहट्टे<sup>३</sup> जाव<sup>४</sup> ववरोविज्जसि<sup>५</sup> ॥ १४८ ॥

तए<sup>६</sup> खं<sup>७</sup> से सुरादेवे समखोवासए<sup>८</sup> जाव<sup>९</sup> विह-  
रइ ॥ १४९ ॥

एवं<sup>१०</sup> देवो दोच्चं पि तच्चं पि भणइ जाव<sup>११</sup> “ववरो-  
विज्जसि” ॥ १५० ॥

तए खं तस्स<sup>१२</sup> सुरादेवस्स<sup>१३</sup> समखोवासयस्स<sup>१४</sup> तेखं  
देवेखं दोच्चं पि तच्चं पि एवं वुत्तस्स समाणस्स इमेया-  
रूवे<sup>१५</sup> अण्णत्थिए ४ ॥ । “अहेो खं इमे पुरित्से अखा-  
रिए जाव<sup>१६</sup> समायरइ, जेखं ममं जेहं<sup>१७</sup> पुत्तं जाव

\* See the rest in the commentary; also below footnote ९. See also Bhag., p. 226, Nāy., pp. 1045, 1177; Vip., p. 33 (Cals. print.)

† See the rest in § 95, p. ५९.

‡ Supply the rest from § 96.

§ Supply the rest from § 97, and from §§ 95, 96.

॥ Supply the rest from § 66, and see footnote § on p. १९.

¶ Supply the rest from § 138.

१ A B om. २ F G in full जरे दाहे कुच्छिस्सले भगंदरे  
अरिसए अजीरए दिट्ठिस्सले मुट्ठस्सले अकारिए अच्छिवेयया कस्सवेयया  
कंदुरए उदरे कोढे । ३ A B अट्टदुहट्टे । ४ F om. the whole  
paragraph. ५ B D E तस्सो for तए खं । ६ A B D E  
om. ७ A B ०देवे, F से ०देवे ०सए । ८ A B इमे, D इमे खं,  
F एयमेयारूवे । ९ D E F नेट्ठपुत्तं ।

कणीयसं जाव\* आयच्छद्, जे वि य इमे सोलस  
 रोगायक्षा, ते वि य इच्छद् मम सरीरगंसि पक्खि-  
 वित्तए, तं सेयं खलु ममं<sup>१</sup> एयं पुरिसं गिहिहत्तए<sup>२</sup>  
 त्ति कटु उट्ठाइए। से वि य आगासे उप्पइए। तेखं<sup>३</sup>  
 यं खम्भे आसाइए, महया महया सहेखं कोलाइखे  
 कर ॥ १५१ ॥

तए खं सा धन्ना<sup>४</sup> भारिया कोलाइखं सोच्चा<sup>५</sup>  
 निसम्भ, जेखेव सुरादेवे समणोवासए, तेखेव उवाग-  
 च्छद्, रत्ता एवं वयासी। “किखं<sup>६</sup>, देवाणुप्पिया, तुम्मे-  
 हिं<sup>७</sup> महया महया सहेखं कोलाइखे” कर?” ॥ १५२ ॥

तए खं से सुरादेवे समणोवासए धन्ना<sup>८</sup> भारियं  
 एवं वयासी। “एवं खलु, देवाणुप्पिय<sup>९</sup>, केवि पुरिसे”  
 तहेव कहेइ<sup>१०</sup> जहा चुलणीपिया। धन्ना<sup>११</sup> वि पडि-

\* See the rest in § 138.

१ A B D E G आइच्छद्। २ A रोगायंके, F रोगाइंका। ३ A  
 य तिच्छति। ४ F मम। ५ B तए खं। ६ A B om. ७ A B  
 घखा। ८ E खखा। ९ B adds तुमे, F तुमं। १० A G तुम्मे,  
 B D E F तुम्मे खं (see Hem. III, ५5). ११ A B adds खं।  
 १२ A B D E घखं। १३ A D E देवाणुप्पिया। १४ E कहइ;  
 F कहंति, placing it after जहा चुल। १५ A B D घखा, G  
 adds भारिया।

भखइ जाव\* कखीयसं । “नो खलु, देवाखुप्पिया,  
तुम्भं केवि\* पुरिसे सरीरंसि जमगसमगं सोखस  
रोगायखे पक्खिवइ,\* एस न\* केवि पुरिसे तुम्भं  
उवसगं करेइ” । सेसं† जहा चुलणीपियस्स तहा‡  
भणइ ॥ १५३ ॥

एवं सेसं जहा चुलणीपियस्स निरवसेसं जाव†  
सोइम्मे कप्पे अइल्लकन्ते विमाखे उववन्ने । चत्तारि  
एल्लिओवमाइं ठिई° । महाविदेहे वासे सिञ्चिहिइ†  
५६° ॥ १५४ ॥

॥ निकखेवो\* ॥

सत्तमस्स\*\* अज्जस्स\*\* उवासगदसायं\*\* चउत्तं अ-  
ज्जययं समत्तं ॥

\* Supply the full version from §§ 140 and 141.

† Supply the rest from § 141.

‡ Supply the rest from §§ 142-144.

§ See footnotes † and ११ on p. ८१.

१ A B F G तुम्भे, see Hem III, 100. २ A B केय, D E G केइ । ३ B पक्खिवइ, F G पक्खेवइ । ४ A B D E F G वं । ५ So B, but A D E F भइ । ६ A B D E F om. ७ A हिई, E ठिइ, F डिइ । ८ E सिञ्चिहिइति, F सिञ्चहिइति । ९ A B om, F ३ । १० D E निकखेवो । ११ A B D E F om. १२ F om.

‘पञ्चमं प्रकाशयं ॥

॥ उक्खेवो<sup>१</sup> पञ्चमस्स ॥

एवं खलु, जम्बू, तेखं काखेखं तेखं समएखं आख-  
भिया<sup>२</sup> नामं<sup>३</sup> नयरी<sup>४</sup> । सङ्खवखे उज्जाखे । जियसत्तू  
राया । पुल्लसयए<sup>५</sup> गाहावई<sup>६</sup> अट्टे जाव<sup>७</sup> इ हिरण-  
कोढीयो जाव<sup>८</sup> इ वया दसगोसाहस्सिएखं वएखं ।  
‘बहुला भारिया । सामी समोसठे<sup>९</sup> । जहा<sup>१०</sup> आणन्दे’

\* See footnote † on p. १.

† Supply the rest from §§ 4 and 92.

‡ Supply the full account from §§ 10-65, *mutatis mutandis*.

१ See footnote १ on p. ७० । २ G उक्खेवणो । ३ D E  
आणहिया, F आणभिया । ४ A B D E G om. ५ F adds  
हेत्था । ६ B ०सयगे, F सयगे । ७ F adds परिवसइ । ८ G  
prefixes तए खं तख । ९ A F ०सठ्ठे, D ०सठ्ठो, E ०सठ्ठो ।  
१० A आणन्दे ।



तहा गिहिधम्मं परिवज्जइ । सेसं जहा कामदेवो<sup>१</sup>  
जाव<sup>२</sup> धम्मपञ्चत्तिं उवसम्पज्जितायं विहरइ ॥ १५५ ॥

तर खं तस्स चुल्लसयगस्स समबोवासयस्स पुब्ब-  
रत्तावरत्तकालसमयंसि<sup>३</sup> एगे देवे अन्तिव<sup>४</sup> जाव<sup>५</sup>  
असिं गहाय एवं वयासी<sup>६</sup> । “इं भो, चुल्लसयगा सम-  
बोवासया<sup>७</sup>, जाव<sup>८</sup> न भञ्जसि, तो ते अज्ज जेहुं<sup>९</sup> पुत्तं  
साधो<sup>१०</sup> गिहाधो नीयेमि,” एवं जहा<sup>११</sup> चुल्लणीपियं,  
नवरं एक्के सत्त मंससोत्तया, जाव कणीयसं जाव<sup>१२</sup>  
आवञ्चामि<sup>१३</sup> ॥ १५६ ॥

तर खं से चुल्लसयर समबोवासर<sup>१४</sup> जाव<sup>१५</sup> विह-  
रइ ॥ १५७ ॥

\* Supply the whole account from §§ 66-69, *mutatis mutandis*.

† Supply the rest from §§ 128, 129 and 95.

‡ Supply the rest from § 95, on pp. १०-११.

§ Supply the full account from § 129.

|| See § 134 and the preceding paragraphs.

¶ Supply the rest from §§ 96 and 98.

१ So G, but A B D E F •देवे । २ D E G •काले । ३  
F पाउम्भूर । ४ A वदासी । ५ A B om. ६ A B D E F  
वेहपत्तं । ७ A B D E om. ८ D adds वयासी । ९ A B D  
E आहं चामि । १० A B D E om.

तए खं से देवे चुल्लसयगं<sup>१</sup> समखोवासयं<sup>२</sup> चउत्वं  
 पि एवं वयासी। “इं भो चुल्लसयगा समखोवासया,  
 जाव\* न भञ्जसि<sup>३</sup>, तो<sup>४</sup> ते अज्ज जाओ<sup>५</sup> इमाओ इ  
 हिरखकोढीओ निहाखपउत्ताओ<sup>६</sup> इ<sup>७</sup> वड्डिपउत्ताओ<sup>८</sup>  
 इ<sup>९</sup> पवित्थरपउत्ताओ<sup>१०</sup>, ताओ<sup>११</sup> साओ<sup>१२</sup> गिहाओ  
 नीयेमि, एत्ता आलभियाए<sup>१३</sup> नयरीए सिङ्गाढम  
 जाव† पहेसु सव्वओ समन्ता विप्पइरामि<sup>१४</sup>, जहा खं  
 तुमं अट्टदुइदुवसट्ठे<sup>१५</sup> अकाखे चेव<sup>१६</sup> जीवियाओ वव-  
 रोविज्जसि<sup>१७</sup>” ॥ १५८ ॥

तए<sup>१०</sup> खं से चुल्लसयए<sup>१८</sup> समखोवासए<sup>१९</sup> तेखं देवेखं  
 एवं वुत्ते समाखे अभीए जाव‡ विहरइ ॥ १५९ ॥

\* Supply the rest from § 95, on pp. ५०-५१.

† See the rest in Ov. § 88, Nāy. § 65.

‡ Supply the rest from § 96.

१ F ०सयगे ०सए। २ A B D E om. ३ D E भञ्जेसि।  
 ४ F G तउ ते। ५ A B D E F G om.; (see the text in  
 § 161.) ६ E ०पत्ताओ। ७ B D F om. ८ A B F om.  
 ९ A B D F om. १० A B F तउ ते। ११ F सयाओ। १२  
 D E आलभियाए, F G आलभियाए। १३ A B विप्पयिरामि।  
 १४ A B अट्टदुइदुइ, D E अट्टदुइदुइ। १५ D E G om. १६ E  
 G विवरो०। १७ F reads §§ 159 and 160 thus: तए खं से  
 चुल्ल० समखो० अभीए जाव पाविता दोखं पि etc. १८ A D E F  
 चउत्तए।

तए खं से देवे चुल्लसयगं समणोवासयं अभीयं  
जाव\* पासित्ता दोच्चं पि तच्चं पि तहेव भण्ड जाव†  
“ववरोविज्जसि” ॥ १६० ॥

तए खं तस्स<sup>१</sup> चुल्लसयगस्स<sup>२</sup> समणोवासयस्स<sup>३</sup> तेणं  
देवेणं दोच्चं पि तच्चं पि एवं वुत्तस्स<sup>४</sup> समाणस्स<sup>५</sup> अय-  
मेयारूवे अञ्चत्थिए ४<sup>६</sup>† । “अहो खं इमे पुरिसे  
अणारिए जहा चुलणीपिया तहा चिन्तेइ जाव?  
कणोयसं जाव? आयच्चइ<sup>७</sup>, जाओ वि य खं इमाओ  
ममं<sup>८</sup> छ हिरणकोडीओ निहाणपउत्ताओ<sup>९</sup> छ<sup>१०</sup>  
वड्ढिपउत्ताओ<sup>११</sup> छ<sup>१२</sup> पवित्थरपउत्ताओ, ताओ<sup>१३</sup> वि  
य खं इच्छइ<sup>१४</sup> ममं साओ<sup>१५</sup> गिहाओ नीणेत्ता,<sup>१६</sup> आ-

\* Supply the rest from § 96.

† Supply the rest from above, § 153.

‡ Supply the rest from § 66.

§ Supply the full words from 138.

१ E विवरो० । २ B G prefixes से । ३ B •चुल्लसय, F •सय ।  
४ A B D E om., F •वासय । ५ F वुत्ते समाणे । ६ F has  
both the older form ४ and the modern form ४ of the  
numeral figure. ७ A B D E G आइच्चइ । ८ A B मम ।  
९ E throughout पत्ताओ । १० A B D E F om. ११ D E  
G वड्ढि० । १२ A B D E om. १३ F तो । १४ D E इच्छेइ ।  
१५ F सयाओ । १६ D E नीणिता ।

लभियार<sup>१</sup> नयरीर<sup>२</sup> सिङ्गाडग<sup>३</sup> जाव<sup>४</sup> विष्वहरित्तए,  
तं सेयं खलु मम<sup>५</sup> एयं पुरिसं गिरिहत्तए<sup>६</sup>” ति<sup>७</sup> कट्टु  
उट्ठाइए जहा<sup>८</sup> सुरादेवो<sup>९</sup> । तहेव<sup>१०</sup> भारिया<sup>११</sup>  
पुच्छइ<sup>१२</sup>, तहेव कहेइ ॥ १६१ ॥

सेसं जहा चुलखीपियस्स जाव<sup>१३</sup> सोहम्मे कण्णे  
अरुणसिद्धे<sup>१४</sup> विमाणे उववन्ने । चत्तारि<sup>१५</sup> पलिओव-  
माइं ठिई<sup>१६</sup> । सेसं तहेव<sup>१७</sup> जाव<sup>१८</sup> महाविदेहे वासे<sup>१९</sup>  
सिञ्चिहिइ ॥ १६२ ॥

॥ निक्खेवो<sup>२०</sup> ॥

सप्तमस्स<sup>२१</sup> अङ्गस्स<sup>२२</sup> उवासगदसाणं पञ्चमं अङ्ग-  
यणं सम्मत्तं ॥

\* See the rest in Ov. § 38, Nāy. § 65.

† Supply the rest from § 151.

‡ See the full account in §§ 152 and 153.

§ Supply the rest from §§ 142-144.

|| Supply the rest from § 125.

१ A B D E आलभियार, F आलंभियार । २ B नयरीर ।  
३ A B सिङ्गाड । ४ D E मम । ५ A गिरिहत्तए, B गेवहेत्तए,  
E F गिरिहत्तए । ६ F ति । ७ D E F G •देवे । ८ F prefixes  
वज्जणा । ९ A B F G prefixes से । १० B •विसिद्धे, F •वेद्धे,  
G •विसिद्धे । ११ B D E F om. च• पलि• । १२ A ट्ठिई, E  
ठिइ, F ट्ठिइ । १३ D E ताव । १४ A B F om. १५ D E  
G om. १६ A B D E F G om.

छट् अञ्जयणं ॥

॥ छट्स उक्त्वेवञो ॥

एवं<sup>१</sup> खलु, जम्बू, तेषां कालेणं तेषां समरणं कम्पि-  
 ल्लपुरे<sup>२</sup> नयरे<sup>३</sup> । सहस्रम्बवणे<sup>४</sup> उज्जाणे । जियसत्तू  
 राया । कुण्डकोल्लिए गाहावई<sup>५</sup> । पूसा भारिया<sup>६</sup> । छ  
 हिरण्णकोडीञो निहाणपउत्ताञो<sup>७</sup> छ<sup>८</sup> वड्डिपउत्ता-  
 ञो<sup>९</sup> छ<sup>१०</sup> पवित्थरपउत्ताञो छ वया<sup>११</sup> दसगोसाहस्सि-  
 रणं वरणं । सामी समोसडे<sup>१२</sup> । जहा<sup>१३</sup> कामदेवो

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१ D E G om. एवं खलु जंबू । २ F किंपिस्सं, G किंपुल्लं ।  
 ३ A B नगरे; F adds हेत्था; A B F G add पुणविसिस्सापट्टए  
 चेहए । ४ D E सहस्रं वं; B ० वयणे । ५ E F गाहावइ; F adds  
 परिवसइ । ६ G places this clause after वरणं । ७ E ० पत्ता  
 here and throughout. ८ A B D om. ९ D E G वड्डिं ।  
 १० A B D E G वया । ११ D G ० सणे, E ० सणो । १२ D  
 E om. तहा and place जहा कामदेवो after पडिवज्जइ,  
 continuing the rubric with से सव्वे वत्तं ।

लभियार<sup>१</sup> नयरीर<sup>२</sup> सिङ्गाडग<sup>३</sup> जाव<sup>४</sup> विष्वहरित्तए,  
तं सेयं खलु मम<sup>५</sup> एयं पुरिसं गिरिहत्तए<sup>६</sup>” ति<sup>७</sup> कट्टु  
उट्ठाइए जहा<sup>८</sup> सुरादेवो<sup>९</sup> । तहेव<sup>१०</sup> भारिया<sup>११</sup>  
पुण्ड्र<sup>१२</sup>, तहेव कहेइ ॥ १६१ ॥

सेसं जहा चुलणीपियस्स जाव<sup>१३</sup> सोहम्मे कण्णे  
अरुणसिद्धे<sup>१४</sup> विमाणे उववन्ने । चत्तारि<sup>१५</sup> पलिओव-  
माइं ठिई<sup>१६</sup> । सेसं तहेव<sup>१७</sup> जाव<sup>१८</sup> महाविदेहे वासे<sup>१९</sup>  
सिञ्चिहिइ ॥ १६२ ॥

॥ निक्खेवो<sup>२०</sup> ॥

सप्तमस्स<sup>२१</sup> अङ्गस्स<sup>२२</sup> उवासगदसाणं पञ्चमं अङ्ग-  
यणं सम्मत्तं ॥

\* See the rest in Ov. § 38, Nāy. § 65.

† Supply the rest from § 151.

‡ See the full account in §§ 152 and 153.

§ Supply the rest from §§ 142-144.

|| Supply the rest from § 125.

१ A B D E आलभियार, F आलंभियार । २ B नयरीर ।  
३ A B सिङ्गाड । ४ D E मम । ५ A गिरिहत्तए, B गेयहत्तए,  
E F गिरिहत्तए । ६ F ति । ७ D E F G ०देवे । ८ F prefixes  
वज्जणा । ९ A B F G prefixes से । १० B ०विसिद्धे, F ०सेद्धे,  
G ०विसिद्धे । ११ B D E F om. च० पलि० । १२ A द्विई, E  
ठिइ, F द्विइ । १३ D E ताव । १४ A B F om. १५ D E  
G om. १६ A B D E F G om.

छट् अज्जयणं ॥

॥ छट्ठस्स उक्खेवओ ॥

एवं<sup>१</sup> खलु, जम्बू, तेणं कालेणं तेणं समएणं कम्य-  
 ल्लपुरे<sup>२</sup> नयरे<sup>३</sup> । सहस्सम्बवणे<sup>४</sup> उज्जाणे । जियसत्तू  
 राया । कुण्डकोल्लिए गाहावई<sup>५</sup> । पूसा भारिया<sup>६</sup> । छ  
 हिरस्सकोढीओ निहाणपउत्ताओ<sup>७</sup> छ<sup>८</sup> वड्डिपउत्ता-  
 ओ<sup>९</sup> छ<sup>१०</sup> पवित्थरपउत्ताओ छ वया<sup>११</sup> दसगोसाहस्सि-  
 एणं वएणं । सामी समोसठे<sup>१२</sup> । जहा<sup>१३</sup> कामदेवो

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१ D E G om. एवं खलु जंबू । २ F किंपिल्लं, G किंपुल्लं ।  
 ३ A B नगरे; F adds हेत्था; A B F G add पुणविसिक्खापट्टए  
 चेहए । ४ D E सहस्रं व०; B ० वयणे । ५ E F गाहावइ; F adds  
 परिवसइ । ६ G places this clause after वएणं । ७ E ० पत्ता  
 here and throughout. ८ A B D om. ९ D E G वुड्ढि० ।  
 १० A B D E G व्वया । ११ D G ० सठे, E ० सट्ठो । १२ D  
 E om. तथा and place जहा कामदेवो after पडिवज्जइ,  
 continuing the rubric with से सम्भे वत्त० ।

तद्वा सावयधम्मं पडिवज्जइ । सव्वेव<sup>१</sup> वत्तव्वया  
जाव\* पडिसाभेमाणे विहरइ ॥ १६३ ॥

तए णं से कुण्डकोलिय समणोवासए<sup>२</sup> अन्नया  
कयाइ<sup>३</sup> पुव्वावरण्हकालसमयंसि<sup>४</sup> जेणेव<sup>५</sup> असो गव-  
णिया, जेणेव पुढविसिसापट्ठए<sup>६</sup>, तेणेव उवागच्छइ,  
२त्ता नाममुहगं<sup>७</sup> च उत्तरिज्जगं<sup>८</sup> च पुढविसिसापट्ठए<sup>९</sup>  
ठवेइ, २त्ता समणस्स भगवओ महावीरस्स अन्तियं<sup>१०</sup>  
धम्मपस्सत्तिं उवसम्पज्जित्ताणं विहरइ ॥ १६४ ॥

तए णं तस्स कुण्डकोलियस्स समणोवासयस्स<sup>११</sup> एगे  
देवे अन्तियं पाउब्भविट्था ॥ १६५ ॥

तए णं से देवे नाममुहं<sup>१२</sup> च उत्तरिज्जं च पुढवि-  
सिसापट्ठयाओ<sup>१३</sup> गेरहइ<sup>१४</sup>, २त्ता सखिज्जिणिं<sup>१५</sup> अन्त-  
लिक्खपडिवज्जे कुण्डकोलियं समणोवासयं एवं वया-

\* Supply the whole account from §§ 10-65, *mutatis mutandis*.

१ B D से सव्वे, E सो सव्वे for सव्वेव; F सव्वेवि । २ D E om. ३ D E कयावि । ४ E पुव्वावरण्हकालसमयंसि । ५ E om. जे० असो० । ६ F पुढवी०, G ०वट्ठए । ७ E नामासु०, F ०मुहयं । ८ E उत्तरियगं । ९ E अन्तिये । १० A B om. ११ E नामासुहं । १२ D E F G गिरहइ, see Hem. IV, 209. १३ B D E ०खि, D F सखिंख० ।



सी । “हं भो कुण्डकोलिया समणोवासया, सुन्दरी  
खं, देवाणुप्पिया, गोसालस्स मङ्गलिपुत्तस्स<sup>१</sup> धम्म-  
पणत्ती<sup>२</sup>, नत्थि उट्ठाणे इ<sup>३</sup> वा कम्मे इ<sup>४</sup> वा बले इ<sup>५</sup>  
वा वीरिए इ वा पुरिसक्कारपरक्कमे<sup>६</sup> इ वा, नियया<sup>७</sup>  
सव्वभावा; मङ्गुली खं समणस्स भगवओ महावीरस्स  
धम्मपणत्ती<sup>८</sup>, अत्थि<sup>९</sup> उट्ठाणे इ<sup>१०</sup> वा जाव<sup>११</sup>\* परक्कमे<sup>१२</sup>  
इ<sup>१३</sup> वा, अणियया<sup>१४</sup> सव्वभावा<sup>१५</sup>” ॥ १६६ ॥

तए खं से कुण्डकोलिए समणोवासए<sup>१६</sup> तं देवं  
एवं वयासी । “अइ खं, देवा<sup>१७</sup>, सुन्दरी<sup>१८</sup> गोसालस्स  
मङ्गलिपुत्तस्स धम्मपणत्ती<sup>१९</sup>, नत्थि<sup>२०</sup> उट्ठाणे इ वा  
जाव<sup>२१</sup>† नियया<sup>२२</sup> सव्वभावा; मङ्गुली<sup>२३</sup> खं समणस्स

\* Supply the rest from the preceding part of the sentence.

† Supply the rest from § 166.

१ A मखलि० F मंक्खलि० । २ D ०पणत्तिं, E G ०पणत्ति ।  
३ D E ति । ४ F पुरिसाक्कार० । ५ A B नितया, अणितया, D  
E F नितिया, अणितिया, G नियतया, अणियतया । ६ E ०पणत्ति,  
G ०पणत्तिं । ७ E om. ८ F in full कम्मे इ वा बले इ वा  
वीरिए इ वा पुरिसाक्कार० । ९ A B G परिक्रमे । १० B सव्वा  
भावा । ११ A B D E om. १२ A B D E देवाणु, F देवाणु-  
प्पिया । १३ F adds खं । १४ A B ०पणत्तिं । १५ D E add  
जाव । १६ A B om. १७ G मङ्गुली, and above मङ्गुली ।

भगवञ्चो<sup>१</sup> महावीरस्त धम्मपस्यत्ती, अत्थि उट्ठाणे इ<sup>२</sup>  
 वा जाव\* अणियया<sup>३</sup> सव्वभावा । तुमे<sup>४</sup> णं, देवा<sup>५</sup>,  
 इमा<sup>६</sup> एयारूवा दिव्वा देविट्ठी, दिव्वा देवज्जुई<sup>७</sup>,  
 दिव्वे<sup>८</sup> देवाणुभावे किण्णा<sup>९</sup> लद्धे किण्णा<sup>१०</sup> पत्ते किण्णा<sup>११</sup>  
 अभिसमन्नागए<sup>१२</sup>, किं उट्ठाणेणं जाव\* पुरिसकार-  
 परक्कमेणं, उदाहु अणुट्ठाणेणं अकम्मेणं जाव\* अपुरि-  
 सकारपरक्कमेणं” ? ॥ १६७ ॥

तए णं से देवे कुण्डकोलियं समणोवासयं एवं  
 वयासी । “एवं खलु, देवाणुप्पिया, मए<sup>१३</sup> इमेयारूवा<sup>१४</sup>  
 दिव्वा देविट्ठी<sup>१५</sup> इ<sup>१६</sup>† अणुट्ठाणेणं जाव\* अपुरिसका-  
 रपरक्कमेणं लद्धा पत्ता अभिसमन्नागया<sup>१७</sup>” ॥ १६८ ॥

\* Supply the rest from § 166.

† Supply the rest from § 167.

१ A B om. भग० महा० । २ A B D E F ति । ३ A B G  
 अणितया, D E F अणितिया । ४ A तुमं, see Hem. III, 94.  
 ५ So A B D E, but F देवाणुप्पिया, G देवाणं । ६ D E इमे,  
 F इमेयारूवा । ७ A B F ०जुई । ८ A F देवे । ९ A किंणा,  
 E किंणा, F किंन्ना । १० A om., F किंन्ना । ११ A किंणा,  
 F किंन्ना । १२ A B D E G अभिसमन्ना० । १३ G मइं । १४  
 F ०रूवा । १५ F G देव्वट्ठि । १६ D E om., F in full देव्वा  
 देवज्जुइ देव्वे देवाणुभावे ।

तए खं से कुण्डकोलिय समखोवासए तं देवं एवं  
वयासी<sup>१</sup> । “अइ खं, देवा<sup>२</sup>, तुमे इमा<sup>३</sup> एयारूवा दिव्वा  
देविही<sup>४</sup> इ<sup>५</sup>\* अखुहाखेखं जाव<sup>†</sup> अपुरिसक्कारपरक्क-  
मेखं खडा यत्ता अभिसमन्नागया<sup>६</sup>, जेसि खं जीवाखं  
नत्थि उट्ठाखे इ<sup>७</sup> वा जाव<sup>†</sup> परक्कमे<sup>८</sup> इ<sup>९</sup> वा, ते किं न  
देवा<sup>१०</sup>? । अइखं, देवा<sup>११</sup>, तुमे इमा<sup>१२</sup> एयारूवा दिव्वा  
देविही<sup>१३</sup> इ<sup>१४</sup>\* उट्ठाखेखं जाव<sup>†</sup> परक्कमेखं खडा<sup>१५</sup> यत्ता  
अभिसमन्नागया । तो अं वदसि सुन्दरी खं गोसालस्स  
मङ्गलिपुत्तस्स<sup>१६</sup> धम्मपक्खत्ती, नत्थि उट्ठाखे इ<sup>१७</sup> वा  
जाव<sup>†</sup> नियया<sup>१८</sup> सव्वभावा, मङ्गुली खं समणस्स भग-  
वच्चो महावीरस्स<sup>१९</sup> धम्मपक्खत्ती, अत्थि उट्ठाखे इ<sup>२०</sup>

• Supply the rest from § 167.

† Supply the rest from § 166.

१ A वदासी । २ A B D देवाणु, E F देवाणुप्पिया, G देवाणं ।  
३ A B F G om. ४ D E G om. ५ G अमिरुमागया ।  
६ A B D E F ति । ७ F पुत्तिक्कारपरक्कमे । ८ A D E G ति ।  
९ E F देवाणुप्पिया । १० A B D E F देवाणुप्पिया, G देवाणं ।  
११ D E इमे । १२ A reads खडा यत्ता तो इ मंते एव न भवति ;  
B om. अभिसमन्नागया ; D E read वा ताच्चो for ज० य० अभि०  
तो । १३ A मखणि०, F मंखणी० । १४ A D E F नितिया, B  
नितया, G नियता । १५ B om.

वा जाव\* अणियया<sup>१</sup> सव्वभावा, तं<sup>२</sup> ते मिच्छा” ॥

१६६ ॥

तए खं से देवे कुण्डकोलियणं समणोवासएणं एवं  
वुत्ते समाणे सङ्खिए<sup>३</sup> जाव† कलुससमावन्ने नो संचा-  
एइ<sup>४</sup> कुण्डकोलियस्स समणोवासयस्स किंचि<sup>५</sup> पा-  
मोक्खमाइक्खित्तए<sup>६</sup>, नाममुहयं<sup>७</sup> च उत्तरिज्जयं च  
पुढविसिलापट्टए<sup>८</sup> ठवेइ<sup>९</sup>, २त्ता जामेव दिसं पाउब्भूर,  
तामेव दिसं<sup>१०</sup> पडिगए ॥ १७० ॥

तेणं काखेणं तेणं समएणं सामी समोसठे” ॥ १७१ ॥

तए खं से कुण्डकोलिय समणोवासए इमीसे  
कहाए लइठे इट्ठ<sup>११</sup> जहा कामदेवो<sup>१२</sup> तहा निग्गच्छइ  
जाव† पज्जवासइ ॥ धम्मकहा<sup>१३</sup> ॥ १७२ ॥

\* Supply the rest from § 166.

† See the rest in § 86, on p. ३१.

‡ Supply the full account from § 116.

§ For a full statement of the sermon see the commentary to § 117.

१ So B, but A अनितया, D E अणितिया, F अनितिया, G अणियतया । २ A reads तन्न मिच्छी । ३ G संसिए, om. जाव । ४ D E किंवि । ५ G पासुक्ख । ६ D E •मुहं च । ७ B G •वट्टए, F •पट्टए । ८ F इवेइ । ९ D E दिसिं । १० A •सठे, D E G •सठो । ११ A om., F इट्ठुठ्ठे । १२ G •देवे ।

“कुण्डकोलिया<sup>१</sup>” इ समखे भगवं महावीरे<sup>२</sup>  
कुण्डकोलियं समखोवासयं एवं वयासी । “से नूखं,  
कुण्डकोलिया, कलं तुम्भ<sup>३</sup> पुष्पावररहकालसमयंसि<sup>४</sup>  
असोगवणियाए एगे देवे अन्तियं पाउम्भवित्था ।  
तए खं से देवे नाममुहं च<sup>५</sup> तहेव<sup>६</sup> जाव<sup>७</sup> पडिगए ।  
से नूखं, कुण्डकोलिया, अडे समडे<sup>८</sup>” ? ।

“इन्ता, अत्थि” ।

“तं धन्ने<sup>९</sup> सि खं तुमं, कुण्डकोलिया<sup>१०</sup>,” जहां  
कामदेवो<sup>११</sup> ॥ १७३ ॥

“अज्जो” इ<sup>१२</sup> समखे भगवं महावीरे<sup>१३</sup> समखे<sup>१४</sup>  
निगान्थे<sup>१५</sup> य निगान्थीओ य आमन्तिता<sup>१६</sup> एवं वया-

\* Supply the whole account from §§ 166-170.

† Supply the full address from § 113, *mutatis mutandis*.

१ E कुण्डकोलिय ति । २ A B D E om. ३ So G; but A B F तुम्भं, D E तुम्मे, see note to translation. ४ A पुष्पावररहे का०, F पुष्पावररहं का० । ५ F adds उत्तरिज्जमं च । ६ D E तं चेव । ७ A B F अत्थे समत्थे । ८ A B D E धन्ने, see Hem. II, 184. ९ A B D E om. १० A D E कामदेवे । ११ A B D E F ति । १२ A B E om. १३ So A, but B D E F समखा । १४ So G, but A B D E F निगान्था । १५ A B आमन्तिता ।

सी । “अद् ताव, अज्जो, गिहिखो गिहिमज्झा<sup>१</sup>  
 वसन्ता<sup>२</sup> खं अन्नउत्थिए<sup>३</sup> अदेहि य हेउहि<sup>४</sup> य पसि-  
 खेहि<sup>५</sup> य कारखेहि य वागरखेहि<sup>६</sup> य निप्पट्टपसिख-  
 वागरणे करेन्ति<sup>७</sup>, सक्का पुखाइ<sup>८</sup>, अज्जो, समखेहिं  
 निग्गन्थेहिं दुवालसङ्गं गण्णिपिडगं<sup>९</sup> अहिज्जमाखेहिं  
 अन्नउत्थिया अदेहि<sup>१०</sup> य<sup>११</sup> आव\* निप्पट्टपसिखा<sup>१२</sup>  
 करित्तए<sup>१३</sup> ॥ १७४ ॥

तए खं समखा निग्गन्था य<sup>१४</sup> निग्गन्थीओ य सम-  
 खास्स भगवओ महावीरस्स<sup>१५</sup> “तह” त्ति एयमट्ठं वि-  
 खएणं पडिसुखेन्ति<sup>१६</sup> ॥ १७५ ॥

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\* Supply the rest from the preceding passage.

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१ A B F G •मज्जे । २ D E •वसन्तो, B D E F om.  
 खं । ३ D E अन्नउत्थिए । ४ A हिउहि, D हिउहि, E F  
 हेउहि । ५ B F G पसिखेहि । ६ F G om. ७ So G, but  
 A B F करेति, D E करेइ । ८ D E G पुखाइ । ९ D E  
 •पिडयं । १० D अत्थेहि । ११ B F om. १२ A D E •पसिखं,  
 B •पसिखिं, F •पसिख, G •पसिखे । १३ B D E G करेत्तए ।  
 १४ A B D E G om. य निग्गन्थीओ य । १५ A B D E om.  
 १६ A B D •सुखेति, E F •सुखेइ, G •सुखंति ।

तए खं से कुण्डकोलिय समखोवासए<sup>१</sup> समखं  
भगवं महावीरं<sup>२</sup> वन्दइ नमंसइ, एत्ता पसिखाइं  
पुच्छइ, एत्ता अट्टमादियइ, एत्ता<sup>३</sup> जामेव दिसं<sup>४</sup>  
पाउम्भूर, तामेव दिसं<sup>५</sup> पडिगए<sup>६</sup> ॥ १७६ ॥

सामी बहिया जणवयविहारं विहरइ ॥ १७७ ॥

तए<sup>७</sup> खं तस्स कुण्डकोलियस्स समखोवासयस्स<sup>८</sup>  
बह्वहिं<sup>९</sup> सील जाव\* भावेमाणस्स बोहसं<sup>१०</sup> संवच्छ-  
राइं<sup>११</sup> वड्ढन्ताइं<sup>१२</sup> । पखरसमस्स<sup>१३</sup> संवच्छरस्स अन्तरा  
वट्टमाणस्स अन्नया कयाइ जहा कामदेवो तहा  
जेडुपुत्तं<sup>१४</sup> ठवेत्ता<sup>१५</sup> तहा पोसहसालाए जाव<sup>१६</sup> धम्म-

\* Supply the rest from § 66, on p. १७.

† See § 92, and supply the full account from §§ 66-69.

१ A B D E G om. २ A B D E F om. एत्ता । ३ F  
दिसिं । ४ B only गय, D E पडिगया । ५ B तं for तए खं;  
D E G om. तए खं । ६ A D E F बह्वहिं । ७ F G चउइस ।  
८ A B C D G संवच्छरा ंन्ता । ९ A B वीइक्कं, D E विइक्कं ।  
१० A B add य । ११ A जेडं पुत्तं । १२ A G कुटुंबे इवित्था,  
D इवेत्ता, E ठवेइ एत्ता, F इवित्ता ।

पञ्चत्तिं<sup>१</sup> उवसम्यज्जित्ताखं विहरद् ॥ एवं एकारस  
उवासगपडिमात्रो\* ॥ १७८ ॥

तद्देव जाव<sup>†</sup> सोहमे कण्ये अहस्यज्जस्य विमाये  
जाव<sup>‡</sup> अन्तं काहिद्<sup>२</sup> ॥ १७९ ॥

॥ निक्खेवो<sup>३</sup> ॥

सत्तमस्य<sup>४</sup> अङ्गस्य<sup>५</sup> उवासगदसाखं बृहं अङ्गवयव  
समत्तं ॥

\* See the whole statement in §§ 70 and 71.

† Supply the full account from §§ 89,90 or §§ 124,125.

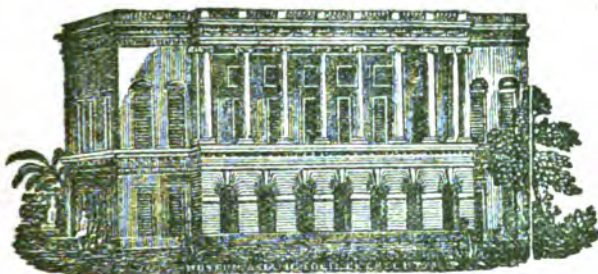
‡ Supply the rest from footnote १२, on p. ८२; see also Bhag., pp. 303, 304.

१ D E •पञ्चत्ति । २ A B om. ३ E काहिंति, G विक्खिहिद्  
for अ० का० । ४ D E G om. ५ A B D E F om.



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(Continued on third page of Cover.)

सत्तमं अण्वयणं ॥

सत्तमस्स उक्खेवो<sup>१</sup> ॥

पोलासपुरे<sup>२</sup> नामं नयरे<sup>३</sup> । सहस्सम्भवणे<sup>४</sup> उज्जाणे<sup>५</sup> ।  
जियसत्तू राया ॥ १८० ॥

तत्थ खं पोलासपुरे<sup>६</sup> नयरे सहलपुत्ते नामं कुम्भ-  
कारे<sup>७</sup> आजीविआवासए<sup>८</sup> परिवसइ । आजीविय-  
समयंसि लहइ गहियइ पुच्छियइ विणिच्छियइ  
अभिगयइ<sup>९</sup> अट्ठिमिजपेमाणुरागरत्ते<sup>१०</sup> य<sup>११</sup> “अयमा-

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१ D E G उक्खेवओ । २ G prefixes तेखं समयणं, तेखं  
आसेणं; G पुलासपुरे, A B D E F ०पुरं । ३ A B D E F ०रं,  
०खं । ४ F here and throughout पुलास० । ५ E adds  
इइ, F होत्या । ६ A D E G आजीविउवासए, F आजीविए  
उवासए । ७ G om. from अभिगयइ down to त्ति । ८ A  
अट्ठिमिज्ज०, B अट्ठिमेज० । ९ A F om.

ઉસો આજીવિયસમર<sup>૧</sup> અઢે અયં પરમઢે સેસે અણઢે<sup>૨</sup>  
ત્તિ<sup>૩</sup> આજીવિયસમરણં અપ્પાણં ભાવેમાણે વિહરદ્દ ॥  
૧૮૧ ॥

તસ્સ ણં સહાલપુત્તસ્સ આજીવિઓવાસગસ્સ<sup>૪</sup> એકા<sup>૫</sup>  
હિરણ્ણકોડી નિહાણપપ્પત્તા<sup>૬</sup> એકા<sup>૭</sup> વહ્ણિપપ્પત્તા એકા<sup>૮</sup>  
પવિત્થરપપ્પત્તા એકે<sup>૯</sup> વર<sup>૧૦</sup> દસગોસાહસિરણં વરણં ॥  
૧૮૨ ॥

તસ્સ ણં<sup>૧૧</sup> સહાલપુત્તસ્સ આજીવિઓવાસગસ્સ<sup>૧૨</sup>  
અગ્ગિમિત્તા<sup>૧૩</sup> નામં મારિયા હેત્થા<sup>૧૪</sup> ॥ ૧૮૩ ॥

તસ્સ ણં સહાલપુત્તસ્સ આજીવિઓવાસગસ્સ<sup>૧૫</sup> પો-  
લાસપુરસ્સ નગરસ્સ વહ્ણિયા પચ્ચ<sup>૧૬</sup> કુમ્ભકારાવણસયા

૧ B ૦સમઢે । ૨ D E F G અણિઢે (Skr. અનિહઃ) । ૩ A adds રવં । ૪ F આજીવિહવા૦ । ૫ B G એકા । ૬ F G ૦પપ્પત્તાડ । ૭ So F ; A B D only વહ્ણિપવિત્થરપપ્પત્તા, E વહ્ણિપવિત્થરપપ્પત્તા, G વહ્ણિપપ્પત્તાડ પવિત્થરપપ્પત્તાડ । ૮ A B F G એકે । ૯ B D વ્વર, and B afterwards વ્વરણં । ૧૦ B om. ૧૧ A B D E F G om. ૧૨ G અગ્ગિમિત્તા । ૧૩ B D E F G om. ૧૪ D E only આજીવિયસ, F આજીવિય-  
હવાસગસ; the reading of the MSS. here and elsewhere varies between the three forms આજીવિઓવા૦, આજીવિહવા૦ and આજીવિયહવા૦ । ૧૫ G reads પંચસય કુમ્ભ-  
કારાવણસ ।

होत्या । तत्थ<sup>१</sup> खं बहवे पुरिसा दिस्सभइभत्तवेयखा<sup>२</sup>  
कल्लाकल्लिं<sup>३</sup> बहवे करणं य वारणं य पिडणं<sup>४</sup> य  
घटणं य अद्धघटणं<sup>५</sup> य कलसणं य अलिञ्जरणं<sup>६</sup> य  
जम्बूलणं<sup>७</sup> य उट्ठियाओ य करेन्ति<sup>८</sup>, अन्ने य से<sup>९</sup>  
बहवे पुरिसा दिस्सभइभत्तवेयखा<sup>१०</sup> कल्लाकल्लिं तेहिं  
बह्वहिं करणहिं<sup>११</sup> य जाव<sup>१२</sup> उट्ठियाहिं य रायमग्गंसि  
वित्तिं कप्पेमाखा<sup>१३</sup> विहरन्ति<sup>१४</sup> ॥ १८४ ॥

तए खं से सहालपुत्ते आजीविओवासए अक्खया<sup>१५</sup>  
कयाइ<sup>१६</sup> पुब्बावरइहकालसमयंसि<sup>१७</sup> जेखेव असो गव-  
खिया<sup>१८</sup> तेखेव उवागच्छइ, एत्ता<sup>१९</sup> गोसालस्स मज्झलि-

\* Supply the rest from the preceding sentence.

१ So A; B तस (?), D E F G तस्य । २ A B दिस्सभयि-  
भत्तवेयखा, D दिस्सभव्विभत्तावेदखा, E दिस्सभत्तिभत्तावेदखा, F दिस्स-  
भइए भत्तवेयखा, G दिस्सभत्तवेदखा । ३ D E G •कल्लं । ४ A  
पिडणं, B F पिडणं । ५ G om. अद्ध• य । ६ D अलिञ्जरं,  
E अलिञ्जरं (see comm. to § 94, p. ३१). ७ F जम्बूलणं । ८  
So D G; A करेत्ति, B करित्ति, F करिंत्ति । ९ D E om. से  
(Skr. तस्य, see Hem. III, 81). १० So A B F दिस्स•; D  
E दिस्सभत्तदिस्सवेयखा, G दिस्सभविभत्त । ११ D E करणहिं, om. य ।  
१२ B कप्पेमाखे । १३ A E G विहरइ । १४ A अखदा । १५  
A कदाइ, B G कयाइ । १६ E पुब्बावरसं । १७ F •वखियाए ।  
१८ D E F G om. एत्ता

पुत्तस्स अन्तियं<sup>१</sup> धम्मपण्णत्तिं उवसम्पज्जित्ताखं विह-  
रइ<sup>२</sup> ॥ १८५ ॥

तए<sup>३</sup> णं तस्स सहालपुत्तस्स आजीविओवासगस्स  
एगे<sup>४</sup> देवे अन्तियं पाउब्भवित्था ॥ १८६ ॥

तए णं से देवे अन्तलिकवपडिवन्ने सखिद्धिखि-  
याइं जाव\* परिहिए<sup>५</sup> सहालपुत्तं आजीविओवासयं  
एवं वयासी । “एहिइ<sup>६</sup> णं, देवाणुप्पिया, कल्लं इहं  
महामाइणे उप्पन्नणाणदंसणधरे<sup>७</sup> तीयपडुपन्नमणा-  
गयजाणए<sup>८</sup> अरहा जिणे केवली सव्वखू सव्वदरिसी<sup>९</sup>  
तेलोकवहियमहियपूइए<sup>१०</sup> सदेवमणुयासुरस्स<sup>११</sup> लोगस्स

\* Supply the rest from § 118.

१ E अन्तिय । २ A विहरंति । ३ A reads only तस्स णं ।  
४ B G एके, D E एक्के । ५ A pref. पवर ; F reads पहिरिए,  
with metathesis as in the modern Hindi पहिरना ‘to  
dress.’ ६ A एहीते, B एहिते, F एहिति, D E एहिंति (plur.),  
G एह । ७ A B •स्साख• । ८ So A ; D तीयपडुपस्साणागय-  
जाणए, E तीयपडुपस्साणागय जाणए, G ईयपडुपस्साणागयजाणए ; B  
तीययडिपडपन्नाणागयजाणए (perhaps •प्रहियउप्पन्ना• for •प्रत्यु-  
त्पन्ना•); but F तीयपडुपन्नमणागय जाणए । ९ A •दरिसी, E F  
•दरसी (cf. Hem. II, 105) । १० D G तिणोक्क•, F तिणोक्क•,  
E तिणोय•; E om. वहिय । ११ G सदेव•; A •माणुया•;  
D E •सुरणोगस्स ।

अशखिज्जे वन्दखिज्जे सक्कारखिज्जे<sup>१</sup> सम्माखिज्जे क-  
खाखं मङ्गलं देवयं चेइयं जाव\* पज्जुवासखिज्जे  
तच्चक्कम्मसम्पयासम्पउत्ते<sup>२</sup> । तं<sup>३</sup> खं तुमं वन्देज्जाहि<sup>४</sup>  
जाव<sup>५</sup> पज्जुवासेज्जाहि<sup>६</sup>, पाडिहारिणं<sup>७</sup> पोढफलग-  
सिज्जासंधारणं<sup>८</sup> उवनिमन्तेज्जाहि<sup>९</sup> ” ॥ दोखं पि  
तच्चं<sup>१०</sup> पि एवं वयइ<sup>११</sup>, २त्ता जामेव दिसं<sup>१२</sup> पाउम्भूर  
तामेव<sup>१३</sup> दिसं<sup>१४</sup> पडिगए<sup>१५</sup> ॥ १८७ ॥

तए खं तस्स सहालपुत्तस्स आजीविओवासगस्स  
तेखं<sup>१६</sup> देवेणं एवं वुत्तस्स समाखस्स इमेयारूवे अज्ज-

\* Supply विवरणं from Ov. § 2.

† See footnote || on p. ५.

१ D E G om. from सक्कारखिज्जे down to चेइयं; A B F pref. पूयखिज्जे which is also omitted by the comm. | २ A G a तच्चक्कम्म. (see Hem. II, 21); B om. सम्पया; G संपवोत्ते । ३ A G त, B D E F ते, see note to translation. ४ F वंदिज्जाहि । ५ D E F पज्जु-  
वाखिज्जाहि । ६ A पडिहारिणं । ७ G संधारेणं । ८ A उवनिमन्तेज्जाहि, D E उवणिमन्तिज्जाहि, F उवनिमन्तिज्जाहि ।  
९ B om. तच्चं पि । १० D वदइ, B वयंति, F G वयसी । ११ F दिसं । १२ A B read जाव for तामेव दिसं, G only तामेव om. दिसं । १३ G गए । १४ E F om. from तेखं to समाखस्स ।

त्थिए ४\* समुप्यन्ने । “एवं खलु मम धम्मायरिए<sup>१</sup>  
 धम्मोवरसए गोसाखे मज्झसिपुत्ते, से खं महामाहखे  
 उप्पन्नखाखदंसखधरे<sup>२</sup> जाव<sup>†</sup> तच्चकम्मसम्ययासम्य-  
 उत्ते<sup>‡</sup>, से खं कल्लं इहं इव्वमागच्छिस्सइ । तए खं तं<sup>§</sup>  
 अहं वन्दिस्सामि जाव<sup>†</sup> पज्जुवासिस्सामि पाडिहा-  
 रिएखं<sup>¶</sup> जाव<sup>†</sup> उवनिमन्तिस्सामि ” ॥ १८८ ॥

तए खं कल्लं<sup>¶</sup> जाव<sup>‡</sup> अलन्ते समणे भगवं महावीरे  
 जाव<sup>||</sup> समोसरिए । परिसा निग्गया जाव<sup>||</sup> पज्जु-  
 वासइ” ॥ १८९ ॥

तए खं से सहालपुत्ते अजीविओवासए इमीसे  
 कहाए लद्धे समाणे, “एवं खलु समणे भगवं महा-  
 वीरे<sup>¶</sup> जाव<sup>\*\*</sup> विहरइ<sup>¶</sup>, तं गच्छामि खं समखं भगवं

\* See the rest in § 66 on p. १०, also footnote § on p. ११.

† Supply the rest from the preceding paragraph.

‡ See footnote || on p. ५.

§ See footnote ‡ on p. १८.

|| See footnote ‡ on p. ५.

¶ Supply the rest from § 9.

\*\* See footnote § on p. १.

१ B om. २ A B °साख°, F °गाख°. ३ F तच्चं कम्मं,  
 G तवकम्म°; E G om. सम्यया । ४ D E om. तं । ५ A  
 पाडिहारिएखं । ६ D E om. ७ A कल्लं । ८ F पज्जुवावन्ति ।  
 ९ D om. १० D विहरन्ति ।



महावीरं वन्दामि जाव\* पज्जुवासामि", एवं सम्पेहेइ<sup>१</sup>,  
 २त्ता<sup>२</sup> सहाए जाव† पायच्छित्ते सुद्धप्पावेसाइ<sup>३</sup> जाव†  
 अप्पमहग्घांभरणालङ्कियसरीरे<sup>४</sup> मणुस्सवग्गुरापरिगए  
 साओ<sup>५</sup> गिहाओ पडिणिक्खमइ<sup>६</sup>, २त्ता पोलास-  
 पुरं नयरं<sup>७</sup> मज्झं मज्झेणं निग्गच्छइ, २त्ता<sup>८</sup> जेखेव  
 सहस्सम्बवणे उज्जाणे जेखेव समणे भगवं महावीरे  
 तेखेव उवागच्छइ, २त्ता तिव्वुत्तो आयाहिणं पया-  
 हिणं करेइ, २त्ता वन्दइ नमंसइ<sup>९</sup>, २त्ता जाव\* पज्जु-  
 वासइ ॥ १६० ॥

तए खं समणे भगवं महावीरे सहालपुत्तस्स आजी-  
 विओवासगस्स तीसे य महइ<sup>१०</sup> जाव† धम्मकहा  
 समत्ता ॥ १६१ ॥

“सहालपुत्ता” इ<sup>११</sup> समणे भगवं महावीरे सहाल-

\* See the rest in footnote || on p. ५.

† See footnote † on p. ९.

‡ See footnote † on p. १५.

१ F संपेहिइ, G संपेइइ । २ D E om. २त्ता । ३ So F G in full, A B D E only सुद्धप्पा अप्प । ४ A B D E F G om. ५ F सयाओ । ६ A B D G पडिणिक्खमइ । ७ A B F नगरं । ८ A B D E om. २त्ता । ९ A B om. नमंसइ २त्ता, F om. only २त्ता । १० F adds माहजियाए । ११ A B G दि, F इति ।

पुत्रं आजीविश्रोवासयं एवं वयासी । “से नूखं, सहा-  
लपुत्रा, कखं तुमं पुब्बावरण्हकाखसमयंसि<sup>१</sup> जेजेव  
असोगवणिया जाव<sup>२</sup> विहरसि<sup>३</sup> । तए खं तुग्भं<sup>४</sup> एगे  
देवे अन्तियं<sup>५</sup> पाउग्भवित्था । तए खं से देवे<sup>६</sup> अन्तलि-  
कखपडिवक्खे<sup>७</sup> एवं वयासी । “हं भो सहालपुत्रा,”  
तं चेव सव्वं<sup>८</sup> जाव<sup>९</sup> । “पज्जुवासिस्सामि<sup>१०</sup>” । से नूखं,  
सहालपुत्रा, अट्ठे<sup>११</sup> समट्ठे<sup>१२</sup> ?” ॥

“इत्ता, अत्थि<sup>१३</sup>” ॥

“नो<sup>१४</sup> खलु, सहालपुत्रा, तेखं देवेखं गोसालं मज्झ-  
लिपुत्रं पण्डिहाय<sup>१५</sup> एवं वुत्ते” ॥ १६२ ॥

तए खं तस्स सहालपुत्रस्स आजीविश्रोवासयस्स<sup>१६</sup>  
समयेखं भगवया<sup>१७</sup> महावीरेखं<sup>१८</sup> एवं वुत्तस्स समाखस्स

\* See the rest in § 185.

† Supply the rest from §§ 187, 188.

१ F only पुब्बावरण्हकाखे । २ D E pref. तं । ३ A विह-  
रसंति, B विरसि, D E G विहरह, F विहरिसे । ४ A तुमं, F  
तुम्मे, see note to translation of § 173. ५ E अन्तिय ।  
६ B D E G om. ७ B F only अंतलिवक्खे । ८ D E trans-  
pose जाव सव्वं । ९ A G read पज्जुवासामि । १० A F अत्थे  
समत्थे, B अत्थे समट्ठे । ११ B अत्थिं । १२ B D E F G pref.  
तं । १३ D E पण्डिहाय । १४ A B D E F G om. १५ A  
B G om., D E only इ ।

इमेयारूवे<sup>१</sup> अञ्जत्थिए<sup>४</sup>\* । “एस खं समणे भगवं  
महावीरे महामाइणे उप्पक्खणाखदंसणधरे<sup>२</sup> जाव<sup>३</sup>  
तच्चकम्मसम्पयासम्पउत्ते<sup>४</sup> । तं सेयं खलु ममं<sup>५</sup> समखं  
भगवं महावीरं वन्दिता नमंसिता<sup>६</sup> पाडिहारिणं<sup>७</sup>  
पीठफलग<sup>८</sup> जाव<sup>९</sup> उवनिमन्तिता<sup>१०</sup>” एवं सम्पेहेइ<sup>११</sup>,  
२त्ता उट्ठाए उट्ठेइ, २त्ता समखं भगवं महावीरं वन्दइ  
नमंसइ<sup>१२</sup>, २त्ता एवं वयासी । “एवं खलु, भन्ते, ममं<sup>१३</sup>  
पोलासपुरस्स नयरस्स<sup>१४</sup> बहिया पच्च कुम्भकारावण-  
सया । तत्थ खं तुब्भे पाडिहारियं<sup>१५</sup> पीठ जाव<sup>१६</sup> संथा-  
रयं<sup>१७</sup> ओगिण्हित्ताणं<sup>१८</sup> विहरइ<sup>१९</sup>” ॥ १८३ ॥

तए खं समणे भगवं महावीरे<sup>२०</sup> सहालपुत्तस्स

\* See the rest in § 66 on p. १७, also footnote § on p. १२.

† Supply the rest from § 187.

१ D E इमे एयारूवे । २ A F have both the numeral  
letter ङ (=4) and the numeral figure ४ ; B only ४ ;  
D only ५ ; E G om. ३ D E only उप्पक्खणाखे । ४ A B  
D F G om. तच्च, E •संपत्ते । ५ B D E मम । ६ G often  
spells नमुंस० । ७ D E पाडिहारिणं । ८ A B G •फलह ।  
९ G संपेहेइ । १० D E G मम । ११ A B F नगरस्स । १२  
E संथारियंवि । १३ A B D F उगिण्हित्ताणं । १४ A विहरइ,  
B D E F G विहरइ । १५ A B om.

आजीविञ्चोवासगस्स<sup>१</sup> एयमइं पडिसुखेइ, २ ता सहाल-  
पुत्तस्स आजीविञ्चोवासगस्स<sup>१</sup> पच्चकुम्भकारावणसएसु  
फासुएसखिज्जं<sup>२</sup> पाडिहारियं पीठफलग<sup>३</sup> जाव<sup>४</sup>  
संथारयं ओगिणिहत्ताणं<sup>५</sup> विहरइ<sup>६</sup> ॥ १८४ ॥

तए खं से सहालपुत्ते आजीविञ्चोवासए अजया  
कयाइ<sup>७</sup> वायाइययं<sup>८</sup> कोलालभण्डं अन्तो<sup>९</sup> सालाहितो  
बाहिया<sup>१०</sup> नीखेइ, २ ता<sup>११</sup> आयवंसि<sup>१२</sup> दखयइ ॥ १८५ ॥

तए खं समणे<sup>१३</sup> भगवं महावीरे सहालपुत्तं आजी-  
विञ्चोवासयं<sup>१४</sup> एवं वयासी । “सहालपुत्ता, एस खं  
कोलालभण्डे कओ” ? ॥ १८६ ॥

तए खं से सहालपुत्ते आजीविञ्चोवासए<sup>१५</sup> समखं  
भगवं महावीरं एवं वयासी । “एस खं, भन्ते, पुब्बिं<sup>१६</sup>  
मट्ठिया आसी, तओ पच्छा उदरणं निमिज्जइ<sup>१७</sup>, २ ता<sup>१८</sup>

१ A B D E G only आजीवियस्स । २ D E om., A B F G only आजीवियस्स । ३ B F फासुए एसखिज्जं । ४ G om. पलग । ५ A उगिणिहत्ताणं, B F उगिणिहत्ताणं, D E G उगिणिहत्ताणं । ६ B विहरंति । ७ A F कयाइं । ८ A B वायाइयं, comm. वायाइययं ; A F add वा after it. ९ B अजंते । १० D E बहिता । ११ B D E F om. २ता । १२ D E आत-  
वंसि ; G reads एवं से दखयति । १३ B pref. से । १४ E G om. १५ A B D E F G om. १६ E पुब्बं । १७ So F G ; B निमिज्जंति, but D E नमिज्जइ, A नमिज्जंति । १८ B D E G om. २ता ।

छारेण य करिसेण<sup>१</sup> य एगयञ्चो<sup>२</sup> मीसिज्जइ<sup>३</sup>, एता  
चक्के आरोहिज्जइ<sup>४</sup>; तञ्चो वहवे करगा य जाव<sup>५</sup>  
उट्ठियाञ्चो<sup>६</sup> य कज्जन्ति” ॥ १६७ ॥

तए खं समञ्चो<sup>७</sup> भगवं महावीरे सहलपुत्तं<sup>८</sup> आजी-  
विञ्चोवासयं एवं वयासी । “सहलपुत्ता, एस खं  
कोलालभण्डे किं उट्ठाणेणं जाव<sup>९</sup> पुरिसक्कारपरक्क-  
मेणं<sup>१०</sup> कज्जन्ति”, उदाहु अणुट्ठाणेणं जाव<sup>११</sup> अपुरि-  
सक्कारपरक्कमेणं<sup>१२</sup> कज्जन्ति” ? ॥ १६८ ॥

तए खं से सहलपुत्ते आजीविञ्चोवासए समञ्चं<sup>१३</sup>  
भगवं महावीरं एवं वयासी । “भन्ते, अणुट्ठाणेणं  
जाव<sup>१४</sup> अपुरिसक्कारपरक्कमेणं<sup>१५</sup>, नत्थि उट्ठाणे इ वा

\* Supply the rest from § 184.

† Supply the rest from § 166.

१ G करिसेण । २ D E एगञ्चो । ३ So F, A G मासिज्जइ,  
B मीसज्जति ; D E मिसिज्जइ ; A B add ए after it. ४ A  
आरोभिज्जन्ति, B G आरुभिज्जइ, D E F आरुहिज्जइ । ५ F उट्-  
थाञ्चो । ६ B pref. से । ७ D om. ८ A B F read एतस्स  
वासयस्स । ९ F पुरिसका० । १० G om. ११ So A B G; but  
F समञ्चे भगवं महावीरे एवं वयासी, D E समञ्चो भगवया म० एवं  
वयासी ; perhaps the full reading should be समञ्चो भगवया  
म० एवं वुत्ते समाञ्चे समञ्चं इ एवं वयासी । १२ F अपुरिसका० ।

जाव\* परक्कमे इ वा, नियया<sup>१</sup> सव्वभावा<sup>२</sup> ॥ १८८ ॥

तए खं समणे भगवं महावीरे<sup>३</sup> सहालपुत्तं  
आजीविओवासयं एवं वयासी। “सहालपुत्ता, जइ  
खं तुम्भं<sup>४</sup> केइ पुरिसे वायाइयं वा पक्केसयं<sup>५</sup> वा  
कोलालभण्डं अवहरेज्जा<sup>६</sup> वा विक्खिरेज्जा<sup>७</sup> वा  
भिन्देज्जा<sup>८</sup> वा अण्णिन्देज्जा<sup>९</sup> वा परिट्ठवेज्जा<sup>१०</sup> वा  
अग्गिमित्ताए वा भारियाए सद्धिं विउल्लाइं भोग-  
भोगाइं<sup>११</sup> भुञ्जमाणे विहरेज्जा, तस्स<sup>१२</sup> खं तुमं पुरि-  
सस्स किं<sup>१३</sup> दण्डं<sup>१४</sup> वत्तेज्जासि<sup>१५</sup> ?” ॥

“भन्ते<sup>१६</sup>, अहं खं तं<sup>१७</sup> पुरिसं आओसेज्जा<sup>१८</sup> वा

\* Supply the rest from § 166.

१ D E नितिया, F नितिया; but A B G नितया। २ D E om. ३ A तुमं। ४ D E G पक्केसयं। ५ D E अवहरिज्जा, G अवहरेज्ज। ६ So A B; D E F G विक्खरिज्जा (from Skr. विक्किर, ‘scattering about’). ७ D E भिंदिज्जा। ८ D E अण्णिदिज्जा, G छिंदिज्जा। ९ A B E G परिट्ठविज्जा, F परिट्ठवेज्ज, G om. from परिट्ठवेज्जा down to विहरेज्जा। १० A only भोगाइं। ११ G तयाबं। १२ D E कं, G omits किं दण्डं। १३ D E F डंडं। १४ D F वत्तिज्जासि, E वयंसासि, G व वत्तेज्जाहि (for व वत्तेज्जाहि). १५ D E G pref. तं खं and omit तं before पुरिसं। १६ A B D E आउसेज्जा, F आउ-सेज्जे, G आउसिज्ज।

इयेज्जा वा वन्धेज्जा वा महेज्जा<sup>१</sup> वा तज्जेज्जा<sup>२</sup> वा  
तालेज्जा<sup>३</sup> वा निच्छोडेज्जा<sup>४</sup> वा निम्भच्छेज्जा वा  
अकाले चेव जीवियाओ ववरोवेज्जा<sup>५</sup>” ।

“सहालपुत्ता, ने खलु तुम्भ<sup>६</sup> केइ पुरिसे वाया-  
इयं<sup>७</sup> वा पक्खेस्यं<sup>८</sup> वा कोलालभण्डं अवहरइ वा  
जाव\* परिट्टवेइ वा अग्गिमित्ताए वा<sup>९</sup> भारियाए  
सद्धिं<sup>१०</sup> विउल्लाइं भोगभोगाइं भुञ्जमाणे विहरइ । ने  
वा तुमं तं पुरिसं आओसेज्जसि<sup>११</sup> वा इयेज्जसि<sup>१२</sup>  
वा<sup>१३</sup> जाव\* अकाले चेव जीवियाओ ववरोवेज्ज-  
सि<sup>१४</sup> । अइ नत्थि उट्ठाणे इ वा जाव† परक्कमे इ वा,  
नियया<sup>१५</sup> सव्वभावा । अहं<sup>१६</sup> खं, तुम्भ<sup>१७</sup> केइ पुरिसे

\* Supply the rest from above.

† Supply the rest from § 166.

१ A मधेज्जा, B मधेज्जा । २ DE तत्तेज्जा । ३ A B तानिज्जा ।  
४ D E F निच्छोडेज्जा । ५ A B D E G ववरोविज्जा ; A B F  
add वा । ६ So F ; but A B D E G तुम्भं । ७ D E वावाह-  
तयं । ८ G पक्खेस्यं । ९ A E G om. १० A G-सिद्धिं । ११  
A E आओसेवि, B आओसिसि, D E G आउसेसि, F आउसेज्ज ।  
१२ A B इय, D E इये, F G इयेज्ज । १३ A B D E om.  
१४ D E F G ववरोविज्जसि । १५ A B D E F नितिया ।  
१६ A B G अहं, D E अहयं, F अहमं । १७ So A B ;  
but D E F तुम्भं ; G तुमं ।

वायाइयं<sup>१</sup> जाव\* परिडुवेइ वा अग्निमित्ताए वा<sup>२</sup>  
 जाव\* विहरइ, तुमं<sup>३</sup> वा तं पुरिसं आओसेसि<sup>४</sup> वा  
 जाव\* ववरोवेसि<sup>५</sup> । तो जं वदसि<sup>६</sup> नत्थि उट्ठाणे  
 इ वा जाव<sup>७</sup> नियया<sup>८</sup> सव्वभावा, तं ते मिच्छा” ॥

२०० ॥

एत्थं<sup>९</sup> खं से सहालपुत्ते आजीविओवासरं सम्बुद्धे  
 ॥ २०१ ॥

तए खं से सहालपुत्ते आजीविओवासरं<sup>१०</sup> समखं  
 भगवं महावीरं वन्दइ नमंसइ, २त्ता<sup>११</sup> एवं वयासी ।  
 “इच्छामि खं, भन्ते<sup>१२</sup>, तुभं अन्तिए<sup>१३</sup> धम्मं निसा-  
 नेत्तए<sup>१४</sup>” ॥ २०२ ॥

तए खं समखं भगवं<sup>१५</sup> महावीरे<sup>१६</sup> सहालपुत्तस्स

\* Supply the rest from above.

† Supply the rest from § 166.

१ D E वाताइतयं ; A B F G add वा, D E add पक्कोल्लयं वा ।  
 २ E G om. ३ G om. तुमं वा तं पुरिसं । ४ A आओसेसि, D  
 E G आउसेसि, F आउसिञ्ज । ५ A B ववरोवेसि, F ववरो-  
 विञ्जसि, G विवरोवञ्जसि । ६ D E वदसि । ७ A B D E F  
 नितिया । ८ F एत्थं । ९ A B D E F G om. १० A B F  
 om. २त्ता । ११ A B D E om. १२ G अन्तिवं । १३ A B  
 F G निवामित्ताए । १४ A B om.



आजीविभोवासगस्त तीसे य<sup>१</sup> जाव<sup>२</sup> धम्मं परि-  
कहेइ ॥ २०३ ॥

तए खं से सहालपुत्ते आजीविभोवासए<sup>३</sup> समसस्त  
भगवओ महावीरस्त अन्तिए<sup>४</sup> धम्मं सोच्चा निसम्म  
इट्ठुट्ठ<sup>५</sup> जाव<sup>६</sup> हियए<sup>७</sup> जहा आणन्दो<sup>८</sup> तहा<sup>९</sup> गिहि-  
धम्मं पडिधज्जइ । नवरं एगा हिरस्सकोडी निहा-  
णपउत्ता एगा<sup>१०</sup> हिरस्सकोडी<sup>११</sup> वड्ढिपउत्ता<sup>१२</sup> एगा  
हिरस्सकोडी<sup>१३</sup> पवित्थरपउत्ता एगे वए दसगोसाइस्सि-  
एणं वएणं<sup>१४</sup> जाव<sup>१५</sup> समखं भगवं महावीरं वन्दइ  
नमंसइ, २त्ता<sup>१६</sup> जेखेव पोत्तासपुरे नयरे<sup>१७</sup> तेखेव  
उवागच्छइ, २त्ता<sup>१८</sup> पोत्तासपुरं नयरं<sup>१९</sup> मज्झं मज्झेणं  
जेखेव सए गिहे<sup>२०</sup> जेखेव अग्निमित्ता भारिया तेखेव

\* See footnote † on p. १५.

† For the supplement, see footnote ‡ on p. ७.

‡ Supply the rest from §§ 13-58.

१ F G add महइ माहाजियाए । २ A B D E F G om.  
३ D E अन्तिं । ४ A B ० तुट्ठे, D om. तुट्ठ । ५ A हिययए, B  
हियये, G हियहियए । ६ A B D E F आणंदे । ७ F जाव ।  
८ D E have only वड्ढि पवित्थर । ९ F G om. १० D E G  
वड्ढि । ११ A B G om. १२ D E G om. २त्ता । १३ A B  
F G नगरे । १४ A B F नगरं । १५ D गेहे ।

उवागच्छद्, २त्ता अग्निमित्तं<sup>१</sup> भारियं एवं वयासी।  
 “एवं खलु, देवाणुप्पिय<sup>२</sup>, समणे भगवं<sup>३</sup> महावीरे  
 जाव<sup>४</sup> समोसडे”, तं<sup>५</sup> गच्छाहि खं तुमं, समखं भगवं  
 महावीरं वन्दाहि जाव<sup>६</sup> पज्जुवासाहि, समखस्स<sup>७</sup>  
 भगवओ महावीरस्स अन्ति ए पञ्चाणुप्पइयं सत्त-  
 सिक्खावइयं दुवाणसविहं गिहिधम्मं पडिवज्जाहि”॥

२०४ ॥

तए खं सा अग्निमित्ता भारिया सहालपुत्तस्स  
 समणोवासगस्स “तइ” ति एयमंडं विणएण पडि-  
 सुणोइ ॥ २०५ ॥

तए खं से सहालपुत्ते समणोवासए<sup>१</sup> कोडुम्बिय-  
 पुरिसे<sup>२</sup> सहावेइ, २त्ता<sup>३</sup> एवं वयासी। “खिप्पामेव,  
 भो देवाणुप्पिया<sup>४</sup>, लहुकरणजुत्तओइयं<sup>५</sup>” समखरवालि-

\* For the rest see footnote ‡, on p. ५.

† For the rest, see footnote ||, on p. ५.

१ B अग्निमित्तं । २ G देवाणुप्पिया । ३ G om. म० महा०,  
 A B om. only महावीरे । ४ D E ममोसडे, G समोसरणे ।  
 ५ G om. ६ D E om. ७ G om. from समखस्स down  
 to पडिवज्जाहि । ८ A B D E G om. ९ A D F कोडुम्बिय०;  
 G ० पुरिसं । १० G om. २त्ता । ११ F देवाणुप्पिय । १२ G  
 pref. चाउगवंटं ; A लहुकरणं जु०, D E ० करणजु० ; A F ० जो-  
 इयसम० ।

हाससमलिहियसिङ्गएहिं<sup>१</sup> जम्बूखयामयकलावजोत्त-  
 यइविसिङ्गएहिं<sup>२</sup> रययामयघण्टसुत्तरज्जुगवरकच्चख-  
 इयनत्थापगगोहोग्गहियएहिं<sup>३</sup> नीलुप्पलकयामेखएहिं<sup>४</sup>  
 पवरगोखजुवाणएहिं<sup>५</sup> नाखमखिकल्लगघण्टियाजाल-  
 परिगयं<sup>६</sup> सुजायजुगजुत्तउज्जुगपसत्थसुविरइयनिम्मि-  
 यं<sup>७</sup> पवरलक्खणोववेयं<sup>८</sup> जुत्तामेव<sup>९</sup> धम्मियं जाणण-  
 वरं<sup>१०</sup> उवडुवेह, २त्ता<sup>११</sup> मम एयमाखत्तियं पच्चप्पि-  
 खह<sup>१२</sup> ॥ २० ई ॥

तए खं ते कोडुम्बियपुरिसा आव<sup>\*</sup> पच्चप्पिखन्ति<sup>१२</sup> ॥  
 २०७ ॥

\* Supply the rest from the preceding paragraph.

१ A °वालिहाये । २ D जंबूखजा० ; A °कलावा० ; D E  
 °जुत्त०, F °जोत्ता० ; G °पय० ; D E °विसिङ्गएहिं । ३ D रज-  
 या०, A °मया० ; B °घंटा०, F G °घंटु० ; A B F °खंघिय०, D  
 E °खघिय०, G om. ; D °तत्ता० (for नत्था) ; F G °गहियएहिं ।  
 ४ So A ; but B F °कयामेखएहिं, D E °कयामखएहिं, G कय-  
 माखएहिं । ५ A °जुत्ताखएहिं । ६ F °कखय० ; A °जालि० ।  
 ७ E om. जुग ; A G °जोत्त०, F °जोत्तं ; G om. सु before  
 विरइय ; A B °निम्मियं ; D E F read निम्मियपवर० as one  
 compound । ८ G °ववेहिं । ९ D E read संजुत्तमेव । १०  
 E F °पवरं । ११ D E G om. २त्ता । १२ E °पच्चप्पिखह, F  
 पच्चप्पिख० ।

उवागच्छद्, २त्ता अग्निमित्तं<sup>१</sup> भारियं एवं वयासी ।  
 “एवं खलु, देवाणुप्पिया<sup>२</sup>, समणे भगवं<sup>३</sup> महावीरे  
 जाव<sup>४</sup> समोसढे<sup>५</sup>, तं<sup>६</sup> गच्छाहि खं<sup>७</sup> तुमं, समणं भगवं  
 महावीरं वन्दाहि जावां पज्जुवासाहि, समणस्स<sup>८</sup>  
 भगवन्धो महावीरस्स अन्तिण पञ्चाणुव्वइयं सत्त-  
 सिक्खावइयं दुवाणसविहं गिहिधम्मं पडिवज्जाहि” ॥

२०४ ॥

तए खं सा अग्निमित्ता भारिया सहालपुत्तस्स  
 समणोवासगस्स “तइ” त्ति एयमढं, विणएण पडि-  
 सुणेइ ॥ २०५ ॥

तए खं से सहालपुत्ते समणोवासए कोडुम्बिय-  
 पुरिसे<sup>९</sup> सहावेइ, २त्ता<sup>१०</sup> एवं वयासी । “खिप्पामेव,  
 भो देवाणुप्पिया<sup>११</sup>, लहुकरणजुत्तजोइयं<sup>१२</sup> समखरवालि-

\* For the rest see footnote †, on p. ५.

† For the rest, see footnote ||, on p. ५.

१ B अग्निमेत्तं । २ G देवाणुप्पिया । ३ G om. भ० महा०,  
 A B om. only महावीरे । ४ D E ममोसढो, G समोसरणे ।  
 ५ G om. ६ D E om. ७ G om. from समणस्स down  
 to पडिवज्जाहि । ८ A B D E G om. ९ A D F कोडुम्बियं;  
 G पुरिसं । १० G om. २त्ता । ११ F देवाणुप्पिए । १२ G  
 pref. चाउगढं; A लहुकरणं जु०, D E लहुकरणं; A F लो-  
 हयसम० ।

हाससमलिहियसिङ्गरहिं<sup>१</sup> जम्बूखायामयकलावजोत्त-  
यइविसिङ्गरहिं<sup>२</sup> रययामयघण्टसुत्तरज्जुगवरकण्ठख-  
इयनत्यापगहोग्गहियरहिं<sup>३</sup> नीलुप्पलकयामेखरहिं<sup>४</sup>  
पवरगोखजुवाणरहिं<sup>५</sup> नासमखिकल्लगघण्टियाजाल-  
परिगयं<sup>६</sup> सुजायजुगजुत्तउज्जुगपसत्थसुविरइयनिम्मि-  
यं<sup>७</sup> पवरलकखणोववेयं<sup>८</sup> जुत्तामेव<sup>९</sup> धम्मियं जाणप्प-  
वरं<sup>१०</sup> उवडुवेह, २त्ता<sup>११</sup> मम एयमासत्तियं पच्चप्पि-  
खह<sup>१२</sup> ॥ २०ई ॥

तए खं ते कोडुम्बियपुरिसा आव\* पच्चप्पिखन्ति<sup>१२</sup> ॥  
२०७ ॥

\* Supply the rest from the preceding paragraph.

१ A °वाणिहाये । २ D जंबूखजा° ; A °कलावा° ; D E °जुत्त°, F °जोत्ता° ; G °पय° ; D E °विसिङ्गरहिं । ३ D रज-  
या°, A °मया° ; B °घंटा°, F G °घंटु° ; A B F °खंचिय°, D  
E °खच्चिय°, G om. ; D °तत्ता° (for नत्ता) ; F G °गहियरहिं ॥  
४ So A ; but B F °कयामेखरहिं, D E °कयामखरहिं, G कय-  
माखरहिं । ५ A °जुत्ताणरहिं । ६ F °कण्ठय° ; A °जालि° ॥  
७ E om. जुग ; A G °जोत्त°, F °जोत्तं ; G om. सु before  
विरइय ; A B °निम्मियं ; D E F read निम्मियपवर° as one  
compound ॥ ८ G °ववेहिं । ९ D E read संजुत्तमेव । १०  
E F °पवरं । ११ D E G om. २त्ता । १२ E °पच्चप्पिखह, F  
पच्चप्पिख° ।

तए खं सा अग्निमिता भारिया ल्हायव आव<sup>१</sup>  
पायच्छिता<sup>१</sup> सुहृण्यवेसाइ<sup>२</sup> आव<sup>३</sup> अण्महृण्यम-  
रणाक्षयसरीरा<sup>४</sup> चेडियाचक्रवालपरिक्षिता<sup>५</sup> ध-  
म्मियं जालण्यवरं<sup>६</sup> दुरुहइ<sup>७</sup>, २त्ता पोलासपुरं नमरं  
मज्झं मज्झेणं निगगच्छइ<sup>८</sup>, २त्ता<sup>९</sup> जेखेव सहस्राम्बवे  
उज्जाखे तेखेव<sup>१०</sup> उवागच्छइ<sup>११</sup>, २त्ता धम्मियाणो<sup>१२</sup> जा-  
णाणो पञ्चोरुहइ<sup>१३</sup>, २त्ता<sup>१४</sup> चेडियाचक्रवालपरिवुडा<sup>१५</sup>  
जेखेव समणे भगवं महावीरे तेखेव उवागच्छइ<sup>१६</sup>,  
२त्ता तिकिच्छुतो आव<sup>१७</sup> वन्दइ नमंसइ<sup>१८</sup>, २त्ता<sup>१९</sup>

\* For the supplement, see footnote † on p. 4.

† Supply the rest form § 10.

१ F पाइच्छिता । २ G om. from सुञ् down to उब्बाहे ; A B D E only सुञ्, F सुञ्पवेसाहं । ३ A B D E F G om. ४ F alone gives this and the preceding words in full ; the other MSS. abbreviate सुञ् अण्णम । ५ D परिक्खिता, E परिक्खिता । ६ A B पवरं । ७ D E दुक्कह । ८ D E om. रत्ता । ९ D E F om. तेखेव उवा- रत्ता । १० Before धम्मियाणो, A D E F insert जेखेव समवे अगबं महावीरे तेखेव उवागच्छ रत्ता ; B G insert only जेखेव स- भं महावीरे ; F om. from धम्मियाणो down to उवागच्छ रत्ता । ११ D E G om. रत्ता । १२ So G ; but A B only परि om. बुद्धा ; D E परिवहे । १३ D E om. १४ A G om. रत्ता ।

नवासजे<sup>१</sup> नाइदूरे<sup>२</sup> जाव<sup>३</sup> पञ्जलिउडा<sup>४</sup> ठिइया<sup>५</sup>  
वेव<sup>६</sup> पञ्जुवासइ ॥ २०८ ॥

तए खं समखे भगवं<sup>७</sup> महावीरे<sup>८</sup> अग्गिमित्ताए  
तीसे य<sup>९</sup> जाव<sup>१०</sup> धम्मं कहेइ<sup>११</sup> ॥ २०९ ॥

तए खं सा अग्गिमित्ता भारिया<sup>१२</sup> समखस्स भग-  
वसो महावीरस्स<sup>१३</sup> अन्तिए धम्मं सोइहा मिसम्म  
इडुहुडा समखं भगवं<sup>१४</sup> महावीरं<sup>१५</sup> वन्दइ नमंसइ<sup>१६</sup>,  
एत्ता एवं ववासी । “सइइहामि खं, भन्ते, निग्गन्धं<sup>१७</sup>  
पावयखं<sup>१८</sup> जाव<sup>१९</sup> से जहेयं तुग्गे वयइ<sup>२०</sup> । जइहा खं  
देवाणुप्पियाखं अन्तिए वइवे उग्गा भोगा जाव<sup>२१</sup>  
पव्वइया, नेा खुलु अहं तइहा संचारमि<sup>२२</sup> देवाणुप्पि-

\* See the rest in Ov. §§ 33, 38, Nāy. § 7.

† See footnote † on p. १५.

‡ Supply the rest from § 12.

§ See the rest in § 12, also in Ov. §§ 23, 38.

१ F निवासजे । २ A B F om. ३ A B पञ्जलियडा । ४ So  
D E; A B ठिइयाओ (plur. of respect); F G ठिया । ५ G  
जाव । ६ A B D E G om. ७ A om. व । ८ G पदिकहेइ ।  
९ D E G om. १० B G om. ११ A B G om. १२ A  
B D om. १३ A निगंये, F निगंयपावयखं as a compound. ।  
१४ A पावयखे । १५ A B वदइ । १६ D E om. १७ G  
विचारमि ।

याणं<sup>१</sup> अन्तिर मुण्डा<sup>२</sup> भविता जाव<sup>३\*</sup> । अहं  
 देवाणुप्पियाणं अन्तिर पञ्चाणुब्बइयं सत्तसिक्खावइयं  
 दुवालसविहं गिहिधम्मं पडिवज्जिस्सामि<sup>४</sup> । अहामुहं,  
 देवाणुप्पिया<sup>५</sup>, मा<sup>६</sup> पडिवन्धं करेह<sup>७</sup> ॥ २१० ॥

तए णं सा अग्गिमित्ता भारिया<sup>८</sup> समखस्स  
 भगवओ महावीरस्स अन्तिर पञ्चाणुब्बइयं<sup>९</sup> सत्त-  
 सिक्खावइयं दुवालसविहं सावगधम्मं पडिवज्जइ,  
 रत्ता समणं भगवं महावीरं<sup>१०</sup> वन्दइ ममंसइ, रत्ता  
 तामेव धम्मियं जाणप्पवरं<sup>११</sup> दुरुहइ<sup>१२</sup>, रत्ता तामेव  
 दिसं<sup>१३</sup> पाउब्भूया<sup>१४</sup> तामेव दिसं<sup>१५</sup> पडिगया<sup>१६</sup> ॥  
 २११ ॥

\* Supply the rest from § 12.

१ So F from देवा० down to भविता; A B D E G have only देवा मुंडा । २ F मुंडे । ३ A B D E F G om. ४ So G; but A B D E F पडिवज्जामि । ५ A B D om. ६ So F; A B D E G om. मा पडि० क० । ७ F करेहि । ८ A B D E G om. ९ D E अंतियं । १० A B D E have only पंचा जाव, omitting the rest down to पडिवज्जइ; G has only गिहिधम्मं पडिवज्जइ । ११ A B ०पवरं । १२ B D G दुरुहइ, E दुरुहइ । १३ D E om. १४ So G; but A B F पाउब्भूय, D E only पा । १५ A B F पडिगते ।



तए खं समखे भगवं महावीरे<sup>१</sup> अन्नया कयाइ<sup>२</sup>  
पोलासपुराओ सहस्रम्बवखाओ पडिनिग्गच्छइ<sup>३</sup>, २त्ता  
बहिया जणवयविहारं विहरइ ॥ २१२ ॥

तए खं से सहालपुत्ते समखोवासए जाए अभि-  
गयजीवाजीवे जाव\* विहरइ ॥ २१३ ॥

तए खं से<sup>४</sup> गोसाखे<sup>५</sup> मङ्गलिपुत्ते इमीसे कहाए  
लद्धे समाखे, “एवं खलु सहालपुत्ते आजीवियसमयं  
वमिन्ता<sup>६</sup> समखाखं निग्गन्थाखं दिट्ठिं पडिवन्ने, तं  
गच्छामि खं सहालपुत्तं आजीविओवासयं<sup>७</sup> समखाखं  
निग्गन्थाखं दिट्ठिं वामेत्ता<sup>८</sup> पुणरवि आजीवियदिट्ठिं<sup>९</sup>  
गेहवित्तए<sup>१०</sup>” ति कट्ठु एवं सम्पेहेइ<sup>११</sup>, २त्ता आजी-  
वियसङ्गसम्परिवुडे जेखेव पोलासपुरे नयरे<sup>१२</sup> जेखेव  
आजीवियसभा<sup>१३</sup> तेखेव उवागच्छइ, २त्ता आजीविय-

\* See footnote † on p. १०

१ A B G om. २ A B G कयाइं । ३ F पडिनिक्खमइ ।  
४ G गोसाखिए । ५ F वामिन्ता ; G चहत्ता । ६ A B only  
आजीवी, DE आजीवि, G आजीव ; but F आजीविउवास । ७ D  
E F वामिन्ता । ८ A ० दिट्ठं । ९ D गेहवित्तए, E गिहवित्तए, F  
गिहवित्तए । १० F G सम्पेहेइ । ११ A B F नजरे । १२ D  
E ० सहा ।

सभाए' भण्डगनिकखेवं' करेइ', २त्ता कइवएहिं'  
आजीविएहिं' सडिं जेखेव सहालपुत्ते समखोवासए  
तेणेव उवागच्छइ' ॥ २१४ ॥

तए खं से° सहालपुत्ते समखोवासए गोसालं  
मङ्गलिपुत्तं एज्जमाणं' पासइ, २त्ता' नो आढाइ' नो  
परिजाणइ', अणाढामाणे'' अपरिजाणमाणे'' तुसि-  
खीए'' संचिइइ ॥ २१५ ॥

तए खं से'' गोसाले मङ्गलिपुत्ते सहालपुत्तेणं  
समखोवासएणं अणाढाइज्जमाणे'' अपरिजाणिज्ज-  
माणे'' पीढफलगसिज्जासंधारइए'' समणस्स भवगओ  
महावीरस्स'' गुणकित्ताणं करेमाणे'' सहालपुत्तं''

१ So G; but A B D E F om. २ D E भण्डगनिकखेवं, F भण्ड-  
गनिक. ३ A करेति. ४ So D E; G कतिविएहिं (Skr. कतिपय);  
but A B केवतिएहिं, F केवत्तीएहिं. ५ G om. ६ So G; but  
A B F add २, D E २त्ता. ७ A B D E F om. ८ D E  
एयमाणं. ९ A आढाइ. १० D E परिजाणइ. ११ A F अणाढा-  
यमाणे, G अणाढाइज्जमाणे (passive). १२ D E अपरियाणमाणे ।  
१३ E तुसखिए, F तुसिखिए, G तुसखीए. १४ A om. १५ So G;  
but A अणइडिज्जमाणे, B D E अणाडिज्जमाणे, F अणाडिज्जमाणे ।  
१६ So A B; but D F G अपरिजाणमाणे, E अपरियाणमाणे ।  
१७ So G; A B D E °सेव्वा°; A B D E F °इयार. १८  
A B E om. १९ A B G करेइ, F करइ. २० B F G om.  
from सहा° down to वयासी ।

समयोगावसयं<sup>१</sup> एवं वयासी । “आगरं<sup>२</sup> खं, देवाणुपिया,  
महामाहये<sup>३</sup>” ॥ २१६ ॥

तए<sup>४</sup> खं से सहालपुत्ते समयोगावसए<sup>५</sup> गेसाखं  
महामाहये<sup>६</sup> एवं वयासी । “के<sup>७</sup> खं, देवाणुपिया,  
महामाहये<sup>८</sup> ?” ॥ २१७ ॥

तए<sup>९</sup> खं से गेसाखे महामाहये<sup>१०</sup> सहालपुत्ते  
समयोगावसयं<sup>११</sup> एवं वयासी । “समये भगवं महावीरे<sup>१२</sup>  
महामाहये<sup>१३</sup>” ॥

“से<sup>१४</sup> के<sup>१५</sup> देवाणुपिया, एवं बुद्ध समये  
भगवं महावीरे<sup>१६</sup> महामाहये<sup>१७</sup> ?” ॥

“एवं खलु, सहालपुत्ता<sup>१८</sup>, समये भगवं महावीरे<sup>१९</sup>  
महामाहये<sup>२०</sup> उपपन्नखाणदंसखधरे<sup>२१</sup> जाव<sup>२२</sup> महिय-

\* Supply the rest from § 187.

१ E om. २ This word is throughout indifferently  
spelt महामाहये or माहामाहये । ३ A B D E G om. ४ F  
reads the ५ देवाणुपिया आगरं खं माहामाहये । ६ G om.  
the ७ uses of this paragraph, from तए खं  
do ८ D E F G om. ९ A B om. १० D  
or ११ is throughout के<sup>१५</sup> देवं । १२ B सहालपुत्ते,  
D E om. १३ A B ०खाण०, F G ०नाण० ;

सभाए<sup>१</sup> भण्डगनिकखेवं<sup>२</sup> करेइ<sup>३</sup>, २ता कइवएहिं<sup>४</sup>  
आजीविएहिं<sup>५</sup> सडिं जेखेव सहालपुत्ते समखोवासए  
तेखेव उवागच्छइ<sup>६</sup> ॥ २१४ ॥

तए खं से<sup>७</sup> सहालपुत्ते समखोवासए गोसाखं  
मङ्गलिपुत्तं एज्जमाणं<sup>८</sup> पासइ, २ता नो आठाइ<sup>९</sup> नो  
परिजाणइ<sup>१०</sup>, अणाढामाणे<sup>११</sup> अपरिजाणमाणे<sup>१२</sup> तुसि-  
खीए<sup>१३</sup> संचिइइ ॥ २१५ ॥

तए खं से<sup>१४</sup> गोसाखे मङ्गलिपुत्ते सहालपुत्तेखं  
समखोवासएखं अणाढाइज्जमाणे<sup>१५</sup> अपरिजाणिज्ज-  
माणे<sup>१६</sup> पीठफलगसिज्जासंधारइए<sup>१७</sup> समणस्स भवगणो  
महावीरस्स<sup>१८</sup> गुणकित्तणं करेमाणे<sup>१९</sup> सहालपुत्तं<sup>२०</sup>

१ So G; but A B D E F om. २ D E भंडगनिकखेवं, F भंड  
गि० । ३ A करेति । ४ So D E; G कतिविएहिं (Skr. कतिपय);  
but A B केवतिएहिं, F केवित्तीएहिं । ५ G om. ६ So G; but  
A B F add २, D E २ता । ७ A B D E F om. ८ D E  
एयमाणं । ९ A आठाइ । १० D E परियाणाइ । ११ A F अणाढा-  
यमाणे, G अणाढाइज्जमाणे (passive) । १२ D E अपरियाणमाणे ।  
१३ E तुसखिए, F तुसिखिए, G तुसखीए । १४ A om. १५ So G;  
but A अणाढाइज्जमाणे, B D E अणाढिज्जमाणे, F अणाढिज्जमाणे ।  
१६ So A B; but D F G अपरिजाणमाणे, E अपरियाणमाणे ।  
१७ So G; A B D E ०सेज्जा०; A B D E F ०इयाए । १८  
A B E om. १९ A B G करेइ, F करइ । २० B F G om.  
from सहा० down to वयासी ।

समयोवासरं<sup>१</sup> एवं वयासी । “आगर<sup>२</sup> खं, देवाणु-  
षिया, इहं महामाहये<sup>३</sup>” ॥ २१६ ॥

तए<sup>४</sup> खं से सहालपुत्ते समयोवासरं<sup>५</sup> गेसाखं  
महलिपुत्तं एवं वयासी । “के<sup>६</sup> खं, देवाणुषिया,  
महामाहये ?” ॥ २१७ ॥

तए<sup>७</sup> खं से गेसाखे महलिपुत्ते<sup>८</sup> सहालपुत्तं  
समयोवसरं एवं वयासी । “समये भगवं महावीरे<sup>९</sup>  
महामाहये” ॥

“के<sup>१०</sup> केण्डेखं<sup>११</sup>, देवाणुषिया, एवं बुद्धं समये  
भवं महावीरे<sup>१२</sup> महामाहये ?” ॥

“एवं खलु, सहालपुत्ता<sup>१३</sup>, समये भगवं महावीरे<sup>१४</sup>  
महामाहये उप्पन्नखाखदंसखधरे<sup>१५</sup> जाव<sup>१६</sup> महिय-

\* Supply the rest from § 187.

१ E om. २ This word is throughout indifferently  
spelt महामाहये or माहामाहये । ३ A B D E G om. ४ F  
reads से केण्डेखं देवाणुषिया आगर खं माहामाहये । ५ G om.  
the two first clauses of this paragraph, from तए खं  
down to एवं खलु । ६ D E F G om. ७ A B om. ८ D  
om. खे । ९ A spells throughout केखं डेखं । १० B सहालपुत्ते,  
D E अपुत्तं । ११ B D E om. १२ A B •खाख•, F G •नाख•;  
D E om. धरे ।

पूइए<sup>१</sup> जाव<sup>२</sup> तच्चकम्मसम्पयासम्पउत्ते । से<sup>३</sup> तेण्डेणं<sup>४</sup>,  
देवाणुप्पिया, एवं वुच्चइ समणे भगवं महावीरे<sup>५</sup>  
महामाइणे<sup>६</sup> । आगए<sup>७</sup> णं, देवाणुप्पिया, इहं<sup>८</sup> महा-  
गेवे ” ॥

“ के<sup>९</sup> णं, देवाणुप्पिया, महागेवे ? ” ॥

“ समणे भगवं महावीरे<sup>१०</sup> महागेवे<sup>११</sup> ” ॥

“ से<sup>१२</sup> केण्डेणं, देवाणुप्पिया<sup>१३</sup>, जाव<sup>१४</sup> महागेवे ? ” ॥

“ एवं खलु, देवाणुप्पिया<sup>१५</sup>, समणे भगवं महावीरे<sup>१६</sup>  
संसाराडवीए<sup>१७</sup> बहवे<sup>१८</sup> जीवे<sup>१९</sup> नस्समाणे<sup>२०</sup> विणस्स-  
माणे<sup>२१</sup> खज्जमाणे<sup>२२</sup> छिज्जमाणे भिज्जमाणे<sup>२३</sup> लुप्पमाणे

\* Supply the rest from § 187.

† Supply the rest from the preceding portion of the paragraph.

१ A B F ०पूजिए । २ G reads से केण्डेणं देवा० एवं खलु  
देवाणु समणे भ० महा० महामाइणे । ३ A spells throughout  
तेणं डेणं । ४ A D E G om. ५ F adds here the numeral  
२ । ६ So G; but A B D E F pref. सहाणुप्पिया, while D  
E then omit देवाणुप्पिया । ७ B इहं, G om. ८ F G read  
से केण्डेणं देवा० महागेवे । ९ A B D E om. १० G om.  
११ G om. this passage. १२ D E om. १३ G om. देवा०  
स० भगवं । १४ A B D E om. १५ A संसाराडवीए । १६ G  
om. बहवे जीवे । १७ F जीवा । १८ G reads ०माणा throughout.  
१९ D om. २० So F in full; A B D E G only  
खज्जहिज्जभिज्जलुप्पिविलुप्पमाणे । २१ D E place निज्ज० हिज्ज० ।

विलुप्यमाणे धम्ममरणं<sup>१</sup> दण्डेणं सारक्खमाणे<sup>२</sup> सङ्गो-  
वेमाणे<sup>३</sup>, निब्बाणमहावाडं<sup>४</sup> साहत्थिं<sup>५</sup> सम्पावेइ । से  
तेखण्डेणं<sup>६</sup>, सहालपुत्ता, एवं वुच्चइ समणे भगवं महा-  
वीरे<sup>७</sup> महागोवे<sup>८</sup> । आगए णं, देवाणुप्पिया<sup>९</sup>, इहं  
महासत्यवाहे<sup>१०</sup> ॥

“के<sup>११</sup> णं, देवाणुप्पिया<sup>१२</sup>, महासत्यवाहे ?” ॥

“सहालपुत्ता, समणे भगवं महावीरे<sup>१३</sup> महा-  
सत्यवाहे<sup>१४</sup>” ॥

“से केखण्डेणं ?” ॥

“एवं खलु, देवाणुप्पिया<sup>१५</sup>, समणे भगवं महावीरे  
संसाराडवीए बहवे जीवे मस्समाणे विस्समाणे<sup>१६</sup>  
जाव\* विलुप्यमाणे<sup>१७</sup> धम्ममरणं<sup>१८</sup> पण्येणं<sup>१९</sup> सारक्ख-

\* Supply the rest from the preceding portion of the paragraph.

१ G धम्ममरणं । २ G संरक्खमाणे । ३ G om. ४ G ०महा-  
वाडए । ५ B साहत्थिं, G साहत्थि । ६ A B D G only तेणं ।  
७ A B D E om. ८ F महागोवे; this word is throughout  
indifferently spelled महागोवे or माहागोवे; F adds here  
the numeral २ । ९ D E om. १० E F G से केखण्डेणं । ११  
F om. देवा० महा० । १२ A B D E G om. १३ A B D F  
G read जाव सत्यवाहे । १४ A B G om. १५ A B F G add  
उम्ममणपडिवसे, which does not suit the context and has  
probably got in from the subsequent portion of the  
paragraph. १६ F G पण्येणं ।

माणे निष्वाणमहापट्टाभिभूहे<sup>१</sup> साहित्यि<sup>२</sup> सम्य-  
वेह<sup>३</sup>। से तेण्हेणं, सहालपुत्ता, एवं बुद्ध समणे<sup>४</sup>  
भगवं महावीरे<sup>५</sup> महासत्यवाहे<sup>६</sup>। आगए खं, देवाणु-  
प्पिया, इहं महाधम्मकही<sup>७</sup>” ॥

“के<sup>८</sup> खं, देवाणुप्पिया, महाधम्मकही?” ॥

“समणे भगवं महावीरे महाधम्मकही” ॥

“से केण्हेणं समणे भगवं महावीरे महाधम्म-  
कही<sup>९</sup>?” ॥

“एवं खुलु, देवाणुप्पिया, समणे भगवं महावीरे  
महदमहालयंसि संसारंसि<sup>१०</sup> बहवे जीवे नस्समावे  
विणस्समाणे<sup>११</sup> उम्मगपडिवन्ने सप्पहविण्णखुहे<sup>१२</sup> मि-  
च्छत्तवलाभिभूए<sup>१३</sup>” अडुविहकम्मतमपडलपडोच्छसे<sup>१४</sup>

१ B °पट्टा°, G °पट्टांसि om. अभिभूहे। २ A B D E  
साहित्यि। ३ E संपावह, D संपाविह। ४ A B G om. from  
समणे down to °सत्यवाहे। ५ D E om. ६ F adds here  
the numeral ३। ७ E F G read से केण्हेणं। ८ G only  
के। ९ D E G om. १० G om. महा°, and adds सहाल-  
पुत्ता। ११ A सांसारंसि। १२ A B D E G read विण्ण-  
खिण्णभिण्णलुण्णविलुण्णमाणे, and F in full विण्णमाणे खण्णमावे  
विण्णमाणे भिण्णमाणे लुण्णमाणे विलुण्णमाणे; but the full phrase  
is quite out of place here; see note to translation.  
१३ D E °विण्णहे। १४ F °भिभूवाए। १५ A B °पट्टां प°; B  
G °पडिच्छसे, E °पडाच्छसे।



बह्विं अदेहि य जाव\* वागरवेहि य चाउरन्ताओ<sup>१</sup>  
संसारकन्ताराओ साइत्थिं<sup>२</sup> नित्यारेइ<sup>३</sup> । से तेखदेखं<sup>४</sup>,  
देवाणुप्पिया, एवं बुद्धइ समखे<sup>५</sup> भगवं महावीरे  
महाधम्मकही<sup>६</sup> । आगर खं, देवाणुप्पिया, इहं<sup>७</sup>  
महानिज्जामए” ॥

“के खं, देवाणुप्पिया, महानिज्जामए?” ॥

“समखे भगवं महावीरे<sup>८</sup> महानिज्जामए” ॥

“से केखदेखं?”

“एवं खलु, देवाणुप्पिया, समखे भगवं महावीरे<sup>९</sup>  
संसारमहासमुदे<sup>१०</sup> बहवे जीवे नस्समाखे विणस्स-  
माखे<sup>११</sup> बुद्धमाखे निबुद्धमाखे उप्पियमाखे<sup>१२</sup> धम्ममईए<sup>१३</sup>”

\* Supply the rest from § 174,

१ G चाउरंतसंसार० । २ B D E F G साइत्थि । ३ A  
नित्यारेति । ४ D only तेखं । ५ A B F G om. from समखे  
down to ०धम्मकही । ६ F adds here the numeral ३ ।  
७ G om. ८ D E F read से केखदेखं । ९ A B D E G om.  
१० A B संसारे समुदे । ११ A B F add जाव विणुप्पमाखे, D  
E read विख जाव विणुप्पमाखे, G only जाव विणुप्पमाखे om.  
विख०; the words जाव विणुप्पमाखे are quite out of place  
here; see note to the translation. १२ G उप्पियमाखे ।  
१३ D E ०मइए, F ०मए ।

नावाए निव्वाणतीराभिमुहे साइत्थिं<sup>१</sup> सम्पावेइ ।  
 से तेण्डेणं, देवाणुप्पिया, एवं वुच्चइ समणे भगवं  
 महावीरे<sup>२</sup> महानिज्जामए<sup>३</sup>” ॥ २१८ ॥

तए णं से सहाणपुत्ते समणेवासर गोसाळं मङ्गलि-  
 पुत्तं एवं वयासी । “तुम्हे णं, देवाणुप्पिया, इयच्छेवा<sup>४</sup>  
 जाव<sup>५</sup> इयनिउणा<sup>६</sup> इयनयवादी इयउवएसखद्धा<sup>७</sup> इय-  
 विखाणपत्ता<sup>८</sup>, पभू<sup>९</sup> णं तुम्हे मम<sup>१०</sup> धम्मायरिएणं<sup>११</sup>  
 धम्मोवएसएणं<sup>१२</sup> भगवया महावीरेणं सद्धिं<sup>१३</sup> विवादं<sup>१४</sup>  
 करेतए<sup>१५</sup> ?” ॥

“नो तिण्डे<sup>१६</sup> समडे” ॥

“से केण्डेणं<sup>१७</sup>, देवाणुप्पिया, एवं वुच्चइ नो खलु  
 पभू<sup>१८</sup> तुम्हे मम<sup>१९</sup> धम्मायरिएणं<sup>२०</sup> जाव<sup>२१</sup> महावीरेणं  
 सद्धिं<sup>२२</sup> विवादं<sup>२३</sup> करेतए<sup>२४</sup> ?” ॥

\* See the supplement in the commentary, also Ov. § 48, Nāy. § 34.  
 † Supply the rest from § 74. See also the preceding portion of the paragraph.

१ G साइत्थि । A B D E G om. २ F adds here the numeral ५ । ३ D E इयच्छेयाणो । ५ G om., D E इयनिउणाणो । ६ D E इयउवदेस० । ७ F G इयविखाण० । ८ F पद्ध । ९ D E ममं । १० E G धम्मारिएणं । ११ A F G धम्मोवएसएणं । १२ G सद्धिं । १३ D E विवायं । १४ F करितए, G करेतए । १५ E G इण्डे, F इणमडे । १६ A केणं डेयं । १७ B D E ममं ।

“सहालपुत्ता, से जहानामए केइ पुरिसे तहरे  
जुगवं जाव\* निउखसिप्पोवगर<sup>१</sup> एगं महं अयं वा  
रखयं वा सुयरं<sup>२</sup> वा कुकुडं वा तित्तिरं<sup>३</sup> वा वट्ठयं  
वा छावयं<sup>४</sup> वा कवोयं<sup>५</sup> वा कविज्जलं<sup>६</sup> वा वायसं वा  
सेखयं<sup>७</sup> वा हत्थेसि वा पायंसि वा खुरंसि वा पुच्छंसि  
वा पिच्छंसि वा सिज्जंसि वा विसाणंसि वा रोमंसि  
वा जहिं जहिं गिरहइ, तहिं तहिं निखलं निप्पन्दं<sup>८</sup>  
धरेइ<sup>९</sup> । एवामेव<sup>१०</sup> समये भगवं महावीरे ममं<sup>११</sup>  
वह्महिं अट्टेहि य<sup>१२</sup> हेज्जहिं<sup>१३</sup> य जाव वागरखेहि<sup>१४</sup>  
य जहिं<sup>१५</sup> जहिं गिरहइ<sup>१६</sup>, तहिं<sup>१७</sup> तहिं निप्पट्ठपसि-  
खागरखं<sup>१८</sup> करेइ । से तेखट्ठेखं<sup>१९</sup>, सहालपुत्ता, एवं  
बुद्ध नो खलु पम्भू<sup>२०</sup> अहं तव धम्मारियखं<sup>२१</sup>”

\* See the supplement in the commentary.

† See the remainder in § 174.

१ F तहखं । २ D E om. निउख । ३ G सुयरं । ४ D E  
तित्तिरं । ५ D E जावगं । ६ D E कवोतयं । ७ DE कविज्जलयं,  
F कविज्जलिं । ८ So E; D सेखयं, A B F G सेखं । ९ D E  
निप्पदं (see Hem. II, 211) । १० D E धारइ । ११ D E  
रवमेव । १२ A G मम । १३ D E अट्टेहिं हेज्जहिं वागरखेहिं,  
om. य । १४ B F नेहिं नेहिं । १५ A गिरहेति । १६ G तितिं  
तिहिं । १७ A B om. पसिख, D E वागरखे । १८ A तेखं ट्ठेखं ।  
१९ F पद्ध । २० D G धम्मारियखं ।

जाव\* महावीरेखं सद्धिं विवादं करेतए” ॥ २१६ ॥

तए खं से सहासपुत्ते समखोवासए गोसाखं  
मज्झसिपुत्तं एवं वयासी” । “जम्हा” खं, देवासुप्पिया,  
तुम्मे मम धम्मायरियस्स\* जाव\* महावीरस्स  
सन्तेहिं तच्चेहिं तद्दिहहिं सम्भूएहिं भावेहिं गुह-  
कित्तखं करेह”, तम्हा” खं अहं तुम्हे पाडिहारि-  
एखं पीठ” जाव† संघारएखं उवनिमन्तेमि” । मे  
खेव खं धम्मो त्ति वा तवो त्ति वा । तं गच्छह”  
खं तुम्हे मम कुम्भारावणेषु पाडिहारियं पीठफलग”  
जाव† योगिसिद्धिप्ताखं विहरह” ॥ २२० ॥

\* See the supplement in § 73.

† See the supplement in § 58.

१ G सिद्धिं । २ D E विवायं । ३ A B F करित्तए, G कर-  
त्तए । ४ A वदासी । ५ B जम्हा, तम्हा । ६ A D E ममं । ७ D  
G धम्मायरियस्स । ८ G om. ९ B om. १० D E गुहोक्कित्तबं  
(गुहोक्कित्तबं) । ११ So A B; but D E F करेत्ति, D करित्ति,  
G करेह । १२ G तुम्हं । १३ A पडिहारिं । १४ F पीठ-  
फलग । १५ F G संघारएखं । १६ D E G उवनिमन्तेह । १७ A  
F G त्ति । १८ F गच्छ । १९ A B •पणयं, D E •पणयखं, F  
G पणगं । २० So D; A B E F G उगि; A B D E F G  
read योगिसिद्धिप्ता उवसंपज्जित्ताखं विहरह, but उवसंपज्जित्ताखं  
is here clearly out of place, nor does it occur in all  
other parallel passages.

तत्र खं से गोसाखे मङ्गलिपुत्ते सहालपुत्तस्स सम-  
खोवासयस्स<sup>१</sup> एयमङ्गं पडिसुखेइ, २त्ता कुम्भारावखेसु  
पाडिहारियं पीठं आव<sup>२</sup> भोगिस्सिहत्ताणं<sup>३</sup> विह-  
रइ ॥ २२१ ॥

तत्र खं से गोसाखे मङ्गलिपुत्ते सहालपुत्तं<sup>४</sup> समखो-  
वासयं<sup>५</sup> जाहे<sup>६</sup> नो संचाएइ बङ्गहिं आघवखाहिं<sup>७</sup> य  
पखवखाहिं य सखवखाहिं य विखवखाहिं य निग्ग-  
न्याओ पावयखाओ चालित्तए<sup>८</sup> वा खोभित्तए<sup>९</sup> वा  
विपरिखामित्तए<sup>१०</sup> वा, ताहे<sup>११</sup> सत्ते तत्ते परितत्ते<sup>१२</sup>  
पोखासपुराओ नगराओ<sup>१३</sup> पडिखिक्खमइ<sup>१४</sup>, २त्ता  
बहिया<sup>१५</sup> जखवयविहारं विहरइ ॥ २२२ ॥

तत्र खं तस्स सहालपुत्तस्स समखोवासयस्स<sup>१६</sup>

\* See the supplement in § 58.

१ G om., F वासगख । २ F adds पखगं । ३ A B D E  
om. ४ A B D E F G उगिस्सिहत्ताळं । ५ A पुत्तख । ६ A  
B जाहे । ७ A आघवखेहिं; G only in full, A B D E F  
have only the numeral ७ after आघवखाहिं य । ८ D E  
आवेत्तए; but A B संचालत्तए, F G संचावेत्तए । ९ B D E G  
खोभेत्तए । १० A B F विपरिखामित्तए । ११ B ताहे । १२ B  
परितत्ते । १३ D E जखराखो । १४ A B F परिनि० । १५  
G om. बहिया जख० विहरइ । १६ G om.

बद्धहिं सीलं जाव\* भावेमाखस्स चोइसं संवच्छरा  
 बद्धन्ता†। पखरसमस्स‡ संवच्छरस्स अन्तरा वट्ट-  
 माखस्स पुव्वरत्तावरत्तकाखे‡ जाव‡ पोसइसाखाए  
 समखस्स भगवओ महावीरस्स\* अन्तियं धम्मपत्तिं  
 उवसम्यज्जित्ताणं विहरइ ॥ २२३ ॥

तए खं तस्स सहालपुत्तस्स समणोवासयस्स\* पुव्व-  
 रत्तावरत्तकाखे एगे देवे अन्तियं पाउम्भवित्था† ॥  
 २२४ ॥

तए खं से देवे एगं महं‡ नीलुप्पल‡ जाव‡ असिं  
 गहाय सहालपुत्तं समणोवासयं एवं वयासी। जहा  
 चुलणीपियस्स तहेव‡ देवो‡ उगसग्गं करेइ। नवरं

\* Supply the rest from § 66.

† Supply the full account from §§ 66-69.

‡ Supply the rest from § 95, on p. ५०.

१ F G सीलम्बय । २ F G चउइस । ३ A B वीतिक्कंता, D E वितिक्कंता । ४ B D F पन्नर० । ५ F G ०काणसमयंवि । ६ A पोसइसाखाए । ७ A B D E G om. ८ A B धम्मं, D E धम्म । ९ D E पाउम्भवित्ता । १० B महा । ११ After G which reads नीलुप्पल असिं गहाय एवं वयासी जहा etc. ; A B D E F read only नीलुप्पल एवं जहा etc. ; see the similar phrase in § 129 *et passim*. १२ B तहेव । १३ So F ; but A B D E देवे, G om.

एकेके पुत्ते नव मंससोख्खणं करेइ । जाव\* कखीयसं  
घारइ, २त्ता† जाव\* आयच्चइ ॥ २२५ ॥

तए खं से\* सहालपुत्ते समखोवासए\* अभीए जाव†  
विहरइ ॥ २२६ ॥

तए\* खं से देवे सहालपुत्तं समखोवासयं अभीयं  
जाव† पासित्ता चउत्थं पि\* सहालपुत्तं समखोवासयं\*  
इवं वयासी । “इं भो सहालपुत्ता, समखोवासया\*,  
अपत्थियपत्थिया\* जाव† न भञ्जसि”, तओ ते\*\*  
जा\*\* इमा अग्गिमित्ता भारिया धम्मसहाइया\*\* धम्म-  
विइज्जिया\*\* धम्माणुरागरत्ता समसुइदुक्खसहाइया\*\*,  
तं ते साओ\*\* गिहाओ नीयेमि, २त्ता\*\* तव अग्गओ

\* Supply the full account from §§ 129-134.

† Supply the rest from § 96.

‡ Supply the rest from § 95.

१ G एकेकस्स पुत्तस्स । २ F om. २त्ता । ३ So F; but A  
B D E G अइंचइ । ४ G om. ५ A B D E F om. ६ A  
B D G only तं for तए खं । ७ G om. पि । ८ A B D  
E F G om. ९ G adds ० । १० E मंजेसि । ११ D E से  
(gen.) । १२ G om. जा । १३ F \*साहाइया । १४ D E  
धम्मचिंतिष्सा । १५ F सम्म० । १६ F सयाओ । १७ F G  
om. २त्ता ।

घाएमि, २त्ता<sup>१</sup> नव मंससोखए करेमि, २त्ता<sup>१</sup> आदाणभरियंसि<sup>२</sup> कडाइयंसि<sup>३</sup> अइहेमि<sup>४</sup>, २त्ता<sup>१</sup> तव गायं<sup>५</sup> मंसेण य सोणिएण य आयच्चामि<sup>६</sup>, जहा खं तुमं अट्टदुइट्ट<sup>७</sup> जाव<sup>८</sup> ववरोविज्जसि<sup>९</sup>” ॥ २२० ॥

तए<sup>१०</sup> खं से सहालपुत्ते समणोवासए<sup>११</sup> तेणं देवेणं एवं वुत्ते समाणे अभीए जाव<sup>१२</sup> विहरइ ॥ २२८ ॥

तए<sup>१३</sup> खं से देवे सहालपुत्तं समणोवासयं<sup>१४</sup> दोषं पि तच्चं पि एवं वयासी । “इं भो सहालपुत्ता समणो-वासया<sup>१५</sup>,” तं चेव भणइ<sup>१६</sup> ॥ २२९ ॥

तए<sup>१७</sup> खं तस्स सहालपुत्तस्स समणोवासयस्स<sup>१८</sup> तेणं

\* Supply the rest from § 95, on p. १२.

† Supply the rest from § 96.

‡ Supply the full account from § 227.

१ F G om. २त्ता । २ D E F G om. २त्ता । ३ A B D E F G आयाण० । ४ A B कडाइयंसि । ५ So A F G ; B अइहिमि, D E अइहिमि । ६ B F G om. २त्ता । ७ D E गतं । ८ So F ; but A B D E G आइंचामि । ९ D E om. ; A B only अट्ट ; G अट्टआणोवगयं । १० A B only तं for तए खं । ११ A B D E F G om. १२ B D G only तं for तए खं । १३ A B D E G om. १४ So E (see its list of errata) ; A B D F om. तए खं ; G om. तए खं तस्स सहाल० सम० ।



देवेयं दौघं पि तच्चं पि एवं वृत्तस्त समाखस्त अयं  
 चण्डायन ४<sup>१</sup> समुपपन्ने । एवं जहा<sup>१</sup> चुललीपिया  
 तहेव<sup>१</sup> चित्तेइ । “जेणं ममं जेहुं<sup>१</sup> पुत्तं, जेणं ममं  
 मण्डिमयं<sup>१</sup> पुत्तं, जेणं ममं कलीयसं पुत्तं जावां  
 आयच्चइ<sup>१</sup>, जा वि यं ममं<sup>१</sup> इमा अग्गिमित्ता  
 भारिया समसुइदुक्खसहाइया<sup>१</sup>, तं पि यं<sup>१</sup> इच्छइ  
 साधो<sup>१</sup> गिहाओ नीयेत्ता ममं<sup>१</sup> अग्गओ घाएत्तए<sup>१</sup> ।  
 तं सेयं<sup>१</sup> खलु ममं एयं पुरिसं गिहिइत्तए<sup>१</sup>” ति कट्टु  
 उट्ठाइए जहा<sup>१</sup> चुललीपिया तहेव सव्वं भाणि-  
 यव्वं<sup>१</sup> । नवरं अग्गिमित्ता भारिया<sup>१</sup> कोलाहलं

\* See the supplement in footnote § on p. ११.

† Supply the full account from § 138.

‡ Supply the full account from §§ 138-143.

१ A B om. तच्चं पि । २ F इमेयारूवे, G om. ३ A B D  
 E om. ४ A B D F G om. ५ B तथेव, D तं चेव । ६ B  
 D E F जेहुपुत्तं । ७ G reads only मण्डिमकलीयसं पुत्तं । ८ A  
 B D E G अहंचइ । ९ A D E मम । १० B D E have मम  
 for सम; E ० इहं । ११ D E om. य । १२ F सयाओ । १३ D  
 E G मम । १४ A B D E घाइत्तए । १५ F त्वियं । १६ D E  
 F G गिहिइत्तए । १७ G जाव । १८ G om. १९ A B D E  
 G om.

सुखिता<sup>१</sup> भण्ड। सेसं अहा<sup>२</sup> चुललीपिया वत्त-  
 ल्या<sup>३</sup>। नवरं अदखण<sup>४</sup> विमाखे उववणे<sup>५</sup> जाव<sup>६</sup>  
 महाविहेहे वासे<sup>७</sup> सिण्णहिइ ५<sup>†</sup> ॥ २३० ॥

॥ निकखेवो ॥

सप्तमस्य अङ्गस्य उवासगदसाखं सप्तमं अण्णयव  
 समत्तं ॥



† Supply the rest from §§ 89, 90; see also § 144.

\* See footnote ‡ on p. ८१.

१ A B G सुखेता। २ D E F G om. ३ D E G add  
 ल्या। ४ So D (Skr. अदखार्चक); but A अदखचूति, F अदख-  
 चूर; B अदखणे, G अदखभूर (Skr. अदखभूत or अदखभूर),  
 E अदखल्लय (Skr. अदखल्लज)। ५ A B D E उववाचो (Skr.  
 उपपात), F उववाए; G om. ६ A B G om. ७ F in full,  
 as in footnote ११, on p. ८१।

देवेवं दोषं पि तच्चं पि एवं वृत्तस्य समाख्यस्य अयं  
अन्वयति ४\*२ समुप्यन्ते । एवं जहा† चुलणीपिया  
तहेव॑ चिन्तेइ । “जेणं ममं जेणुं पुत्तं, जेणं ममं  
मज्झिमयं पुत्तं, जेणं ममं कणीयसं पुत्तं जाव†  
आयच्चइ, जा वि य खं ममं इमा अग्गिमित्ता  
भारिया समसुइदुक्खसहाइया”, तं पि यं इच्छइ  
साओ११ गिहाओ नीखेत्ता ममं१२ अग्गओ घाएत्तए१३ ।  
तं सेयं१४ खलु ममं एयं पुरिसं गिहिइत्तए१५” ति कटु  
उद्दाइए जहा†१६ चुलणीपिया तहेव सव्वं भाणि-  
यव्वं१७ । नवरं अग्गिमित्ता भारिया१८ कोलाहलं

\* See the supplement in footnote § on p. ३१.

† Supply the full account from § 138.

‡ Supply the full account from §§ 138-143.

१ A B om. तच्चं पि । २ F इमेयाह्वे, G om. ३ A B D  
E om. ४ A B D F G H om. ५ B H तहेव, D तं चेव ।  
६ B D E F H जेणुपुत्तं । ७ G reads only मज्झिमकणीयसं पुत्तं ।  
८ A B D E G H आहं चइ । ९ A D E H मम । १० B D E  
have मम for सम; E ० दुइ० । ११ D E om. य । १२ F  
सहाओ । १३ D E G मम । १४ A B D E H घाइत्तए ।  
१५ F खियं । १६ D E F G H निवइत्तए । १७ G जाव । १८ G  
om. १९ A B D E G om.

सुखित्ता<sup>१</sup> भखद् । मेसं जहा<sup>२</sup> चुलखीपिया वत्त-  
 ख्या<sup>३</sup> । नवरं अरखभूर<sup>४</sup> विमाखे उववखे<sup>५</sup> जाव<sup>६</sup>  
 महाविदेहे वासे<sup>७</sup> सिज्झिदिद् ५† • ॥ २३० ॥

॥ निक्खेवो ॥

सत्तमस्य अङ्गस्य उवासगदसाणं सत्तमं अज्झयखं  
 समत्तं ॥



\* See footnote † on p. ८२.

† Supply the rest from §§ 89, 90; see also § 144.

१ A B G H सुखेत्ता । २ D E F G H om. ३ D E G  
 add सख्या, H also pref. चेव । ४ So G, (Skr. अरखभूत or  
 अरखभूर); but A अरखभूति, F अरखभूर; B अरखभे, H अरख-  
 भूर; E अरखव्यर (Skr. अरखव्रज), D अरखवर C Skr. अरखार्चक) ।  
 ५ A B D E H उववाखो (Skr. उपपात), F उववार; G om.  
 ६ A B G H om. ७ F in full, as in footnote ११, on  
 p. ८२; H om.

अदमं अमर्यम् ॥

॥ अदमस्त उक्खेवो<sup>१</sup> ॥

एवं बलु, जम्बू, तेखं काखेखं तेयं समरखं  
रायगिहे नयरे<sup>२</sup>। गुबसिखे<sup>३</sup> वेदर। सेखिर<sup>४</sup> राया ॥  
२३१॥

तत्थ खं रायगिहे महासय<sup>५</sup> नामं गाहावई<sup>६</sup>  
परिवसद् अट्टे जहा<sup>७</sup> आखन्दो<sup>८</sup>। नवरं अट्ट

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\* Supply the rest from §§ 3, 4.

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१ G उक्खेवयो । २ A B नयरे । ३ B गुबसिखे, F •सिखर ।  
• D E F सेबीर । ४ The MSS. spell this name indiffe-  
rently महासय or महासर । ५ E F गाहावइ । ६ G  
reads नाव परिभूर for जहा आखन्दो । ७ A B D E F  
आखदे ।

हिरण्यकोडीभ्यो सकंसाभ्यो<sup>१</sup> निहाणपडताभ्यो<sup>२</sup> अङ्<sup>३</sup>  
 हिरण्यकोडीभ्यो<sup>४</sup> सकंसाभ्यो<sup>५</sup> वङ्गिपडताभ्यो<sup>६</sup> अङ्<sup>७</sup>  
 हिरण्यकोडीभ्यो सकंसाभ्यो<sup>८</sup> पवित्यरपडताभ्यो<sup>९</sup> अङ्<sup>१०</sup>  
 वया<sup>११</sup> दसगोसाहस्तिरणं वरणं<sup>१२</sup> ॥ २३२ ॥

तस्स खं<sup>१३</sup> महासयगस्स रेवईपामेक्खाभ्यो<sup>१४</sup> तेरस  
 भारियाभ्यो होत्था, अहीण जाव<sup>१५</sup> सुरूवाभ्यो<sup>१६</sup> ॥ २३३ ॥

तस्स खं महासयगस्स रेवईए भारियाए कोल-  
 घरियाभ्यो<sup>१७</sup> अङ्ग हिरण्यकोडीभ्यो अङ्ग वया<sup>१८</sup> दसगो-  
 साहस्तिरणं वरणं होत्था । अवसेसाखं दुवाणसखं<sup>१९</sup>  
 भारियाखं<sup>२०</sup> कोलघरिया<sup>२१</sup> एगमेगा<sup>२२</sup> हिरण्यकोडी<sup>२३</sup>

\* See footnote † on page ३.

१ D E G om. २ A B D om.; E gives it in the list of errata. ३ A B D E om., G only हिरण्य । ४ A B D E G om. ५ E G वङ्गि; D E om. पडताभ्यो । ६ G om. सकंसाभ्यो throughout; this word is occasionally spelt संकंसाभ्यो and संकासाभ्यो । ७ E °पडताभ्यो । ८ D E G वया । ९ A B वदेखं । १० B F G om. ११ A D E F रेवइ । १२ A B G सुरूवाभ्यो । १३ A B D F कोलाहरियाभ्यो, G कोलहरियाभ्यो । १४ B D E G वया । १५ G दुवाणसखं । १६ G सवितीयं (सवत्तीयं) । १७ A कोलाघरियाभ्यो, B कोलाघरिया, D E कोलघरि, F कोलघरियाउ, G कोलघरी । १८ A एगमेगा, B D F एगेमेगा । १९ B F °कोडीभ्यो ।

एगमेगे<sup>१</sup> य वए दसगोसाहस्तिरणं वएणं<sup>२</sup> होत्या ॥

२३४ ॥

तेणं काखेणं तेणं समणं सामी समोसठे<sup>३</sup> ।  
परिसा निग्गया । जहा<sup>४</sup> आणन्दो<sup>५</sup> तथा निग्ग-  
च्छइ । तहेव सावयधम्मं पडिवज्जइ । नवरं अट्ठ<sup>६</sup>  
हिरसकोडीओ सकंसाओ<sup>७</sup> उच्चारेइ, अट्ठ वया<sup>८</sup>;  
रेवईपामोक्खाहिं<sup>९</sup> तेरसहिं<sup>१०</sup> भारियाहिं अवसेसं  
मेहुणविहिं पच्चक्खाइ । सेसं सव्वं तहेव । इमं च खं  
एयारूवं अभिग्गहं अभिगिरइइ । “कल्लाकल्लिं”  
कप्पइ मे वेदोणियाए<sup>११</sup> कंसपाईए हिरसभरियाए<sup>१२</sup>  
संववहरित्तए<sup>१३</sup>” ॥ २३५ ॥

तए खं से महासयए<sup>१४</sup> समणोवासए जाए अभि-  
गयजीवाजीवे<sup>१५</sup> जाव<sup>†</sup> विहरइ ॥ २३६ ॥

\* See the whole account in §§ 10-58, up to *vittikantāreṇaṃ*, on p. १४.

† See the rest in § 64.

१ A एगमेगे, B एगेमेगे । २ B om. ३ D E G ०सठो, F ०सठे । ४ F आणंदे । ५ A जहा । ६ G संकासाओ । ७ D E G वया । ८ A B D E F रेवइ०; G ०पमुक्खाहिं । ९ B तेरसेहिं, D E G तेरस (uninflected). १० D E G कल्लाकल्लं; after it A B F G add च खं । ११ E G दो for वे, D om. १२ A B F भारियाए । १३ G संवरवहरित्तए । १४ D E ०सयगे । १५ A B D E F om. जीवाजीवे ।

तए खं समखे भगवं महावीरे बहिया जखव-  
विहारं<sup>१</sup> विहरइ ॥ २३७ ॥

तए खं तीसे रेवईए गाहावइणीए अन्नया<sup>२</sup> कयाइ<sup>३</sup>  
मुखरत्तावरत्तकालसमयंसि<sup>४</sup> कुटुम्ब<sup>५</sup> जाव<sup>६</sup> इमेया-  
रूवे अण्णत्थिए<sup>७</sup> ॥ “एवं खलु अहं<sup>८</sup> इमांसि<sup>९</sup>  
दुवालसएहं<sup>१०</sup> सवत्तीखं<sup>११</sup> विघाएखं<sup>१२</sup> नेा संचाएमि<sup>१३</sup>  
महासयएणं<sup>१४</sup> समणोवासएणं<sup>१५</sup> सद्धिं<sup>१६</sup> उरालाइं<sup>१७</sup> माखु-  
स्सयाइं<sup>१८</sup> भोगभोगाइं<sup>१९</sup> भुञ्जमाखी<sup>२०</sup> विहरित्तए<sup>२१</sup> ।  
तं सेयं खलु ममं एयाओ दुवालस वि<sup>२२</sup> सवत्तियाओ<sup>२३</sup>  
अग्गिण्यओगेणं<sup>२४</sup> वा सत्थण्यओगेणं<sup>२५</sup> वा विसण्यओगेणं<sup>२६</sup>

\* Supply आनरिथं आनरसाहीर from the Bhagavati, saya 3, uddesha 1 (p. 227 Calc. print); also Bhag. p. 292.

† For the rest, see § 66.

१ A B E F om. विहारं । २ D अन्नदा कदापि । ३ D E  
•कासे । ४ B E कुटुंब, D F कुटुंब, G कुटुंब । ५ B om; A  
has both ४ and ५ । ६ A F इहं । ७ A B F सवत्तीखं, G  
सवित्तीखं । ८ F विघाइखं, G विघाएखं (विगघएखं) । ९ D  
संचादेमि । १० G om. ११ G सिद्धिं । १२ E माखुस्सियाइं ।  
१३ E F G only भोगाइं । १४ D E भुञ्जमाखा । १५ A E  
विहरित्तए, D विहरित्तए । १६ D E om. वि । १७ A B सवत्तीओ,  
G सवित्तीओ । १८ D E •ण्यओएखं ।



वा जीवियाओ ववरोविता<sup>१</sup>, एयासिं<sup>२</sup> एगमेगं हिर-  
खकोडिं एगमेगं वयं सयमेव उवसम्पज्जिताखं म-  
हासयएखं समखोवासएखं<sup>३</sup> सद्धिं उराणाइं<sup>४</sup> जाव \*  
विहरित्तए<sup>५</sup> । एवं सम्पेहेइ, २त्ता तासिं<sup>६</sup> दुवालसएहं  
सवत्तीखं<sup>७</sup> अन्तराखि<sup>८</sup> य छिद्दाखि<sup>९</sup> य विहराखि<sup>१०</sup> य  
पडिआगरमाणी<sup>११</sup> विहरइ ॥ २३८ ॥

तए खं सा<sup>१२</sup> रेवई<sup>१३</sup> गाहावइखी अन्नया कयाइ<sup>१४</sup>  
तासिं दुवालसएहं सवत्तीखं अन्तरं जाणित्ता छ  
सवत्तीओ<sup>१५</sup> सत्थप्पओगेखं<sup>१६</sup> उइवेइ<sup>१७</sup>, २त्ता छ सव-  
त्तीओ<sup>१८</sup> विसप्पओगेखं<sup>१९</sup> उइवेइ, २त्ता तासिं<sup>२०</sup> दुवा-  
लसएहं सवत्तीखं कोलघरियं<sup>२१</sup> एगमेगं हिरखकोडिं  
एगमेगं वयं सयमेव पडिवज्जइ, २त्ता महासयएखं

† For the rest, see the passage above.

१ A E ववरोविता । २ F adds खं । ३ G om. ४ G adds  
भोगभोगाइं । ५ A E विहरित्तए, D विहरित्तए । ६ G एयासिं ।  
७ G सवित्तीखं । ८ B अणंतराखि । ९ A विहरिखि, D E  
विवराखि । १० A B D E F add २ after पडि० । ११ B om.  
१२ B E F रेवइ । १३ D कयावि । १४ A D E G क्खव-  
त्तीओ । १५ D E G ०प्पओगेखं । १६ E उइवेइ, F उइवंति ।  
१७ A D E F G क्खवत्तीओ । १८ A B F ०प्पओगेखं । १९  
A B G एयासिं । २० A कुल०; A G ०घरयं ।

समखोवासखं सखिं<sup>१</sup> उरालादं भोगभोगादं सुख-  
माखी विहरद् ॥ २३८ ॥

तए खं सा रेवई गाहावदखी<sup>२</sup> मंसखोलुया<sup>३</sup> मंसेसु<sup>४</sup>  
मुच्छिया जाव<sup>५</sup> अज्जोववेया<sup>६</sup> बहुविहेहिं मंसेहि य  
सोखेहि य तल्लिहि य<sup>७</sup> भज्जिहि य सुरं च महं च  
मेरगं<sup>८</sup> च मज्जं च सीधुं च पसखं<sup>९</sup> च आसारमा-  
खी<sup>१०</sup> ४<sup>१</sup> विहरद् ॥ २४० ॥

तए खं रायगिहे<sup>१२</sup> नयरे अज्जया<sup>१३</sup> कयाद् अमा-  
घाए सुद्धे यावि<sup>१४</sup> होत्या ॥ २४१ ॥

तए खं सा रेवई<sup>१५</sup> गाहावदखी मंसखोलुया मंसेसु<sup>१६</sup>  
मुच्छिया ४<sup>१७</sup> कोलधरिह<sup>१८</sup> पुरिसे सहावेद्, २त्ता खं

\* See the supplement in the commentary.

† Supply विसारमाखी परिभारमाखी परिभुज्जेमाखी from Kap. § 104. See also footnote १ on p. १६; and the commentary.

१ G सिद्धिं। २ So F G; but A गाहावतीर, B D गाहा-  
वती, E गाहावद्। ३ E मंससोखया, G ०खोखया। ४ B only  
मंसे, G reads मंस मुच्छिजाव। ५ G अज्जोववेया। ६ A B D  
E F G read तल्लिहिं भज्जिहिं, om. य; but see comm.  
७ G मेरं। ८ A B F G पसखं। ९ D आसारमाखी; DE  
om. ४। १० D E रायगिहे। ११ D अज्जदा कदायि। १२ G  
यावि ऊत्या। १३ E F रेवई; A B D E F G om. गाहा०।  
१४ G only मंसे। १५ D E कोलधरह।

वयासी । “तुम्हे, देवाणुप्पिया, मम<sup>१</sup> कोलघरिण्हितो  
वरहिंतो<sup>२</sup> कल्लाकल्लिं<sup>३</sup> दुवे दुवे गोणपोयए उव्वेह<sup>४</sup>,  
एता मम उव्वेह<sup>५</sup>” ॥ २४२ ॥

तए खं ते कोलघरिया पुरिसा रेवईए गाहाव-  
इलीए “तह” ति एयमदं विखएणं पडिसुणन्ति,  
एता रेवईए गाहावइलीए कोलघरिण्हितो वर-  
हिंतो<sup>६</sup> कल्लाकल्लिं<sup>७</sup> दुवे दुवे गोणपोयए वहेन्ति<sup>८</sup>,  
एता रेवईए गाहावइलीए उव्वेन्ति<sup>९</sup> ॥ २४३ ॥

तए खं सा रेवई गाहावइली<sup>१०</sup> तेहिं गोणमंसेहिं<sup>११</sup>  
सोलेहिं<sup>१२</sup> य ४<sup>१३</sup> सुरं च ६<sup>१४</sup> आसाएमाणी<sup>१५</sup> ४<sup>१६</sup>  
विहरइ ॥ २४४ ॥

तए खं तस्स महासयगस्स समयोवासगस्स<sup>१७</sup> बह्महिं

\* See the supplement in § 240.

१ F ममं । २ DE om. ३ DE कल्लाकल्लं । ४ D G उव-  
वेह, E उव्वेह । ५ B उव्वेह, G उव्वेहि । ६ E गाहावइए  
(गाहावईए) । ७ DE पडिसुखेह । ८ B D E G om. ९ D  
E कल्ले कल्ले । १० DE उव्वंति, F बहिंति । ११ E उव्वेह ।  
१२ A B D E F G om. १३ A B F G गोमंसेहिं । १४ G  
सोलेहि । १५ DE have २ for ४ । १६ DE om. ६ । १७  
D आसादेमाणी; G adds विसाएमाणी ।

सील<sup>१</sup> जाव<sup>\*</sup> भोवेमाखस्त बोहस<sup>२</sup> संवच्छरा<sup>३</sup> वद-  
कन्ता<sup>४</sup> । एवं तदेव जेदुं<sup>५</sup> पुत्तं ठवेइ<sup>६</sup> जावां<sup>७</sup> पोसइसा-  
लाए घम्मपसुत्तिं उवसम्यज्जित्ताणं विहरइ ॥ २४५ ॥

तए खं सा रेवई गाहावइणी मत्ता<sup>८</sup> लुलिया<sup>९</sup>  
विइसुकेसी<sup>१०</sup> उत्तरिज्जयं विकडुमाणी<sup>११</sup> २<sup>१२</sup> जेखेव पो-  
सइसाला जेखेव महासयए समखोवासए तेखेव उवा-  
गच्छइ, २त्ता मोहुम्मायजणणाइं<sup>१३</sup> सिङ्गारियाइं इत्थि-  
भावाइं उवदंसेमाणी २ महासययं समखोवासयं एवं  
वयासी । “इं भो महासयया समखोवासया, ध-  
म्मकामया पुसुक्कामया<sup>१४</sup> सग्गकामया भोक्खकामया

\* See the rest in § 66.

† Supply the whole account from §§ 66-69.

१ G सीलव्वय । २ G चउइस । ३ B संवच्छराइं । ४ A B D E F विइकन्ता । ५ B D E F जेदुपुत्तं । ६ D E add २त्ता । ७ G मुत्ता । ८ G लोणुया । ९ D E विवसुकेसी, F विइसुकेसा । १० So D G ; B विकडुं ; A E F विकटुं ; the conjunct इ, however, is generally so indistinctly written, that it is difficult to distinguish it from इ and इ ; see Hem. IV, 187. ११ G om. ; the object of the numeral here is probably not rubrical, but only to indicate the repetition of the preceding word. १२ G •जगगाइं (comm. जगकान्) । १३ F पुत्तं ।

वयासी । “तुम्हे, देवायुषिया, मम<sup>१</sup> कोलघरिएहिंते  
वरहिंते<sup>२</sup> कल्लाकल्लि<sup>३</sup> दुवे दुवे गोखपोयए उहवेह<sup>४</sup>,  
१त्ता मम<sup>५</sup> उववेह<sup>६</sup>” ॥ २४२ ॥

तए खं ते कोलघरिया पुरिसा रेवईए गाहाव-  
इखीए<sup>७</sup> “तह” त्ति एयमइं विखएखं पडिसुणन्ति<sup>८</sup>,  
२त्ता रेवईए गाहावइखीए कोलघरिएहिंते वर-  
हिंते<sup>९</sup> कल्लाकल्लि<sup>१०</sup> दुवे दुवे गोखपोयए वहेन्ति<sup>११</sup>,  
२त्ता रेवईए गाहावइखीए<sup>१२</sup> उववेन्ति<sup>१३</sup> ॥ २४३ ॥

तए खं सा रेवई गाहावइखी<sup>१४</sup> तेहिं गोखमंसेहिं<sup>१५</sup>  
सोखेहिं<sup>१६</sup> य ४<sup>१७</sup> सुरं च ई<sup>१८</sup> आसाएमाखी<sup>१९</sup> ४०  
विहरइ ॥ २४४ ॥

तए खं तस्स महासयगस्स समखोवासगस्स<sup>२०</sup> वड्ढहिं

\* See the supplement in § 240.

१ F H ममं । २ D E om. ३ D E कल्लाकल्लं । ४ D G उहवेह, E उवहावह । ५ B उवनेह, G उवनेहि । ६ E गाहाव-  
इए (गाहावईए) । ७ DE पडिसुवेह । ८ BDEGH om. ९ D  
E वहे कहे । १० DE उवहंति, F वहिंति । ११ E उववेह ।  
१२ ABDEFGH om. १३ ABFGH मोमंसेहिं ।  
१४ G सोखएहि । १५ DE have २ for ४ । १६ DE om.  
१७ १८ D आवादेमाखी; G adds विवाएमाखी ।

सौख्यं जाव\* भावेमाणस्तु पोहसं संवच्छरां वद-  
न्तान् । एवं तद्देव जेदुं पुत्तं ठवेदं जावं पोसहसा-  
लाय धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ ॥ २४५ ॥

तए खं सा रेवई गाहावइखी मत्ता° सुखिया°  
विइसकेसी° उत्तरिज्जयं विक्कडुमाखी° २° जेखेव पो-  
सहसाला जेखेव महासयए सम्मोवासए तेखेव उवा-  
गच्छइ, २त्ता मोहुक्कायजलखाइ° सिङ्गारिखाइं इत्थि-  
भावाइं उवदंसेमाखी २ महासययं सम्मोवासयं एवं  
वयासी । “इं भो महासयया सम्मोवासया, ध-  
म्मकामया पुण्णकामया° सग्गकामया मोक्खकामया

\* See the rest in § 66.

† Supply the whole account from §§ 66-69.

१ G सोलव्वय । २ G चउहस । ३ B संवच्छराइं । ४ A B  
D E F विइकंता, H वियिकंता । ५ B D E F H जेदुपुत्तं । ६ D  
E add २त्ता । ७ G सुत्ता । ८ G जोखुया । ९ D E विवस-  
केसी, F विइसकेसा । १० So D G; B H विक्कडु°; A E F  
विक्कडु°; the conjunct ड, however, is generally so indis-  
tinctly written, that it is difficult to distinguish it  
from ड and ड; see Hem. IV, 187. ११ G om.; the object  
of the numeral here is probably not rubrical, but only  
to indicate the repetition of the preceding word. १२ G  
°जगगाइं (comm. जगगाव्) । १३ F पुम् ।

धम्मकङ्खिया ४\* धम्मपिवासिया ४\*, किञ्चं तुम्भं,  
देवाकुण्डिया, धम्मेष वा पुण्णेष वा सङ्गेण वा  
मेक्खेष वा, अस्सं तुम्भं मए सङ्गिं उराणाइं जाव†  
मुञ्जमाणे नो विहरसि"? ॥ २४६ ॥

तए खं से महासयए समखोवासए\* रेवईए गाहा-  
वइखीए† एयमद्वं नो आढाइ नो परियाणाइ, अखा-  
ढामाणे‡ अपरियाणमाणे‡ तुसिखीए‡ धम्मज्जाणे-  
वगए विहरइ ॥ २४७ ॥

तए खं सा रेवई गाहावइखी‡ महासययं सम-  
खोवासयं‡ दोअं पि तच्चं पि एवं वयासी । “इं भो”  
तं चेव भणइ, सो वि तद्देव जाव‡ अखाढामाणे‡  
अपरियाणमाणे‡ विहरइ ॥ २४८ ॥

\* See § 95.

† For the rest see § 238.

‡ Supply the full account from §§ 246, 247.

१ B D E तुम्भे । २ E तुम्भे । ३ G सिङ्गिं । ४ G adds  
योगमोमाइं । ५ E भुंजमाणे, G •माणी । ६ D E G विहरइ ।  
७ B D E om. ८ F गाहावईए । ९ B E F G अखाढाइज्ज-  
माणे, D अनाढाएज्जमाणे । १० B D E F G अपरियाणिज्जमाणे ।  
११ E G तुसिखीए, after which G inserts संचिइइ । १२ B  
D E F G om. १३ E om. १४ B D E F G अखाढाइज्ज-  
माणे । १५ D E अपरियाणिज्जमाणे, B F G om.

तए खं सा रेवई गाहावइणी महासयएणं समखो-  
वासएणं<sup>१</sup> अखाढाइज्जमाणी अपरियाणिज्जमाणी  
जामेव दिसं पाउम्भूया तामेव दिसं पडिगया ॥  
२४६ ॥

तए खं से महासयए समखोवासए पढमं उवा-  
सगपडिमं उवसम्पज्जित्ताणं विहरइ । पढमं अहासुत्तं  
जाव\* एक्कारस वि ॥ २५० ॥

तए खं से महासयए समखोवासए<sup>१</sup> तेणं उराखेणं  
जाव† किसे धमणिसन्तए<sup>२</sup> जाए<sup>३</sup> ॥ २५१ ॥

तए खं तस्स महासययस्स समखोवासयस्स<sup>१</sup> अन्नया  
कयाइ<sup>४</sup> पुव्वरत्तावरत्तकाले धम्मजागरियं जागर-  
माणस्स अयं<sup>५</sup> अज्झत्थिय ४† । “एवं खलु अहं इमेणं  
उराखेणं” जहा? आणन्दो<sup>६</sup> तहेव अपाच्छिममार-

\* Supply the rest from §§ 70, 71.

† See the supplement in § 72.

‡ See the supplement in § 66.

§ See the full account in § 73.

१ B E F G om. २ D E दित्तिं । ३ B D E F G om.  
४ G धमणसंतिय । ५ B F om. ६ D कदापि । ७ G अ-  
मेवाह्वे । ८ F अणन्दे ।



हन्तियसंखेह्वाह' ब्रूसियसरीरे भत्तपावपडिया-  
हन्तिवृत्तं कासं अखवकङ्कमाखे विहरइ ॥ २५२ ॥

तए खं तस्स महासयगस्स समखोवासगस्स' सुमेखं'  
अण्णवसाखेखं जाव' खओवसमेखं ओहिखाणे' समु-  
पये । पुरत्थिमेखं' खवत्तसमुदे ओयत्तसाहस्सियं  
वेत्तं' जाखइ पासइ, एवं दक्खिणेखं पच्चत्थिमेखं',  
उत्तरेखं जाव बुल्लहिमवन्तं वासहरपव्वयं' जाखइ  
पासइ, अहे इमीसे रयत्तप्पभाए पुठवीर' कोलु-  
वचुयं' नरयं चउरासीइवाससइस्सट्ठिइयं' जाखइ  
पासइ ॥ २५३ ॥

तए खं सा रेवई गाहावइखी अकथया कयाइ'  
मत्ता जाव' उत्तरिज्जयं विकट्टमाखी' २ मेखेव

\* See the rest in § 74.

† See the rest in § 246.

१ D E 'संखेह्वाह्मसिय' । २ B D E G om. ३ B F  
सहेखं । ४ So D G; but B F उहिखाणे । ५ D पुरत्थिमेखं,  
F पुरित्थिमेखं, G पुवत्थिमेखं । ६ F G खित्तं । ७ So B F, but  
D E G पच्छिमेखं । ८ G om. ९ B D E F om. १० So  
D; B कोलुचयं, E कोलुयचयं, F कोलुचयं, G कोलुचयंतं । ११ B  
D E F चउरासीवास; D E ठियं, G ठिइ । १२ D कदायि ।  
१३ B E विकट्टमाखी, F विकट्ट; B D E G om. २; see foot-  
note १० on p. १४८ ।

महासयय समखोवासय<sup>१</sup> जेखेव पोसइसाखा<sup>२</sup> तेखेव  
उवागच्छइ, रत्ता महासययं तहेव भखइ जाव<sup>३</sup>  
दोचं पि तचं पि एवं वयासी। “इं मो” तहेव<sup>४</sup>॥  
२५४ ॥

तय खं से महासयय समखोवासय<sup>१</sup> रेवईय गाहा-  
वइखीय<sup>२</sup> दोचं पि तचं पि एवं वुत्ते समाखे आसु-  
रत्ते<sup>३</sup> ४† ओहिं<sup>४</sup> पउज्जइ, रत्ता ओहिखा<sup>५</sup> आभोइइ,  
रत्ता रेवइं गाहावइणिं एवं ययासी। “इं मो रेवई”,  
अपत्थियपत्थिय<sup>६</sup> ४†, एवं खलु तुमं अन्तो सत्तरत्तस  
अलसययं<sup>७</sup> वाहिखा अभिभूया समाखी अट्टदुइइ-  
वसट्ठा असमाहिपत्ता कालमासे<sup>८</sup> कालं किखा अहे  
इमीसे रयणप्पभाय पुढवीय खोलुयचय<sup>९</sup> नरर

• See the full account in §§ 246-248.

† See the supplement in § 95, on p. ५०.

१ B D E F om. २ D E पोसइसाखाय । ३ D om. ; E  
adds भखइ । ४ B D E F G om. ५ B G आसुरत्ते ; D  
has २ after it instead of ४ । ६ F G उहिं । ७ F उहिखा ।  
८ F रेवइ । ९ G ०पत्थिया । १० D अलसययं । ११ A कालं-  
मासे, F काले मासे । १२ A B D E F G खोलुयचय ।

चउरासीइवाससइस्सड्डिइरसु नेरइरसु<sup>१</sup> नेरइयत्ताए<sup>२</sup>  
उवज्जिहिंसि” ॥ २५५ ॥

तए खं सा रेवई गाहावइणी<sup>३</sup> महासयएखं  
समखोवासएखं एवं वुत्ता समाणी<sup>४</sup> एवं<sup>५</sup> वयासी ।  
“इहे खं ममं महासयए समखोवासए<sup>६</sup>, हीणे<sup>७</sup> खं ममं  
महासयए, अवज्जाया<sup>८</sup> खं अहं<sup>९</sup> महासयएखं सम-  
खोवासएखं, न मज्जइ खं, अहं केण<sup>१०</sup> वि कुमारएखं<sup>११</sup>  
मारिज्जिस्सामि<sup>१२</sup>” ति कटु भीया तत्था तसिया<sup>१३</sup>  
उव्विग्गा<sup>१४</sup> सज्जायभया सखियं २ पचोसक्कइ<sup>१५</sup>, २त्ता  
वेवेव सए गिहे<sup>१६</sup> तेवेव उवागच्छइ, २त्ता ओइय<sup>१७</sup>  
जाव<sup>१८</sup> झियाइ ॥ २५६ ॥

\* See the supplement in Kap. § 92.

१ A G नरइरसु, B F नरइरसु, D E om. २ A F नेरइयत्ताए,  
B नेरइत्ताए । ३ D E गाहावई । ४ F समाणी । ५ G reads  
मीषा for एवं वयासी । ६ A G om. ७ G om. the clause  
हीणे to महासयए । ८ E अवज्जाया । ९ A B F ममं । १० D  
E केवावि, F केवं वि । ११ D कुमारएखं, E कुमारएखं, G कुम-  
रिज्जिणेयं । १२ B मरिज्जिस्सामि । १३ A F तिसिया, D  
वसिता । १४ A B D E F G उव्विग्गा । १५ D E पचोसक्कइ ।  
१६ G गेहे । १७ A B E F उइय ।

तए खं सा रेवई गाहावइखी अन्ती सत्तरत्तस  
अलसरणं<sup>१</sup> वाहिणा अभिभूया अट्टदुइदुवसट्टा काख-  
मासे<sup>२</sup> कालं किञ्चा इमीसे रयणणभाए पुठपीर  
खोलुयच्चुरं<sup>३</sup> नरए चउरासीइवाससइस्सट्ठिइएसु नेर-  
इएसु नेरइयत्ताए उववत्ता ॥ २५७ ॥

तेणं काखेणं तेणं समरणं समखे भगवं महावीरे  
समणोसरणं जाव<sup>४</sup> परिसा पडिगया<sup>५</sup> ॥ २५८ ॥

“गोयमा” इ<sup>६</sup> समखे भववं महावीरे खं ववा-  
सी<sup>७</sup> । “एवं खलु, गोयमा”, इहेव रायगिहे मयरे  
ममं<sup>८</sup> अन्तेवासी महासयए नामं समखोवासए पोस-  
इसालाए अपच्छिममारणन्तिवसंखेइणारं<sup>९</sup> झूसिव-  
सरीरे भत्तपाणपडियाइक्खिए कालं अणवकइ-

\* See the full account in Ov. §§ 22-33.

१ A B D F अलसरणं । २ A कालं मासे, B काखे मासे ।  
३ G लोणयए, F लोलुयच्चुरं नरयं । ४ A B F place नाव after  
परिसा (see Bhag., pp. 242, 291); G om. नाव । ५ G वि-  
जया । ६ D दि । ७ A वदासी । ८ G throughout almost  
uniformly spells गोइमा । ९ A B मम । १० G अपच्छिमं  
मारं ; D E G मारवन्तिवसं खे ; D E संखेइणाम्भू ।

माखे विहरद् । तए खं तस्स महासयगस्स<sup>१</sup> रेवई  
गाहावइखी<sup>२</sup> मत्ता जाव<sup>३</sup> विकट्टमाखी<sup>४</sup> २ जेखेव  
पोसइसाखा जेखेव महासयए तेणेव उवागए<sup>५</sup> मो-  
हुम्माय<sup>६</sup> जाव<sup>७</sup> एवं वयासी<sup>८</sup> तहेव<sup>९</sup> जाव<sup>१०</sup> दोखं पि  
तखं<sup>११</sup> पि एवं वयासी<sup>१२</sup> । तए खं से<sup>१३</sup> महासयए  
समखोवासए रेवईए गाहावइखीए दोखं पि तखं<sup>१४</sup>  
पि एवं वुत्ते समाखे आसुरत्ते<sup>१५</sup> ४<sup>१</sup> ओहिं पउअइ<sup>१६</sup>,  
२त्ता ओहिखा<sup>१७</sup> आमेएइ, २त्ता रेवई गाहावइखिं  
एवं वयासी<sup>१८</sup> जाव<sup>१९</sup> “उववज्जिहिसि” ” । मो  
खु कप्पइ, गोयमा, समखोवासगस्स अपाच्छिम जाव<sup>२०</sup>

\* See the rest in § 246, also §§ 247, 248.

† See the supplement in § 95, on p. ५०.

‡ See the rest in § 255.

§ See the supplement in §§ 73, 252.

१ D E •सययस्स । २ A गाहावत्ती । ३ G adds उत्तरीयं ।  
४ A E विकट्टमाखी, B विकठ०, F विकट्ट० । ५ D E read उवा-  
गएइ २त्ता । ६ D E मोहुम्मादा, G •म्मायं । ७ G om. ८ A  
om. ९ B F om. तखं पि । १० A वदासी । ११ F G om.  
१२ A F G आसुरत्ते । १३ D E read कुविए for ४ ओहिं प०  
२त्ता; G om. ओहिं प० २त्ता । १४ A B F उहिखा । १५ B D  
E G om. एवं व० ।

भूसियसरीरस्स भत्तपाखपडियाइक्खियस्स<sup>१</sup> परो<sup>२</sup> स-  
 न्तेहिं तच्चेहिं<sup>३</sup> तद्धिएहिं सम्भूएहिं<sup>४</sup> अखिडेहिं<sup>५</sup> अक्-  
 न्तेहिं अप्पिएहिं अमणुखेहिं अमखामेहिं<sup>६</sup> वागरखेहिं  
 वागरित्तए<sup>७</sup> । तं गच्छ<sup>८</sup> खं, देवाणुप्पिया<sup>९</sup>, तुमं महा-  
 सययं समखोवासयं एवं वयाहिं<sup>१०</sup> । ““नो खलु, दे-  
 वाणुप्पिया, कप्पइ समखोवासगस्स अपच्छिम जाव<sup>११</sup>  
 भत्तपाखपडियाइक्खियस्स परो सन्तेहिं जाव<sup>१२</sup> वाम-  
 रित्तए<sup>१३</sup> । तुमे<sup>१४</sup> य खं, देवाणुप्पिया, रेवई गाहावइखी  
 सन्तेहिं ४<sup>१५</sup> अखिडेहिं<sup>१६</sup> ५<sup>१७</sup> वागरखेहिं वागरिया<sup>१८</sup> ।  
 तं खं तुमं इयस्स ठाखस्स आखोएहि जाव<sup>१९</sup> जहारि-  
 हं<sup>२०</sup> च<sup>२१</sup> पायच्छित्तं पडिवज्जाहिं””” ॥ २५६ ॥

तए<sup>२२</sup> खं से भगवं गोयमे समखस्स भगवओ म-

\* See note § on p. १५५.

† Supply the rest from the preceding passage.

‡ See § 84.

१ G भत्तपाखं पडि० । २ G om. ३ F G om. ४ F अक्-  
 डेहिं । ५ D E om. ६ D E G वागरेत्तए । ७ E G गच्छइ ।  
 ८ G om. from देवा० down to वागरित्तए । ९ D E वयाखी ।  
 १० A B D E F om. ११ B D E वामरेत्तए । १२ G तुम्मे  
 and om. य । १३ G अक्खडेहिं । १४ B D E वागरित्ता । १५ A  
 B F जहारिहिं । १६ F तं for तए खं ।

हावीरस्त "तद्" ति एयमङ्गं विष्णुणं पडिसुणेइ,  
२त्ता<sup>१</sup> तंओ परिखिक्खमइ<sup>२</sup>, २त्ता रायगिहं नयरं<sup>३</sup>  
मङ्गं मङ्गेणं अणुप्पविसइ<sup>४</sup>, २त्ता जेणेव महासय-  
गस्स समखोवासयस्स गिहे जेणेव<sup>५</sup> महासयए सम-  
खोवासए तेणेव उवागच्छइ ॥ २६० ॥

तए खं से महासयए समखोवासए भगवं गेयमं  
एज्जमाणं पासइ, २त्ता<sup>१</sup> इडुं जाव\* हियए भगवं  
गेयमं वन्दइ नमंसइ ॥ २६१ ॥

तए खं से भगवं गेयमे महासययं समखोवासयं  
एवं वयासी । "एवं खलु, देवाणुप्पिया, समखे" भगवं  
महावीरे एवमाइक्खइ भासइ पक्खवेइ परूवेइ । "नो  
खलु कप्पइ, देवाणुप्पिया, समखोवासगस्स अपाण्णि-  
म जाव† वागरित्तए" ॥ ॥ ॥ तुमे<sup>१०</sup> खं, देवाणुप्पिया,

\* See note ‡ on p ७

† See the rest in § 78.

१ A B F G om. २त्ता । २ A B F G परिनि० । ३ A B  
D नयरं । ४ G अणुप्पविइइ । ५ G om. जे० महा० सम० । ६  
A B D E F G om. २त्ता । ७ A adds तुडु । ८ D E om.  
९ G om. from एवं down to महावीरे । १० D E read देवइ  
माहावइहिं for ख० म० महा० । ११ D E वागरेत्तए । १२ A B  
F G add य ।

रेवई गाहावइखी सन्तेहिं जाव\* वागरिया । तं खं  
तुमं, देवाणुपिया, एयस्स ठाणस्स आलोएहि† जाव  
पडिवज्जाहि” ॥ २६२ ॥

तए खं से महासयए समखोवासए” भगवओ  
गोयमस्स “तइ” त्ति एयमइं विणएणं पडिसुलेइ,  
२त्ता तस्स ठाणस्स आलोएइ जाव† आहारिइ” च  
पायच्छित्तं पडिवज्जइ ॥ २६३ ॥

तए खं से भगवं गोयमे महासयगस्स समखोवास-  
यस्स” अन्तियाओ पडिखिक्खमइ”, २त्ता रायगिइं  
नगरं मज्झं मज्झेणं निग्गच्छइ, २त्ता जेखेव समखे  
भगवं महावीरे तेखेव उवागच्छइ, २त्ता समख भगवं  
महावीरं वन्दइ नमंसइ, २त्ता सज्जमेणं तवसा अ-  
प्पाणं भावेमाखे विहरइ ॥ २६४ ॥

तए खं समखे” भगवं महावीरे अन्नया कयाइ”

\* See the supplement in § 259.

† See § 84.

१ F तुमे । २ D आलोएइ । ३ A B F G pref. पायच्छित्तं ।  
४ A B D E F G om. ५ A B F G आहारिइ, D E जहा-  
रिइ । ६ B E G om. ७ A B F G परिनि० । ८ D E से  
for समखे । ९ A G कयाइ, D कयावि ।



नित्यसंखेइहाए<sup>१</sup> श्रुतियसररीरे भक्तपाखपडिया-  
इकिखए कालं अखवकङ्कमाये विहरइ ॥ २५२ ॥

तए खं तस्स महासयगस्स समखोवासगस्स<sup>\*</sup> सुमेखं<sup>†</sup>  
अण्णवसाखेखं जाव<sup>\*</sup> खओवसमेखं ओहिखाये<sup>†</sup> समु-  
ण्णे । पुरत्थिमेखं<sup>†</sup> खवखसमुदे ओयखसाइस्सियं  
वेत्तं जाखइ पासइ, एवं दक्खिखेखं पच्चत्थिमेखं,  
उत्तरेखं जाव बुल्लहिमवन्तं वासइरपव्वयं<sup>†</sup> जाखइ  
पासइ, अहे इमीसे रयखण्णभाए पुठवीए<sup>†</sup> कोलु-  
बुयं<sup>†</sup> नरयं चउरासीइवाससइस्सड्डिइयं<sup>†</sup> जाखइ  
पासइ ॥ २५३ ॥

तए खं सा रेवई गाहावइखी अन्नया कयाइ<sup>†</sup>  
मत्ता जाव<sup>†</sup> उत्तरिज्जयं विकङ्कमाखी<sup>†</sup> २ ओखेव

\* See the rest in § 74.

† See the rest in § 246.

१ D E H •संखेइहाभूतिय• । २ B D E G H om. ३ B F H सुहेखं । ४ So D G ; but B F उहिखाये । ५ D पुर-  
त्थिमेखं, F पुरित्थिमेखं, G पुवण्णमेखं । ६ F G खित्तं । ७ So B F H, but D E G पच्चिमेखं । ८ G om. ९ B D E F H om. १० So D H ; B कोलुबुयं, E कोलुबयं, F कोलुबयं, G कोलुबयंतं । ११ B D E F H चउरासीवास• ; D E •ठियं, G •ठिइं । १२ D कदायि । १३ B E विकङ्कमाखी, F विकङ्क• ; B D E G om. २ ; see footnote १० on p. १४८ ।

महासयर समबोवासर<sup>१</sup> जेखेव पोसहसाखा<sup>२</sup> तेखेव  
उवागच्छइ, २त्ता महासयव<sup>३</sup> तहेव भणइ जाव<sup>४</sup>  
देअं पि तअं पि एवं वयासी । “इं मे” तहेव<sup>५</sup> ।  
२५४ ॥

तर खं से महासयर समबोवासर<sup>६</sup> रेवईए गाहा-  
वइखीए<sup>७</sup> देअं पि तअं पि एवं वुत्ते समाखे आसु-  
रत्ते<sup>८</sup> ४† जोहिं<sup>९</sup> पउअइ, २त्ता जोहिआ<sup>१०</sup> आमोरइ,  
२त्ता रेवइं गाहावइखिं एवं वयासी । “इं मे रेवईं,  
अपत्तियपत्तिर<sup>११</sup> ४†, एवं खलु तुमं अत्तो सत्तरत्तस  
अलसएणं<sup>१२</sup> वाहिणा अभिभूया समाखी अट्टदुइदु-  
वसट्ठा असमाहिपत्ता कालमासे<sup>१३</sup> कालं किच्चा अहे  
इमीसे रयखप्पभार पुढवीर खोलुयच्चुए<sup>१४</sup> नरर

• See the full account in §§ 246-248.

† See the supplement in § 95, on p ५०.

१ B D E F H om. २ D E पोसहसाखाए । ३ D om.;  
E adds मयइ । ४ B D E F G H om. ५ B D E F om.  
६ B G H आसुरत्ते; D has २ after it instead of ३ । ७ F  
G उहिं । ८ F उहिआ । ९ F रेवइ । १० G अपत्तिया ।  
११ D अलसएणं । १२ A कालमासे, F काले मासे । १३ A B  
D E F G खोलुयच्चुए ।

पडरासीद्वाससहस्रद्विदशसु नेरदशसु<sup>१</sup> नेरदशत्ताए<sup>२</sup>  
उववज्जिहिसि<sup>३</sup> ॥ २५५ ॥

तह खं सा रेवई गाहावइसी<sup>४</sup> महासयएखं<sup>५</sup>  
समखोवासएखं एवं वुत्ता समासी<sup>६</sup> एवं<sup>७</sup> क्यासी ।  
“इहे खं ममं महासयए समखोवासए<sup>८</sup>, हीखे<sup>९</sup> खं ममं  
महासयए समखोवासए<sup>१०</sup>, अबण्णावा<sup>११</sup> खं अइ<sup>१२</sup>” महा-  
सयएखं समखोवासएखं, न नज्जइ खं, अइं केखं<sup>१३</sup> वि  
कुमारेखं<sup>१४</sup> मारिज्जिस्सामि<sup>१५</sup>” त्ति षट्ठु भीया तत्था  
तस्सिया<sup>१६</sup> उज्जिग्ग<sup>१७</sup> सज्जायभया सण्णिवं २ पच्चोस-  
सइ<sup>१८</sup>, २ ता जेखेव सए गिहे<sup>१९</sup> तेखेव उवागच्छइ, २त्ता  
जेइव<sup>२०</sup> जाव<sup>२१</sup> क्रियाइ ॥ २५६ ॥

\* See the supplement in Kap. § 92.

१ A G नरदश, B F नरदशसु, D EH om. २ A F नेरद-  
त्ताए, B नेरदत्ताए । ३ D E गाहावई । ४ F समासी । ५ G  
reads भीया for एवं क्यासी । ६ A G om. ७ G om. the  
phrase हीखे to महासयए । ८ So H ; A B D E F G om.  
९ E अबण्णावे । १० A B F ममं । ११ D E जेवावि, F जेवं  
वि । १२ D कुमारेखं, E कुमारेखेवं, G कुमरिज्जिण्येवं । १३ B  
अदिज्जिस्सामि । १४ A F तस्सिया, D तस्सिता । १५ So H ;  
A B D E F G उज्जिग्ग । १६ D E पच्चोससोइ । १७ G जेइ ।  
१८ A B E F उइव ।

तए णं सा रेवई गाहावइणी अन्तो सत्तरत्तस  
अलसरणं वाहिणा अभिभूया अट्टदुहट्टवसट्टा काल-  
मासे<sup>१</sup> कालं किञ्चा इमीसे रयणप्पभाए पुढवीर<sup>२</sup>  
जोळुयच्चुए<sup>३</sup> नरए<sup>४</sup> चउरासीइवाससइस्सट्ठिइएसु नेर-  
इएसु<sup>५</sup> नेरइयत्ताए<sup>६</sup> उववक्का ॥ २५७ ॥

तेणं काळेणं तेणं समणं समणे भगवं महावीरे  
समोसरणं जाव<sup>\*</sup> परिता पडिगया<sup>७</sup> ॥ २५८ ॥

“गोयमा” इ<sup>८</sup> समणे भगवं महावीरे एवं वया-  
सी<sup>९</sup> । “एवं खलु, गोयमा<sup>१०</sup>, इहेव रायगिहे नयरे  
ममं<sup>११</sup> अन्तेवासी महासंयए नामं समणोवासर पोस-  
इसालाए अपच्छिममारणन्तियसंखेइयाए<sup>१२</sup> भूसिय-  
सरीरे भत्तपाणपडियाइक्खिए कालं अखवक्क-

\* See the full account in Ov. §§ 22-38.

१ A B D F H अलसरणं । २ A कालं मासे, B काळे मासे ।  
३ H om. ४ G जोळुयच्चुए, F जोळुयच्चुं नरयं । ५ A B F H  
place जाव after परिता (see Bhag., pp. 242, 291); G om.  
जाव । ६ G किञ्चा । ७ D दि । ८ A वदासी । ९ G through-  
out almost uniformly spells गोइमा । १० A B H मम ।  
११ G अपच्छिम मार० ; D E G मारयंतियं संखे० ; D E H संखे-  
इयाभू० ।

माखे विहरइ । तए खं तस्स महासयगस्स<sup>१</sup> रेवई  
गाहावइखी<sup>२</sup> मत्ता जाव<sup>\* १</sup> विकट्टमाखी<sup>३</sup> २ जेखेव  
पोसइसाखा जेखेव महासयए तेखेव उवागच्छइ, २त्ता  
मोडुम्माय<sup>४</sup> जाव<sup>\*</sup> एवं वयासी<sup>५</sup> तहेव<sup>६</sup> जाव<sup>\*</sup> दोखं पि  
तर्हं पि एवं वयासी<sup>७</sup> । तए खं से<sup>८</sup> महासयए<sup>९</sup>  
समखोवासए रेवईए गाहावइखीए दोखं पि तर्हं  
पि एवं वुत्ते समाखे आसुरत्ते<sup>१०</sup> ४ † ओहिं पउअइ<sup>११</sup>,  
२त्ता ओहिखा<sup>१२</sup> आभोएइ, २त्ता रेवई गाहावइखी<sup>१३</sup>  
एवं वयासी<sup>१४</sup> जाव † “उववज्जिहिसि”<sup>१५</sup> । मो  
सुलु कण्णइ, गोयमा, समखोवासगस्स अपण्णिम जाव?

\* See the rest in § 246, also §§ 247, 248.

† See the supplement in § 95, on p. ५०.

‡ See the rest in § 255.

§ See the supplement in §§ 78, 252.

१ D E ०सययस्स । २ A गाहावत्तो । ३ G adds उत्तरीयं ।  
४ A E विकट्टमाखी, B विकठ०, F विकट्ट० । ५ DE मोडुम्माया,  
G ०म्मायं । ६ G om. ७ A om. ८ B F om. तर्हं पि ।  
९ A वदासी । १० F G om. ११ H महासयगे । १२ A F G  
आसुरत्ते । १३ D E read कुविय for ४ ओहिं प० २त्ता ; G om.  
ओहिं प० २त्ता । १४ A B F उहिखा । १५ H गाहावई । १६ B  
D E G H om. एवं व० ।

ब्रूसियसरौरस्स भक्तपाखपडियाइक्खियस्स<sup>१</sup> परो<sup>२</sup> स-  
 न्तेहिं तद्धेहिं<sup>३</sup> तद्धिण्हिं सम्भूरहिं<sup>४</sup> अखिडेहिं अक्-  
 न्तेहिं अप्पिण्हिं अमत्तुखेहिं अमणामेहिं<sup>५</sup> वागरणेहिं  
 वागरित्तए<sup>६</sup> । तं गच्छ<sup>७</sup> खं, देवाणुप्पिया<sup>८</sup>, तुमं महा-  
 सव्वं समणोवासयं एवं वयाहिं<sup>९</sup> । ““नो खलु, दे-  
 वाणुप्पिया, कप्पइ समणोवासगस्स अपच्छिम जाव<sup>१०</sup>”  
 भक्तपाखपडियाइक्खियस्स परो सन्तेहिं जाव<sup>†</sup> वाग-  
 रित्तए<sup>११</sup> । तुमे<sup>१२</sup> व खं, देवाणुप्पिया, रेवई माहावइस्सी<sup>१३</sup>  
 सन्तेहिं ४<sup>†</sup> अखिडेहिं<sup>१४</sup> ५<sup>†</sup> वागरणेहिं वागरिया<sup>१५</sup> ।  
 तं खं तुमं एयस्स ठाखस्स आखोएहि जाव<sup>†</sup> ज्जहारि-  
 हं<sup>१६</sup> च<sup>१७</sup> पायच्छित्तं पडिवज्जाहि ””” ॥ २५६ ॥

तए<sup>१८</sup> खं से भगवं गोयमे समणस्स भगवच्चो म-

\* See note § on p. १५५.

† Supply the rest from the preceding passage.

‡ See § 84.

१ G भक्तपाखं पडि० । २ G om. ३ F G H om. ४ G  
 H om. ५ D E om. ६ D E G वागरेत्तए । ७ E G  
 गच्छइ । ८ G om. from देवा० down to वागरित्तए । ९ D  
 E वयासी । १० A B D E F H om. ११ B D E H वाग-  
 रेत्तए । १२ G तुमे and om. व । १३ H माहावई । १४ G  
 अखिडेहिं । १५ B D E ज्जहारि । १६ A B F ज्जहारिहिं ।  
 १७ F H तं for तए खं ।

शवीरस्स "तह" ति एयमङ्गं विहण्णं पडिसुखेइ,  
 १त्ता<sup>१</sup> तत्थो पडिखिक्खमइ<sup>२</sup>, २त्ता रायगिइं नयरं<sup>३</sup>  
 मज्झं मज्झेयं अणुप्पविसइ<sup>४</sup>, २त्ता जेखेव महासय-  
 गस्स समखोवासयस्स गिहे जेखेव<sup>५</sup> महासयए सम-  
 खोवासए तेखेव उवागच्छइ ॥ २६० ॥

तह खं से महासयए समखोवासए भगवं गोयमं  
 स्समायं पासइ, २त्ता<sup>१</sup> इडं जाव<sup>२</sup> हियए भगवं  
 गोयमं वन्दइ नमंसइ ॥ २६१ ॥

तए खं से<sup>३</sup> भगवं गोयमे महासययं समखोवासयं  
 एवं वयासी<sup>४</sup> । "एवं खलु, देवाणुप्पिया, समखे<sup>५</sup> भगवं  
 महावीरे एवमाइक्खइ भासइ पखवेइ परूवेइ । " "नो  
 खलु कप्पइ, देवाणुप्पिया, समखोवासगस्स अपच्छि-  
 म जाव<sup>६</sup> वागरित्ता<sup>७</sup> ॥ २७ ॥ तुमे<sup>८</sup> खं, देवाणुप्पिया,

\* See note ‡ on p. ७.

† See the rest in § 73.

१ A B F G om. २त्ता । २ A B F G H परिनि० । ३ A  
 BDH नगरं । ४ G अणुप्पविहइ । ५ G om. जे० महा० सम० ।  
 ६ A B D E F G H om. २त्ता । ७ A adds तुह । ८ DE  
 om. ९ G om. from एवं down to महावीरे । १० DE  
 read रेवहं माहावहहिं for एवं भ० महा० । ११ DE H वागरे-  
 त्ता । १२ A B F G add य ।

रेवई गाहावइली सन्तेहिं जाव\* वागरिया । तं खं  
तुमं, देवाणुप्पिया, एयस्स ठाणस्स आखोएहि† जाव ।  
पडिवज्जाहि‡” ॥ २६२ ॥

तए खं से महासयए समखोवासए॥ भगवओ  
गोयमस्स “तइ” ति एयमइं विणएणं पडिसुखेइ,  
एत्ता तस्स ठाणस्स आखोएइ जाव† अहारिइं‡ च  
पायच्छित्तं पडिवज्जइ ॥ २६३ ॥

तए खं से भगवं गोयमे महासयगस्स समखोवास-  
यस्स॥ अन्तियाओ पडिणिवक्खमइं, एत्ता रायगिइं  
नगरं मज्झं मज्झेणं निग्गच्छइ, एत्ता जेखेव समखे  
भगवं महावीरे तेखेव उवागच्छइ, एत्ता समणं भगवं  
महावीरं वन्दइ नमंसइ, एत्ता संजमेणं तवसा अ-  
प्पाणं भावेमाखे विहरइ ॥ २६४ ॥

तए खं समणे॥ भगवं महावीरे अन्नया कयाइ‡

\* See the supplement in § 259.

† See § 84.

१ F तुमे । २ D आखोएइ । ३ A B F G pref. पायच्छित्तं ।  
४ A B D E F G H om. ५ D E अहारिइं । ६ B E G  
om. ७ A B F G पडिनि० । ८ D E से for समखे । ९ A  
G कयाइं, D कयावि ।



रायगिहाओ नयराओ<sup>१</sup> पडिखिक्खमइ<sup>२</sup>, २त्ता बहिया  
जनवयविहारं<sup>३</sup> विहरइ ॥ २६५ ॥

तए खं से महासयए समखोवासए बड्डहिं सील<sup>४</sup>  
जाव\* भावेत्ता वीसं वासाइं समखोवासगपरियायं<sup>५</sup>  
पाउखित्ता एकारस उवासगपडिमाओ सम्मं काएण  
फासित्ता<sup>६</sup> मासियाए संखेइखाए अप्पाणं भूसित्ता<sup>७</sup>  
सट्ठिं भत्ताइं अखसखाए छेदेत्ता<sup>८</sup> आओइयपडिक्कन्ते<sup>९</sup>  
समाहिपत्ते कालमासे<sup>१०</sup> कालं किञ्चा सोइम्मे कप्पे  
अइखवडिंसए विमाणे देवत्ताए<sup>११</sup> उववक्के । चत्तारि  
पखिओवमाइं ठिई । महाविदेहे वासे<sup>१२</sup> सिज्झहिइ<sup>१३</sup>  
॥ २६६ ॥

॥ निकखेवो<sup>१४</sup> ॥

सत्तमस्स<sup>१५</sup> अज्जस्स<sup>१६</sup> उवासगदसाखं अड्डमं अण्ण-  
यणं समत्तं ॥

† Supply the rest from § 66.

- १ A B F नगराओ । २ A B F G परिनि० । ३ A जखवयं ।  
४ G adds व्यया । ५ D G परियायं । ६ A B F फासेत्ता ।  
७ G भूसेत्ता । ८ A B छेएत्ता, F छिदिता, G छेदइत्ता । ९ D  
E आओए पडिक्कमित्ता । १० A कालं मासे, B काले मासे । ११  
A B D E F om. १२ G om. १३ D E add वुज्झहिइ ।  
१४ G निकखेवओ । १५ A B D E F G om.



रायगिहाओ नयराओ<sup>१</sup> पडिणिकखमइ<sup>२</sup>, २त्ता बहिया  
जनवयविहारं<sup>३</sup> विहरइ ॥ २६५ ॥

तए खं से महासयए समणोवासए बड्ढहिं सील<sup>४</sup>  
जाव\* भावेत्ता वीसं वासाइं समणोवासगपरियायं<sup>५</sup>  
पाउणित्ता एकारस उवासगपडिमाओ सम्मं काएण  
फासित्ता<sup>६</sup> मासियाए संखेइणाए अप्पाखं झूसित्ता<sup>७</sup>  
सड्ढिं भत्ताइं अणसणाए छेदेत्ता<sup>८</sup> आखोइयपडिकन्ते<sup>९</sup>  
समाहिपत्ते कालमासे<sup>१०</sup> कालं किञ्चा सोइम्मे कप्पे  
अरुखवडिंसए विमाणे देवत्ताए<sup>११</sup> उववन्ने । चत्तारि  
पलिओवमाइं ठिई । महाविदेहे वासे<sup>१२</sup> सिज्झिहिइ<sup>१३</sup>  
॥ २६६ ॥

॥ निकखेवो<sup>१४</sup> ॥

सत्तमस्स<sup>१५</sup> अज्झस्स<sup>१६</sup> उवासगदसाखं अड्डमं अज्झ-  
ययं समत्तं ॥

\* Supply the rest from § 66.

- १ A B F नगराओ । २ A B F G परिणि० । ३ A जखवयं ।  
४ G adds व्यथा । ५ D G परियायं । ६ A B F पासेत्ता ।  
७ G भूसेत्ता । ८ A B छेएत्ता, F छिदिता, G छेदइत्ता । ९ D  
E आखेए पडिकमिता । १० A काणं मासे, B काले मासे । ११  
A B D E F om. १२ G om. १३ D E add वुज्झिहिइ ।  
१४ G निकखेवो । १५ A B D E F G om.

नवमं अष्टम्यणं ॥

॥ नवमस्त उक्त्वेवो<sup>१</sup> ॥

एवं खलु, जम्बू, तेणं काखेणं तेणं समणं सावत्थी<sup>२</sup>  
नयरी<sup>३</sup> । कोट्टए<sup>४</sup> चेइए । जियसत्तू राया ॥ २६७ ॥

तत्थ णं सावत्थीए नयरीए<sup>५</sup> नन्दिणीपिया<sup>६</sup> नामं  
गाहावई<sup>७</sup> परिवसइ अट्ठे<sup>८</sup> । चत्तारि हिरस्सकोडीओ  
निहाणपउत्ताओ चत्तारि<sup>९</sup> हिरस्सकोडीओ वड्डिप-  
उत्ताओ चत्तारि हिरस्सकोडीओ पवित्थरपउत्ताओ  
चत्तारि वया<sup>१०</sup> दसगोसाइस्सिएणं वएणं । अस्सिणी  
भारिया ॥ २६८ ॥

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१ G उक्त्वेवओ । २ A B F सावत्थीए नयरीए । ३ F कोट्ट-  
चेइए । ४ A B D E F om. ५ E नंदिणीपिया । ६ A F G  
गाहावइ । ७ G adds दित्ते । ८ B D E only वड्डि पवित्थर  
पउत्ताओ ; E •वुड्डि• । ९ D E वया ।

सामी समोसढे<sup>१</sup> । जहा<sup>२</sup> आणन्दो तहेव<sup>३</sup> गिहि-  
धम्मं पडिवज्जइ । सामी बहिया<sup>४</sup> विहरइ ॥ २६६ ॥

तए णं से नन्दिणीपिया<sup>५</sup> समणोवासए<sup>६</sup> जाए  
जाव<sup>७</sup> विहरइ ॥ २७० ॥

तए णं तस्स नन्दिणीपियस्स<sup>८</sup> समणोवासयस्स<sup>९</sup>  
बह्महिं<sup>१०</sup> सीलव्वयगुण जाव<sup>११</sup> भावेमाणस्स चोइस<sup>१२</sup>  
संवच्छराइं<sup>१३</sup> वइक्कन्ताइं<sup>१४</sup> । तहेव<sup>१५</sup> जेट्ठं<sup>१६</sup> पुत्तं ठवेइ<sup>१७</sup> ।

\* Supply the whole account from §§ 10-58.

† See the rest in § 64.

‡ Supply the rest from § 66, 67.

§ Supply the rest from §§ 68-74.

१ E D G समोसढो । २ G तहा । ३ G adds जिणवइ-  
विहारं । ४ B F नंदिणिपिया । ५ MS. A breaks off here,  
the remainder of the work being lost. ६ B F om.  
जाए; but D E om. जाव and G om. जाव विहरइ । ७ A B  
D E F G om. ८ F वज्ज । ९ G चउइस । १० D E G  
संवच्छरा । ११ B F विइक्कन्ताइं, D E विइक्कन्ता, G वइक्कन्ता ।  
१२ G has जहा कामदेवो for तहेव । १३ B D E जेट्ठपुत्तं ।  
१४ F ठवेइ; G ठवेत्ता and, instead of the remainder, reads  
पोसइसाणए समणस्स भगवणो धम्मपस्सत्तिं उवसंपज्जित्तायं विहरइ  
नवरं निखवसयं रक्कारस वि उवासगपडिमाणो भाणियव्वा एवं  
कामदेवगमेयं नेयव्वा जाव सोइम्मे कप्पे चरणागवे विमाणे देवत्ताए  
उववन्ने महाविदेहे सिज्झिहिइ, apparently taken over from  
the following chapter.

धम्मपत्तिं । वीसं वासाइं परियागं<sup>१</sup> । नाणत्तं\*  
 अरुणगवे विमाणे उववाओ । महाविदेहे वासे  
 सिञ्चिहिइ ॥ २७१ ॥

॥ निक्खेवो ॥

उवासगदसाणं नवमं अञ्जयणं समत्तं ॥

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\* Compare the rest in § 89.

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१ E परियागं । २ Skr. गानात्तं; D E read पाउञ्जिता ।

दसमं अण्वयणं ॥

॥ दसमस उक्खेवो<sup>१</sup> ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समणं सावथी  
नयरी<sup>२</sup> । कोट्टण<sup>३</sup> चेइण । जियसत्तू राया ॥ २७२ ॥

तत्थ खं सावथीण नयरीण<sup>४</sup> सालिहीपिया<sup>५</sup> नामं  
गाहावई परिवसइ अट्ठे<sup>६</sup> दित्ते । चत्तारि हिरखको-  
डीओ निहाखपउत्ताओ चत्तारि<sup>७</sup> हिरखकोडीओ

१ G उक्खेवओ । २ B H नगरी । ३ F कोट्टचेइण । ४ So D E; but B सालिपिया, F सालिहपिया (paraph. सालिहीपिया), G H जेतियापिया । ५ B F have only २ for अट्ठे दित्ते; D E om. दित्ते; G H om. both अट्ठे and दित्ते । ६ So B F in full; G only वट्ठपउत्ताओ पवित्थरपउत्ताओ; D E H only वट्ठ पवित्थर ।

वद्विपउत्ताओ<sup>१</sup> चत्तारि हिरस्सकोडीओ पवित्थरप-  
उत्ताओ चत्तारि वया<sup>२</sup> दसगोसाहस्सिरणं वरणं ।  
फग्गुखी<sup>३</sup> भारिया ॥ २७३ ॥

सामो<sup>४</sup> समोसठे<sup>५</sup> । जहा<sup>६</sup> आणन्दो तहेव<sup>७</sup> गिहि-  
धम्मं पडिवज्जइ<sup>८</sup> । जहा<sup>९</sup> कामदेवो तहा जेडुं<sup>१०</sup> पुत्तं  
ठवेत्ता<sup>११</sup> पोसइसालाए<sup>१२</sup> समणस्स भगवओ<sup>१३</sup> महावीरस्स<sup>१४</sup>  
धम्मपखत्तिं उवसम्पज्जित्ताणं विहरइ । नवरं निरु-  
वसग्गाओ<sup>१५</sup> एकारसवि<sup>१६</sup> उवासगपडिमाओ तहेव<sup>१७</sup>  
भाणियव्वाओ<sup>१८</sup> । एवं कामदेवगमेणं<sup>१९</sup> नेयव्वं जाव<sup>२०</sup>  
सोइस्से कप्पे अरुणकीले<sup>२१</sup> विमाणे देवत्ताए उववन्ने ।

\* Supply the whole account from §§ 10-58.

† Supply the rest from §§ 66-78, and § 92.

‡ Compare §§ 70, 71; also §§ 114, 128.

§ Supply the remainder from §§ 89, 124.

१ E वुट्ठि । २ D E वया । ३ G फग्गुखी । ४ G om.  
५ D E G समोसठे । ६ F G H तहा । ७ B D E F H  
जेडुपुत्तं । ८ F ठवेत्ता ; D E ठवेइ । ९ B F G H om. १०  
B F G H निरुवसणं, D E निरुवसणा । ११ So H, but B F  
साणियव्वा, D E भाणियव्वं ; G om. १२ D E कामदेवेणं । १३  
G ० कीलए ।



चत्तारि पलिओवमाइं<sup>१</sup> ठिईं<sup>२</sup> । महाविदेहे वासे  
सिञ्जिहिइ ॥ २७४ ॥

दसण्ह वि पखरसमे संवच्छरे वट्टमाणाणं चिन्ता<sup>३</sup> ।  
दसण्ह वि वीसं वासाइं<sup>४</sup> समणोवासयपरियाओ<sup>५</sup> ॥  
२७५ ॥

एवं खलु, जम्बू, समणेणं जाव<sup>६</sup> सम्पत्तेणं सत्तमस्स  
अङ्गस्स उवासगदसाखं दसमस्स<sup>७</sup> अञ्जयणस्स अय-  
महे पक्खत्ते ॥ २७६ ॥

‘वाणियगामे चम्पा दुवे य बाणारसीए नयरीए ।  
आलभिया<sup>८</sup> य पुरवरी कम्पिल्लपुरं च बोधव्वं ॥ १ ॥

• For the full account, see § 66 and § 89.

† For the rest, see footnote § on p. १.

१ B D E F ओवमा । २ B D E F place ठिई before  
चत्तारि । ३ D E add उववस्सा । ४ B D E वासा, F वासं ।  
५ F दसम, G दस । ६ The following *gāthā* verses do not  
occur in MSS. D E G; and MS. B has only the first  
five, while MS. F gives all; MS. A, which probably  
would have had them, unfortunately is defective at  
the end; the first five verses are also given in the  
commentary (q. v.). ७ F a आलभिया (i. e. आलभिया), *c.m.*

प्रोक्तासं रायगिहं सावत्थीए<sup>१</sup> पुरीए दोन्नि<sup>२</sup> भवे ।  
 एए<sup>३</sup> उवासगाणं नयरा<sup>४</sup> खलु होन्ति बोधव्वा ॥ २ ॥  
 सिवणन्द<sup>५</sup>-भइ-सामा धन्न<sup>६</sup>-बहुल<sup>७</sup>-पूस<sup>८</sup>-अग्निमित्ता य ।  
 रेवइ-अस्सिणि<sup>९</sup> तइ फग्गुणी<sup>१०</sup>-य<sup>११</sup> भज्जाण नामाहं ॥ ३ ॥  
 ओहिस्साण<sup>१२</sup>-पिसाए माया वाहि-धण-उत्तरिज्जे य ।  
 भज्जा<sup>१३</sup>-य सुव्वया<sup>१४</sup>-दुव्वया<sup>१५</sup>-निरुवसग्गया दोन्नि<sup>१६</sup> ॥ ४ ॥  
 अरुणे अरुणामे खलु अरुणप्पइ-अरुणकन्त-सिद्धे य ।  
 अरुणज्जए<sup>१७</sup> य छट्ठे भूय<sup>१८</sup>-वडिंसे<sup>१९</sup> गवे कीले ॥ ५ ॥  
 चाली सट्ठि असोई<sup>२०</sup> सट्ठी सट्ठी य सठि दस सहस्सा ।  
 असिई<sup>२१</sup> चत्ता चत्ता चए एयाण य<sup>२२</sup> सहस्साणं ॥ ६ ॥

१ So a e; but B F सावत्थी om. ए, c.m.; the final ए of पुरीए is short m.c.; F inserts या after पुरीए, reading सावत्थीपुरीए या । २ B दोनि । ३ F एयं । ४ B नयरी । ५ F reads this verse thus: सिवणन्दा भइ सामा धन्न-बहुला फुल्लि-अग्निमित्ता य । रेवइ-असणि तइ फग्गुणि इमाणि भज्जाणि नामाणि । ६ F a e धन्न, B धस्स । ७ B F a e बहुला, c.m. ८ B पुस्सा, a e पुस्स, F फुल्लि । ९ B अस्सिणि, F असणि, c.m. १० F फग्गुणि, e फग्गुणा । ११ B reads य भजायण नामाहं, F इमाणि भज्जाणि नामाणि । १२ B a ङ्गाण; but F ङ्गाण c.m. १३ B भज्जाया, F भज्जाइ for भज्जा य । १४ F सुवया । १५ B a दुव्वया य, F तइ दुव्वया, e दुव्वयाहं । १६ F दुम्भि, a दोस्सि । १७ F अरुणज्जे c.m. १८ F भूय । १९ F वडिंसे । २० The following seven verses are only found in MS. F, and some are in a very faulty condition. २१ MS. असइ । २२ MS. चउ एयाणं च c.m.; read चए with short e or चए इयाण (see Bhag., p. 406.)

चत्तारि पलिओवमाइ<sup>१</sup> ठिई<sup>२</sup> । महाविदेहे वासे  
सिञ्जिहिइ ॥ २७४ ॥

दसइह वि पखरसमे संवच्छरे वट्टमाखाखं चिन्ता<sup>३</sup> ।  
दसइह वि वीसं वासाइ<sup>४</sup> समखोवासयपरियाओ<sup>५</sup> ॥  
२७५ ॥

एवं खलु, जम्बू, समखेखं जाव<sup>६</sup> सम्यत्तेखं सत्तमस्स  
अज्जस्स उवासगदसाखं दसमस्स<sup>७</sup> अज्जयत्तस्स अय-  
महे पक्कत्ते ॥ २७६ ॥

‘वाखियगामे चम्पा दुबे य वाखारसीए नयरीए ।  
आलभिया<sup>८</sup> य पुरवरी कम्पिखपुरं च बोद्धव्वं ॥ १ ॥

\* For the full account, see § 66 and § 89.

† For the rest, see footnote § on p. १.

१ B D E F ओवमा । २ B D E F place ठिई before  
चत्तारि । ३ D E add उववत्ता । ४ B D E वासा, F वासं ।  
५ F दसम, G दस । ६ The following *gāthā* verses do not  
occur in MSS. D E G; and MS. B has only the first  
five, while MS. F gives all; MS. A, which probably  
would have had them, unfortunately is defective at  
the end; the first five verses are also given in the  
commentary (q. v.). ७ F a आलभिया (i. e. आलभिया), c.m.

पोलासं रायगिहं सावत्योर<sup>१</sup> पुरोर दोनि<sup>२</sup> भवे ।  
 एर<sup>३</sup> उवासगायं नयरा<sup>४</sup> खलु शेन्ति बोद्ध्या ॥ २ ॥  
 सिवनन्द<sup>५</sup>-भह-सामा धन् बहुल-पूस-अमिमित्ता य ।  
 रेवह-अस्सिखि<sup>६</sup> तह फग्गुखी<sup>७</sup> य<sup>८</sup> भज्जाख नामाहं ॥ ३ ॥  
 ओहिखाण<sup>९</sup>-पिसार माया वाहि-धख-उत्तरिज्जे य ।  
 भज्जा<sup>१०</sup> य सुवया<sup>११</sup> दुवया<sup>१२</sup> निवसग्गया दोनि<sup>१३</sup> ॥ ४ ॥  
 अरुणे अरुणामे खलु अरुणप्पह-अरुणकन्त-सिद्धे य ।  
 अरुणज्जए<sup>१४</sup> य छट्ठे भूय<sup>१५</sup>-वडिंसे<sup>१६</sup> गवे कीले ॥ ५ ॥  
 चाली सडि असोई<sup>१७</sup> सड्डी सड्डी य सठि दस सहस्सा ।  
 असिई<sup>१८</sup> चत्ता चत्ता चर हयाख य<sup>१९</sup> सहस्साखं ॥ ६ ॥

१ So a e; but B B सावत्यो om. ए, c.m.; the final ए of पुरोर is short, m.c.; F inserts या after पुरोर, reading सावत्योपुरोर या । २ B दोनि । ३ F एयं । ४ B नयरी । ५ F reads this verse thus : सिवनन्दा भहा सामा धन् बहुला पुस्सि-अमिमित्ता य । रेवह-अस्सिखि तह फग्गुखि इमाखि भज्जाखि नामाखि । ६ F a e घख, B घख; B F a e बहुला, c.m.; B पुस्सा, a e पुस्स, F पुस्सि । ७ B अस्सिखि, F अस्सिखि, c.m. ८ F फग्गुखि, e फग्गुखा । ९ B reads य भजायख नामाहं, F इमाखि भज्जाखि नामाखि । १० B a न्नाख; but F न्नाख, c.m. ११ B भजाया, F भज्जाह for भज्जा व । १२ F सुवया । १३ B a दुवया य, F तह दुवया, e दुवयाहं । १४ F दुन्नि, a दोस्सि । १५ F अरुणकन्ते, c.m. १६ F भूय । १७ F वडिंसे । १८ The following seven verses are only found in MS. F, and some are in a very faulty condition. १९ MS. अरुह । २० MS. चउ हयाखं च, c.m.; read चर with short e or चर हयाख (see Bhag., p. 406.)

‘बारस अट्टारस चउवीसं तिविहं अट्टरस इ नेयं ।  
 धनेण तिवोव्वीसं बारस बारस य कोडीओ ॥ ७ ॥  
 उल्लण-दन्तवण-फले अभिङ्गणु’व्वट्ठणे’ सणाणे य ।  
 वत्थ-विलेवण-पुप्फे आभरणं धूव-पेज्जाइ’ ॥ ८ ॥  
 भक्खो’यण-सूय-घए सागे माहुर-जेमण-पाणे य ।  
 तम्बोले इगवीसं आणन्दाईण’ अभिगगहा ॥ ९ ॥  
 उट्ठं सोहम्मपुरे लोलूए अहे उत्तरे हिमवन्ते ।  
 पञ्चसए तह तिदिंसिं ओहिस्साणं दसगणस्स ॥ १० ॥  
 दंसण-वय-सामाइय-पोसइ-पडिमा-अवम्म-सच्चित्त ।  
 आरम्म-पेस-उदिट्ठ’-वज्जए समणभूए’ य ॥ ११ ॥

१ This verse reads in the MS. thus : बारट्टारस चउवीसं तिविहमट्टार तह इति नेयं । धनेण तिवोव्वीसं बारस २ कोडीओ । The second half runs in the paraph. thus : धन कोटय । सद्दान नै ३ कोटि मइसतक नै ४४ (sic) नंदणीपिता नै १२ कोटि साणहीपिता नै १० कोटि १२ (sic) । २ MS. •गुवट्ठणे, *c.m.* ३ MS. •वलेवण• । ४ MS. •पेसाइ । ५ MS. भखायण• । ६ MS. •जमण• । ७ MS. आणन्दाइण; scansion faulty. ८ This verse in the MS. as follows : उट्ठं सोहम्मपुरे लोलूए नरए तह उत्तरे हिमवंत । पंचसए तिदसा उही आणंदसयगणस्स ॥ Read *e* short in अहे and उत्तरे, *m.c.* The second half is thus explained in the paraph. : पाँच सह योजन देखइं अवधिज्ञानइं दणे आवक नइं, i. e., ‘the supernatural knowledge of the ten Shrāvaks overlooks five hundred yojanas’. ९ MS. सामाइ । १० MS. उदिट्ठ । ११ MS. •भूइए for •भूए य ।

इकारस पडिमाओ<sup>१</sup> वोसं परियाओ<sup>२</sup> अणसणं मासे ।  
 सोहम्मे चउपलिया<sup>३</sup> महाविदेहम्हि सिञ्जिहिइ<sup>४</sup> ॥१२॥  
 ॥ २७७ ॥

उवासगदसाणं<sup>५</sup> दसमं अज्झयणं समत्तं ॥

॥ उवासगदसाओ<sup>६</sup> समत्ताओ<sup>७</sup> ॥

उवासगदसाणं सप्तमस्य अङ्गस्य<sup>८</sup> एगो सुयखन्धो<sup>९</sup> ।  
 दस अज्झयणा<sup>१०</sup> एकसरगा<sup>११</sup> दससु<sup>१२</sup> चैव दिवसेसु  
 उद्दिस्सन्ति<sup>१३</sup> । तओ<sup>१४</sup> सुयखन्धो समुद्दिस्सइ<sup>१५</sup> । अण-  
 साविज्जइ<sup>१६</sup> दोसु दिवसेसु अङ्गं तद्देव<sup>१७</sup> ॥

१ MS. पडिमाउ । २ MS. परिचाउ ; read short o in परियाओ *m.c.* ३ MS. चउपलीया *c.m.* ४ M.S. सिञ्जइ ।  
 ५ So B ; but D E F om. उवास० दस० अज्झ० सम० । ६ So D E G ; but B F om. उवास० सम० । ७ D E समत्ता ।  
 ८ B om., G अङ्गं तउ । ९ G सुयखंधो । १० Instead of the remainder, G has only अज्झयणं संपूस्से समाप्तं । ११ B एकारसगा, F एकारसगा ; DE om., (see Ind. St., XVII, 316, footnote). १२ B F only दस । १३ B D E F उद्दिस्संति ।  
 १४ D E om. remainder. १५ B समुद्दिस्सइ, F समुद्दिस्सइ ।  
 १६ B अणसणविज्जइ, F अणसणविज्जइ, H अणसणविज्जइ । १७ F adds  
 इइ ति (apparently Gujarātī) । इत्युपाशक्तसूत्रं संपूर्णम् ।

‘वारस अद्धारस चउवीसं तिविहं अद्धारस इ नेयं ।  
 धन्नेण तिवोव्वीसं वारस वारस य कोटीयो ॥ ७ ॥  
 उल्लण-दन्तवण-फले अभिङ्गणु’व्वट्ठणे’ सखाये य ।  
 वत्थ-विस्सेवण’-पुप्फे आभरणं धूव-पेज्जाइ’ ॥ ८ ॥  
 भक्खो’यण’-सूय-घण सागे माहुर-जेमण’-पाणे य ।  
 तम्बोले इगवीसं आणन्दाइण’ अभिम्महा ॥ ९ ॥  
 उट्ठं’ सोहम्मपुरे खोखूण अहे उत्तरे हिमवन्ते ।  
 पञ्चसए तह तिदिसिं ओहिस्सायं दसगणस्स ॥ १० ॥  
 दंसण-वय-सामाइय’-पोसइ-पडिमा-अवभ-सच्चित्ते ।  
 आरभ-पेस-उद्दिट्ठ’-वज्जए समणभूए’ य ॥ ११ ॥

१ This verse reads in the MS. thus : वारद्धारस चउवीसं तिविहमद्धार तह इति नेयं । धन्नेण तिवोव्वीसं वारस २ कोटीयो ॥ The second half runs in the paraph. thus : घन कोटय । सहाय नै ३ कोटि महसतक नै ४४ (sic) नंदखोपिता नै १२ कोटि सावहोपिता नै १० कोटि १२ (sic) । २ MS. •खुवट्ठे, *c.m.* ३ MS. •वलेवड • । ४ MS. •पेसाइ । ५ MS. भखावड • । ६ MS. •जमड • । ७ MS. आणन्दाइय ; scansion faulty. ८ This verse in the MS. as follows : उट्ठं सोहम्मपुरे खोखूण नरए तह उत्तरे हिमवंत । पंचसए तिदसा उट्ठो आणंदसयगणस्स । Read *e* short in अहे and उत्तरे, *m.c.* The second half is thus explained in the paraph. : पाँच सह जोजन देखइ अवधिआवहं दशे आवड नहं, i. e., ‘the supernatural knowledge of the ten Shrāvaks overlooks five hundred yojanas’. ९ MS. सामाइ । १० MS. उद्दिट्ठ । ११ MS. •भूइए for •भूए य ।

इकारस्य परिभाषा<sup>१</sup> वीसं परियायो<sup>२</sup> अक्षस्य मासे  
 सोहम्मे चउपलिया<sup>३</sup> महाविदेहम् सिञ्जिहि<sup>४</sup> ।  
 १२ ॥ २७७ ॥

उवासगदसाणं दसमं अङ्गयखं समत्तं ॥

॥ उवासगदसायो<sup>५</sup> समत्तायो<sup>६</sup> ॥

उवासगदसाणं सत्तमस्य अङ्गस्य<sup>७</sup> एगो सुयखन्धो<sup>८</sup> ।  
 दस अङ्गयणा<sup>९</sup> एकसरगा<sup>१०</sup> दससु<sup>११</sup> चेव दिवसेसु  
 उद्दिस्सन्ति<sup>१२</sup> । तओ<sup>१३</sup> सुयखन्धो समुद्दिस्सइ<sup>१४</sup> । अशु-  
 खविज्जइ<sup>१५</sup> दोसु दिवसेसु अङ्गं तहेव<sup>१६</sup> ॥

१ MS. परिभाषा । २ MS. परिभाषा; read short o in  
 परियायो, *m.c.* ३ MS. चउपलिया, *c.m.* ४ MS. सिञ्जिहि ।  
 ५ So B; but D E F om. उवास० दस० अङ्ग० सम० । ६ So  
 D E G; but B F om. उवास० सम० । ७ D E समत्ता ।  
 ८ B om., G अंग तड । ९ G सुयखन्धो । १० Instead of the  
 remainder, G has only अङ्गयखं संपूर्णं समत्तं । ११ B  
 एकारसगा, F एकारसगा; D E om. (see Ind. St., XVII, 316,  
 footnote). १२ B F only दस । १३ B D E F उद्दिस्सि ।  
 १४ D E om. remainder. १५ B समुद्दिस्सइ, F समुद्दिस्सइ ।  
 १६ So H, but B अशुखविज्जइ, F अशुखविज्जइ । १७ F adds  
 इति (apparently Gujarātī) । इत्युपाश्रयसूत्रं संपूर्णम् ।



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✓अवृत्ति (अवि-वाच्य वा अवि-  
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✓ आयुष्क (आ-प्र), "वर § १८;  
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✓ आभोय (आभोन, नामवातु: विवो-  
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✓ आयस्य (आ-तय), "वर § १२२,  
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✓ आरुव (आ-रुव), "विन्द § ५८  
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इक्षिभूत (इक्षिभूति), "अ" § ७१ ।

इक्ष (इक्ष), इक्ष (अक्षर) § ८४ (४"  
४१), १२८, १५१, १६१, इक्ष  
(इक्षर) § १२५, १२८, १४०  
(४" ८०), १६०, १६८, १२०,  
१२०; इक्ष (इक्षर) § ५८ (४"  
१४), १६५, इक्ष (अक्षर) § ७९,

०४, ८१, ८५ (इ" ५१), १५१;  
 इमीमे (आज्ञाः वा आज्ञाः) § १०,  
 ०४, ११६, १०२, १८०, ११४,  
 १५१, १५५, १५०; इमे (इमे) §  
 १५१; इमात्रो (इमाः) § १५८;  
 १६१; इमासिं (आसास) § १५८।  
 इमेयाकृत् (इदय-एतत्-रूप), "मे §  
 १६, १५८, १४० (इ" ८१), १५१,  
 १८८, १८२, १५८; "मा § ११२,  
 १५८; एयाकृत् इति इ"।  
 इय (इति समासे एव), इय० § ११८  
 (इ" १२१)।  
 इरिया (ईया), "यं § ७८।  
 इव (एव), § १०२; व एव इति इ"।  
 इह (इह), इह० § ५०; इह § ४४;  
 इहं § ८६, ११२ (इ" ६२), १८०,  
 १८८, ११६; इहेव (इह-एव) §  
 १५८ (इ" १५४)।  
 इहलोग (इह-लोक), "न० § ५०।  
 ईसर (ईसर), "र० § ५, ११,  
 ६६ (इ" २८)।  
 उक्कट (उक्कट), "ड० § १००।  
 उक्खेव (उपपेय), "मे § १२६, १५५,  
 १२१, १६०, १०२।  
 उक्खेवय (उपपेयक), "नबो § १४५,  
 १६२।

उत्ता (उत्ता), उत्ता० § ३६, ११२।  
 उग्ग (उग्ग, आतिविशेषः), उत्ता §  
 ११०।  
 ✓ उग्गाह (उद्गमह), "वेह (उद्ग-  
 माति) § ७०।  
 उव (उव), उव० § ३०, ७८।  
 ✓ उव्वार (उव्वर वा उव्वारव), "वेह §  
 १२५; "रिक्कं § १४० (इ" ८०)।  
 उव्वार (उव्वार), "र० § ५५; "र०  
 ६८।  
 उक्कावय (उक्कावय), "वरहिं § ६६  
 (इ" २०)।  
 उक्कूठ (उत्थित वा उत्थुत्थ), "ड० §  
 ७६।  
 उक्कल (उक्कल), "डं § १००, १०६,  
 १११, १२२, १४० (इ" ८०)।  
 उक्काव (उक्काव), "वे § १५५, १६२,  
 १८०, १८०, १०८।  
 उक्कन (उक्कन), "न० § २०६।  
 उक्कोवेमाव (उक्कोत्थन, ✓ उद्ग-  
 मुह), "वं § ११२।  
 ✓ उक्क (उक्क), "जिह्वर § ८५  
 (इ" ५२)।  
 उहु (उहु), "इह § ८४ (इ" ४०)।  
 उट्ठिय (उट्ठिय), "हिमिं § २०।  
 उट्ठिया (उट्ठिका), "वा० § ८४  
 (इ" ४०); "वाबो § १८४,  
 १८०; "वाहि § १८४।

ଉଠୁ (ବୋଧ), ଉଠା (ବୋଧ) § ୧୪ (ହ" ୦୪) ।

✓ ଉଠୁ (ଭାଷା), "ଝେର (ଭଗିନି) § ୧୧୨ ।

ଉଠୁ (ଭାଷା ବା ଭାଷା), "ଝାର (ଭାଷା ବା ଭାଷା) § ୧୧୨ ।

ଉଠୁଆ (ଭାଷାପିତ), "ହର § ୧୧୮ (ହ" ୦୮), ୧୪୦ (ହ" ୮୧), ୧୫୧, ୧୬୧, ୧୭୦ ।

ଉଠୁଆ (ଭାଷା), "ହେ § ୦୧, ୧୧୧, ୧୧୦, ୧୧୧, ୧୧୧, ୧୦୦ (ହ" ୧୧୦); "ହେ § ୧୧୦, ୧୧୧, ୧୧୮ ।

ଉଠ (ଓଠ), "ହେ § ୧୧୧ (ହ" ୧୧); "ହା § ୧୦୮ ।

ଉଠୁ (ଭାଷା), ଉଠୁ. § ୫୦; ଉଠୁ § ୦୪, ୧୦୧, ୧୦୫, ୧୦୦" ।

ଉଠୁଆ (ଭାଷା), "ହେ § ୧୧୧ (ହ" ୧୧); "ହେ ୧, ୦, ୧୧୪, ୧୫୫; "ହେ § ୦୪, ୧୫୫; "ହେ § ୧୦୦" ।

ଉଠୁଆ (ଭାଷା), "ହେ § ୧୧୧; "ହେ § ୧୦୦" ।

ଉଠୁଆ (ଭାଷା ବା ଭାଷା), "ହେ § ୧୧୧; "ହେ § ୧୦୦, ୧୫୫, ୧୫୫ ।

ଉଠୁଆ (ଭାଷା ବା ଭାଷା, ଉଠୁଆ ବା ଭାଷା), "ହେ § ୧୦୪; "ହେ § ୫୮, ୧୦୪ ।

ଉଠୁଆ (ଭାଷା), "ହେ § ୫୧; "ହେ § ୧୧୦; "ହେ § ୧୦

ଉଠୁଆ (ଭାଷା), "ହେ § ୧୦୧ ।

ଉଠୁଆ (ଭାଷା), "ହେ § ୧୦୧ ।

ଉଠୁଆ (ଭାଷା), § ୮୧ (ହ" ୫୧), ୧୧୦, ୧୧୮ ।

✓ ଉଠୁଆ (ଭାଷା-ଭାଷା, ✓ ଉଠୁ-ଭାଷା), "ହେ § ୧୧୧; "ହେ § ୧୫୧ ।

ଉଠୁଆ (ଭାଷା), "ହେ § ୧୦୦" ।

✓ ଉଠୁଆ (ଭାଷା-ଭାଷା), "ହେ § ୧୧୧ (ହିନ୍ଦି) । ଉଠୁଆ (ଭାଷା) ।

ଉଠୁଆ (ଭାଷା), "ହେ § ୧୧୮ (ହ" ୦୮), ୧୫୦ (ହ" ୮୧), ୧୫୧ ।

ଉଠୁଆ (ଭାଷା), "ହେ § ୧୧୦, ୧୧୮, ୧୧୧, ୧୧୧ (ହ" ୧୧୦) ।

ଉଠୁଆ (ଭାଷା), "ହେ § ୧୧୫ (ହ" ୫୦), ୧୧୧, ୧୧୮, ୧୧୧, ୧୫୦ (ହ" ୦୧), ୧୫୦, ୧୦୧, ୧୧୫ ।

ଉଠୁଆ (ଭାଷା), "ହେ § ୧୧୮ (ହ" ୧୧୧) ।

ଉଠୁଆ (ଭାଷା), "ହେ § ୧୧୮ (ହ" ୧୧୦) ।

ଉଠୁଆ (ଭାଷା), "ହେ § ୧୫୫, ୧୫୫ (ହ" ୧୫୫) ।

ଉଠୁଆ (ଭାଷା), "ହେ § ୧୫୫ (ହ" ୫୮), ୧୦୮, ୧୧୦ ।

ଉଠୁଆ (ଭାଷା), "ହେ § ୧୫୫ (ହ" ୫୦) ।

અરાણ (અરા), "એ" § ૭૬; "એ" § ૭૬, ૮૧, ૧૪૪, ૧૫૧, ૧૫૨;

"આ" § ૧૪૮, ૧૪૯, ૧૪૯.

અરાણ (આરણ), "આ" § ૧૭૦.

અરાણિયા (આરણિકા, અરાણિકા-વચન), "આ" § ૧૧.

અરાણ (અરાણ), "અ" § ૧૧૯ (૪" ૧૧૧); "એ" § ૪૨, ૪૬.

અરાણિકા (અરાણિકા), "અ" § ૭૨, ૧૮૮; "અરા" § ૧૧૯ (૪" ૧૧૧).

✓ અરાણ (અરાણ), "અ" (અરાણી) § ૬૮.

✓ અરાણિકા (અરાણિકા), "એ" (અરાણી) § ૬૮.

અરાણ (અરાણ), "અ" § ૬૯, ૮૧, ૮૮, ૧૧૨ (૪" ૬૨), ૧૧૯ (૪" ૧૧૨), ૧૪૪; "અ" § ૮૦.

અરાણ (અરાણ), "અ" § ૮૫ (૪" ૫૦); "અરાણી" § ૮૪ (૪" ૪૯).

✓ અરાણ (અરાણ), "અ" § ૧૦૬.

✓ અરાણ (અરાણ), "અ" § ૧૪૨.

અરાણિકા (અરાણિકા), "અ" § ૧૪૬.

✓ અરાણિકા (અરાણિકા), "અ" § ૧૧૦; "અરાણિકા" § ૧૮૦;

"અરાણિકા" § ૧૮૮; "અરાણ" § ૧૮૨.

અરાણ (અરાણ), "અ" § ૧૧, ૫૧, ૫૨.

અરાણ (અરાણ, અરાણિકા), "અ" § ૮૪; "અ" § ૬૨, ૧૪૪, ૧૪૪, ૧૬૨.

✓ અરાણિકા (અરાણિકા), "અ" § ૬૨, ૮૦, ૧૧૫; "અરાણિકા" § ૧૫૫, ૧૫૬ (૪" ૧૫૫).

અરાણિકા (અરાણિકા), "અ" § ૮૮, ૧૧૪, ૧૪૪, ૧૫૪, ૧૬૨, ૧૬૦, ૧૬૬, ૧૭૪; "અ" § ૧૫૦.

અરાણ (અરાણ), "અ" § ૧૦૧.

અરાણ (અરાણ), "અ" § ૫૫; "અ" § ૮૫ (૪" ૫૨); "અ" § ૬૬ (૪" ૨૦).

અરાણ (અરાણ), "અ" § ૧૦૬.

અરાણ (અરાણ), "અ" § ૧૪૧, ૧૫૨, ૧૫૫; "અ" § ૧૧૮; "અ" § ૧૧૯.

✓ અરાણિકા (અરાણિકા), "અ" § ૬૬ (૪" ૧૮), ૬૯, ૭૦, ૮૧, ૧૧૨ (૪" ૬૨), ૧૧૨, ૧૧૦, ૧૪૨, ૧૪૫, ૧૬૨, ૧૬૮.

✓ અરાણિકા (અરાણિકા), "અ" § ૧૦, ૫૮ (૪" ૨૪), ૬૯, ૭૦, ૭૮, ૮૦, ૮૨, ૮૬ (૪" ૪૨), ૮૨, ૮૫.

(इ" ५०), १०२, १०८, १२८,  
१५८ (इ" १५५) ।

उवासग (उपासक), "म० § १, ७०,  
७१, १२२, १४२, १७८, २५०,  
२६६, २७४; "मां § २००";  
समसोवासग इति क" ।

उवासगदस (उपासकदस), "साधो  
समाश्रित्वाक्ये क"; "सां § २, २७६,  
समाश्रित्वाक्येति क" ।

उव्वहृण (उव्वहृण), "म० § २६; "वे  
§ २००" ।

उव्विग (उव्विग), "मा § २५६ ।

✓ उव्विह (उव्विह), "वर § १०५;  
"मां § १०१ ।

उव्वोह (उव्वोह), "वे § ७६; मज्झिम  
इति क" ।

ऊह (ऊह), "क § ८४ (इ" ४८) ।

ऊ (इयत् वा एवं, समासे एव), २० §  
८४ ।

✓ ह (र), एव § ८१; एविव § १८० ।

एक (एक), "वे § १८२; "मा १८२;  
"मां § १६; रम इति क" ।

एकसरम (एकसरम एकसर्ग वा), "मा  
समाश्रित्वाक्ये क" ।

एकारस (एकारस), § ८८, १२४,  
१४२, १७८, २५०, २६६, २७४ ।

एकारसम (एकारस), "म० § ११,  
एकारस (एकारस), "वे § १४७, २२५ ।  
एकारस इति क" ।

एग (एग), "वे § ८२, ११८, १२८,  
१४६, १५६, १६५, १७८, १८६,  
१८२, २०४, २२४; "मो समाश्रि-  
त्वाक्ये क"; "मा § २०४; "वे § ८६  
(इ" ४६), ८५ (इ" ५०), ११२,  
१०७, ११२, ११८, ११८, ११८  
(इ" ७८), १४७, २१८ (इ" २२२),  
२२५; "वे § २२, २४, २६, २८,  
२०; "मां § २२, २२; "वे §  
२४; रम इति क" ।

एगलोम (एगलोम), "वे § २२४; "मा §  
२२४; "मं § २२८, २२८; एगलोम  
इति क" ।

एगयलो (एगयलोः का एगयलो), §  
१८७ ।

✓ एज्ज (एज्ज वा एज्ज, ✓ एज्ज), एज्ज  
मां (एज्जमां का इयमान्) § ८१,  
२१५, २११ ।

एत्त (एत्त), § ७, २०१ ।

एमहासिय (एमहासिय), "वर § ८४;  
महासिय इति क" ।

एत्त (एत्त), एत्त (एत्त) § २२१, २२२,  
१८२, १८६, १८७, १८८; एवं  
(एत्त) § १७, ८६, ८६, ११२  
(इ" ६६), १२०, १२५, १४०



(इ" ८१), १४२, १५२, १६२,  
१७५, १८४, १०५, १११, १२०,  
१३२, १४०, १६०, १६३; एवं  
(रताम्) § १०६; एवं (रतम्) § ११२,  
४०; एवं (रतेन) § १६६ (इ" १८);  
एवं (रतम्) § ४४, ४५, १४१,  
१५८ (इ" १६६); एव (रते) §  
१७०; एवाचो (रताः) § १३८;  
एवाचं (स्तेनाम्) § १७०; एवाचिं  
(रतावाच) § १३८।

एवाक्य (स्मृते), "वे § ४०, ८४  
(इ" ४६), १६१; "वा § १६०,  
१६६; "वं § ५८ (इ" १४), १३५;  
"वि" § ७२।

एवम् (एवम् वा एवम्), "वं § ११८  
(इ" १६३)।

एव (एव), § ११८ (इ" १३२);  
एवामेव इ"।

एवं (एवम्), § १, १०; ११, ४४, ५८  
(इ" १३), ५८, ६२, ६६, ६८,  
७१, ७२, ७४, ७७, ७८, ८०,  
८१, ८२, ८४, ८५, ८६, ८९,  
इत्यादि।

एवमेव (एवम्-एवम्), § १२; एवं च  
एवम् इ"।

एवमेव (एवम्-एवम्), § ११८ (इ"  
१६३); एवं च एवम् इ"।

एव, एव इति इ"।

एवम् (एवम्), "वे § ८६ (इ" ४१)।

एवमिदम् (एवमिदम्), "को" § ५८  
(इ" १४)।

आमाह्वय (अवमह्वय), "वि-  
वर" § १०६।

✓ आगिण्ड वा आगिण्ड (अव-अव),  
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 ✓कड (कड), "वर" § ५८ (इ" ११),  
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✓ कर (क), "रे § १०, १६-४२,  
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कक्य (कर्क्य), "जे" § ५२ ।

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✓कक्य (कक्य), "ज्ज" § ५८ (इ" १२),

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✓ कर (क), "रि § १०, १६-४२,  
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✓ खुम (खुम), खोमितर (खोमितर)

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✓ **खाए** ( **आम्र**, **अमृतमोहिनी** ),  
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✓ वय (वु), वरता (वुता) § ८०, १२५ ।

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✓ वास (वास), "विर § ८५

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✓बिन्त (बिन्त), "नोर § १२८,  
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✓बूड (बूड, बाडन), "डसि §  
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घडत्य (घटुर्घ), "लं § ७१, १२५, १४० (घ" ८०), १४५, १४८, १५८, १९०; "लस्य § १४५।

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✓ वय (घु), वरसा (घुसा) § ८०, १२५।

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✓ वास (वास), "घिर § ८५

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✓किन्त (किन्ता), "काँ § ११८,  
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✓कुली (कुली, कालिङ्ग), "काँ §  
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 कृषिन् (कृषिन्), "व" § १०० ।  
 कृष (कृष), "व" § ५१, ७८;  
 "व" ८८, १११, १००, १११,  
 १११, ११०, ११५; "वो" §  
 ७८; "वस्य" § ८० ।  
 कृष्य (कृष्य), "वारं" § १४१ ।  
 कृष्यो (कृष्यो), "वो" § ११५,  
 ११८ ।  
 कृष्य (कृष्य कृ), § १४१ ।  
 कृष्य (कृष्य), "वा" § ५१ ।  
 कृष्य-कृष्य (कृष्य-कृष्य, कृष्य-कृष्य),  
 "मं" § १४८, १५१ ।  
 कृष्य (कृष्य), "व" § ८४ (इ"  
 ४०); "व" § ८४ (इ" ४८),  
 १०० ।  
 कृष्य (कृष्य), "व" § १, १, ८१,  
 १११, १४५, १११, ११०, १०१,  
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जम्बुद्विप (जम्बुद्वीप वा जम्बुद्वीप),

"वे" § ११२ (इ" ११) ।

जम्बुद्वय (जम्बुद्वय), "वा-मव" § १०६ ।

जम्बुद्वय (जम्बुद्वय, अष्टभाज्यमभिधेयः,  
योगसूत्रिकाः), "हर" § १८४ ।

जम्बु (जम्बु), "वा" § ११२ (इ" ११) ।

✓ जम्बु (जम्बु), "नो" § ११ (इ" १८), ७२, १८८ ।

जम्बु (जम्बु), § ८४ (इ" ४०) ।

जम्बु (जम्बु), "वा" § १, ८, ११, ४२-४३, ६६ (इ" १८), ७८, ८१, ८५ (इ" ५१), १०१, १०८, ११६, १२०; "वा" § १५८ (इ" १५६) ।

जम्बुद्विप (जम्बुद्वीप), "व" § १५८ (इ" १५६) ।

जम्बुद्वय (जम्बुद्वय) § ११, ११०; जम्बुद्वय वा मव वा इति" ।

जम्बु (जम्बु) § ८१; जम्बु इति इति" ।

✓ जम्बु (जम्बु), "रमाव" § १६ (इ" १०), ७२, १५१ ।

जम्बुद्वय वा जम्बुद्वय (जम्बुद्वय वा जम्बुद्वय), "रिव" § १६ (इ" १०), ७२, १५१ ।

✓ जम्बु (जम्बु), "वर" § ७५, १५२; "वा" § ८२, १४० (इ" ७८);

"विव" § ४४-४७, "विव" § १२८ ।

जम्बु (जम्बु), "व" § ११, १०६, १०८, १११; "वा" § १०८ ।

जम्बुद्वय (जम्बुद्वय वा), "वर" § १८० ।

जम्बु (जम्बु), "वृ" § ८४ (इ" ४८) ।

जम्बुद्वय (जम्बुद्वय), "वृ" § ८५ (इ" ४८) ।

जम्बुद्वय (जम्बुद्वय), "वृ" इति इति" ।

जम्बु (जम्बु), "व" § १०६; "वृ" § ८४, ७२, ७२, ८१, १११, १२६, १५१, १७०; "व" § १०१; "वा" § १५१ ।

जम्बु (जम्बु), "व" § १०६ ।

जम्बु (जम्बु), "व" § ७२, ७४, १५१; (जम्बुद्वय वा जम्बुद्वय वा जम्बुद्वय वा जम्बुद्वय) § १, २, ५-११, ४४, ५८-६६, ६८, ७१-७२, ७५, ७८, ८१, ८२-८३, ८८, इत्यादि; "व" (जम्बुद्वय वा इति इति) § ११, १४, १५ ।

जम्बु, "व" इति इति" ।

जम्बु (जम्बु), "व" § ८५; "वे" § ७२, १८० ।

जम्बु (जम्बु), § ८४; जम्बु इति इति" ।

जम्बुद्वय (जम्बुद्वय), "व" § १६ (इ" १८) ।

जियवन्तु (जितवन्तु), "बू § २, ८,  
८२, १२६, १४५, १५५, १६२,  
१८०, २६०, २७२ ।

जीव (जीव), "ब० § ४४, ६४,  
११२, १२६; "वार § १२,  
१४, १५; "वे § ११८ (इ"  
११८, ११८, १२०, १२२);  
"वाचं § १६८ ।

जीविय (जीवित), "ब० § ५०;  
"य० § ११२ (इ" ६१);  
"वाचो § ८५ (इ" ५२), १०२,  
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२२८ ।

जीह (जिह, बज्जीहिस्मासे), "वे  
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लिप्ता इति इ" ।

जुह (युति), "जुहं § १६० ।

जुग (युग), "न० (सामविशेषः) §  
७८; "न० (युगः) § १०६ ।

जुगवन्त (युगवन्त), "वं (युगवान्) §  
११८ (इ" १२२) ।

जुक्त (युक्त), "न० § १०१, १०६  
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जुयल (युयल), "ब० § १००;  
"वेचं § १८ ।

जुवाणय (युवक वा युवन्), "वरधिं  
§ १०६ ।

जेड (जेट), "इ० § ६६-६८  
८२, १०८; "इ" § ७६; "इ" §  
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१४० (इ" ८१), १४०, १५१,  
१५६, १२०, १४५, १०१,  
१०४ ।

जेणामेव (येन एव), ज इति इ" ।

जेणेव (येन एव), ज इति इ" ।

जेमल (जेमन), "ब० § ४०;  
"ब० १००८ ।

जोइय (योजित), "वं § १०६ ।

जोणिय (योजित), "वरि § ११८ ।

जोत्त (योज्ज), "न० § १०६ ।

जोयल (योजन), "ब० § ७४,  
८२; "ब० १५२ ।

भाय (ध्यान), "ब० § ८६, ८७,  
८८, १४०; "वं § ७० ।

झय (धन), "वर § १०८, १००८ ।

✓ झिया (झि वा जी), "वार (धा-  
यति वा ध्याति) § ७०, १५६ ।

झुसिर (झरि, मधारम), "रा० §  
८४ (इ" ४०) ।

✓ झुस (जूरू वा), "विता §  
८८, १२४, १६६ ।

झसण (जुयल जीय वा), "बा०  
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झुसिय (जुयित युयित वा), "ब० §

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०"सियस्स § ७३।

√ ठव ( व्यापय, √ व्या ), "वेर §  
६८, १६४, १७०, १४५, १७१;  
"वेना § ६६ ( इ" १८), १७८,  
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ठाव ( व्यान ), "वस्स § ८४, ८५,  
८६, ८७, १४१, १४२, १५८  
(इ" १५६), १६१, १६३।

ठिइ ( स्थिति ), "इ० § ११५;  
"इ § ६२, ८८, १२४, १४४,  
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ठिइय ( स्थितिक ), ०"यं § ७४,  
१५२; ०"एव § १५५, १५७।

ठिइया ( स्थितिका, स्थितकपदस्य जी-  
सिद्धे ), § १०८।

थं ( वाक्यालङ्कारे, प्राक्तनलक्षणं एव ),  
§ १, २, ४, ५, ६, ७, ८, १०,  
११, १२, १३, १४, १५, १६,  
१७, १८-५७, ५८-८८, इत्यादि।

थाव ( व्यान ), ०"ब० § १८७, १८८,  
१८९, १९८ (इ" ११७), १७७;  
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थहाय ( व्यान ), "र § १०, १८०;  
"वा § १०८।

थहाविय ( व्यापित ), "ब० § ८४  
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त ( त, तद् ), त० ( तप्य० इति समासे )  
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(इ" ६१), ११४, ११६, ११८,  
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८०, ८१), १५१, १४१-१४४,  
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१६८, १८७, १८८, १०० (इ"  
११६, ११७, ११८); तं ( तम् ) §  
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 १६०, समाग्निसाक्षेभिः, तम् (तन्माः,  
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 तमेव (तन्मा एव) § ६६ (इ" १८),  
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तञ्जो (तजः वा तजः), तजति च त्र"।

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✓तज्ज (तज्ज), "जेज्ज § १०० (इ" ११०)।

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इति चतस्र इत्यपि च त्र"।

तजि (तज), § २, ८, ५१, ६१,

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तजा (तजा), "जे § १०१, १११।

तज (तजः), ०"ज० § ११८ (इ" ११०)।

तज्जो (तज्जो), "जे § १००<sup>८</sup>;  
"जेचं § ४१।

तजा (तजा), "जा० § १४-५०।

तज्ज (तज्ज), "जे § ११६ (इ" १११)।

तज (तज), ०"जि § १०१, १०५।

तज्जवर (तज्जवर), ०"ज० § ११।

तजाव (तजाव), ०"ज० § ५१।

तजिच (तजिच), "जिचि § १४०।

तज (तज), "जे० § ३१, ७६,

८४, ८५, ०"जे § ३६; "जा §

३६, ११४।

तज्जि (तज्जि), ०"जो § ३६।

तजिच (तजिच), "जा § १५६। तज  
इति त्र"।

तज (तजा), § ६०, ८०, ११०,

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१६९, १७०<sup>१</sup>, १७०<sup>२</sup>; तजेव

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८०, ८१), १४५, १४७, इत्यादि।

तजं (तजा, तजमेवं इति परे), § ११।

तजा (तजा), § ८, ११, ७६, ८१,

११७, ११८, इत्यादि।

तजिं, त इति त्र"।

तजिच (तजिच), "जाचं § ८५; "जि-

चिं § ११०, १५६ (इ" ११६)।

तजेव, तज इति त्र"।

ता (ताज), § ७१।

ताजो (तजात् वा ताः), त इति त्र"।

✓ताज (तज), "जेज्ज § १००

(इ" ११०)।

ताव (तावत्), § ७२, ११८, १७४।

तासिं, न इति क्"।

ताहे, न इति क्"।

ति (ति), ति० § १०, ५८ (इ"

१४), ८१, ८२, ८८, १०२,

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१०८, १००°, १००°; तयो (तयः)

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ति (इति), ति इति क्"।

तिक्क (तीक्ष्ण), "क्वेचिं § १०२,

१०५; "क्वाचिं § १०८, ११०।

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तिष्ण वा तिष्णा, न इति क्"।

तिष्ण्डे (वेन चर्चः वा चोर्चः) § ११,

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तिष्णि, ति (ति) इति क्"।

तिन्निर (तिन्निर), "रं § ११८ (इ"

१२२)।

तिद्धिं (तिद्धिं), § १००"।

तिरिक्क (तिरिक्क), "क्व० § ११८;

तिरिच इति क्"।

तिरिच (तिरिक्क), "क्व० § ५०;

तिरिक्क इति क्"।

तिवच्चिय (तिवच्चिय), "क्वं § ८८।

तिविह (तिविह), "क्वं § १००°;

"क्वेचं § १२, १४, १५।

तिव्व (तीव्र), "क्व० § ४८; "क्व०

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तीच (चतीच), "क्व० § १८०।

✓तीर (तीर), "क्वेर § ७०।

तीर (तीर), "क्वेर० § १२८ (इ"

१२२)।

तीसे, न इति क्"।

तुक्क (तुक्क), "क्व० § ५१।

तुड (तुड), "क्व० § १२, १०४;

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तुमं (जय), § ५८ (इ" १४), ८८,

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पाठाकारे), २४६ ; तुभे (तव)  
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तुभं (युष्मद्भिः) § २०२ ।

तुवक्ष (तुवक्ष), "व" § २२ ।

तुक्ष (तुक्षा तोष वा), "क्ष" § ४७ ।

तुषिणौय (तुषीक), "षी" § ८६,  
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ते (ते वा तव), त व तुमं च इ" ।

तेष (तेष), "ष" § ४७ ।

तेष (तेष), "तेष" § ७६ ; "तेष" §  
८४ (इ" ४७) ।

तेरस (तयोदरण), "स" § २२२ ;  
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तेखोक्क (तेखोक्क), "क्क" § १८० ।

तेक्ष (तेक्ष), "क्षे" § २५ ।

तेसिं, त इति इ" ।

तेहिं, त इति इ" ।

तो (ततः, तयो इति प्राकृतप्रत्ययरूपस्य  
सङ्क्षेपः, जड तो इत्येतौ वाक्यसंयन्त्र-  
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१५८, १६८, २०० (इ" ११८) ।

त्ति (इति, स्वरात्परं ति चनुस्वारात्परं तु  
ति इति प्रयुज्येते), § १२, ५८,  
६२, ६७, ८०, ११२ (इ" ६२),  
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४१), १४२, १५१, १६१, १७५,  
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२४२, २५६, २६०, २६२ ; इ इर  
इय इत्येते चयो इ" ।

यणाय (यणक), "या" § ८४ (इ" ४८) ।

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यूलग (यूलक), "गं" § १२, १४,  
१५ ; "गस्" § ४५-४७ ।

दक्खिण (दक्खिण), "वेचं" § ७४,  
२५५।

दण्ड (दण्ड), "अं" § १००।

दण्ड (दण्ड), "अं" § ४२, १००  
(इ" ११६); "अ" § ५२; "वेचं"  
§ ११८ (इ" ११८)।

दन्त (दन्त), "नं" § १०१; "ना" §  
८४ (इ" ४०); "न" § १२,  
५१, २००<sup>८</sup>।

दब्ध (दर्भ), "अ" § १८, ११२  
(इ" १२)।

दरिद्विज्ज (दर्मनीय), "अं" § ११२;  
दंसिज्ज इति इ"।

दरिद्वी (दर्मिन्), "सी" § १८०।

✓दस्य वा दस (दा), "वद" §  
१८५।

दवग्नि (दवाग्नि), "मि" § ५१।

दस (दस), "स" § ४, १८, ८९,  
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१०२, १००<sup>१</sup>; "स" § २, १००<sup>१</sup>,  
समाप्तिवाक्ये अपि इ"; "सवद" §  
१०५; "साव" § ९, ८१; "ससु"  
समाप्तिवाक्ये इ"।

दंसज्ज (दर्मन्), "अ" § १८०, १८८,  
१८९, ११८ (इ" १२०); "अ" §  
१००<sup>१</sup>; "आद" § ८४ (इ" ४०,  
४८); "आपो" § ८४ (इ" ४०)।

दंसिज्ज (दर्मनीय), "अ" § ८४  
(इ" ४०, ४८); दरिद्विज्ज  
इति इ"।

दसम (दसम), "मं" § ७१; "मस" §  
१०९, १०९।

दह (दह), "अ" § ५१।

✓दा (दा), "दाजं" § ५८ (इ" १२)।

दाढा (दाढा), "दाहिं" § १०८, ११०।

दाणव (दाणव), "वेच" § ११२ (इ" ११२)।

दाम (दामव), "अ" § १०, २०।

दार (दार), "अ" § १६, ४६, ४८।

दावणया (दावणया), "अ" § ५१।

दाखिया (दाखिया), "अ" § ४०।

दिट्ठ (दिट्ठ), "दि" § १४१; "डा" § ११२  
(इ" १२)।

दिट्ठि (दिट्ठि), "दि" § १२४; "दीर"  
§ ७८।

दिट्ठि (दिट्ठि), "दी" § ८९।

दिण (दिण), "अ" § १८४; वदिण  
इत्यपि इ"।

दिन्त (दीन्त), "न" § ७६; "ने" §  
१०३।

दिप्पमाणा (दीप्यमान), "आ" § ८४  
(इ" ४०)।

दिवस (दिवस), "वेच समाप्तिवाक्ये इ"।

दिव्य (दिव्य), "अ" § ११८; "अ" §  
१६०; "आ" § १६०, १६८, १६८,  
"अं" § १०१, १००, ११२।



दिसा (दिशा), "सा० § १०, ११;  
"सं § ११, ११२ (इ" ११), १११,  
१००, १०१, १००, १११, १४८;  
०"साधो § १११ ।

दिसी (दिशा दिग् वा, संयुक्तव्यञ्जने परे  
दिसि), "सि० § ५०; "सी० §  
१, ७ ।

दीव (दीप), ०"वे § ११२ (इ" ११) ।

दु (दि), दु० § १२, १४, १५,  
४८, ५१; दो (दो) § ८४  
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समाप्तिवाक्ये इ" ।

दु वा दुर (दुस् वा दुर, कञ्जने परे  
नञ्छानान्ता एव, करे परे तु इति),  
दुक्० § १२५, १२८; दुप० §  
५१, ५२, ५५; दुक्० § १००';  
दुर० § ८५ (इ" ५०), १०० ।

दुक्कर (दुक्कर), "र० § १२५, १२८ ।

दुक्क (दुःक), ०"क्व० § ११०,  
११०; दुक् इति इ" ।

दुपय (द्विपर), "व० § ४८ ।

दुप्पल्लिखि (दुप्पल्लिखित), "व० §  
५१ ।

दुर, दु इति इ" ।

दुरन्ता (दुरन्ता), "सा० § ८५ (इ"  
५०) ।

दुरहिंसास (दुरहिंसास), "सं § १०० ।

✓दुह (उद-वृत्), "वर § ११,  
१८, ११०, १०८, १११; "हामि  
§ १०८ ।

दुवासास (दास्य), "स० § ११, ५८  
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१०४, ११०, १११; "स १२८;  
"ससं § १२४, १२८, १२८ ।

दुविह (द्विभि), "वे § ५१; "सं §  
११, १४, १५ ।

दुवे, दु (दि) इति इ" ।

दुव्यय (दुर्गत), "वा § १००' ।

दुह (दुःक), ०"व० § ८५ (इ" ५१),  
१०१, १०८, ११८, १२५,  
१५८, ११०, १५५, १५०;  
दुक्क इति इ" ।

दुहपसास (दुतिपसास, चैत्यस नाम),  
"वे § ८१ ।

दुहपसासय (दुतिपसासक), "सर §  
२, १०; "साधो § ५८ (इ" १४),  
७८ ।

देव (देव), ०"व० § १८०; "व० §  
८०, १११, ११२, ११५, ११०,  
११८, ११८ (देवाद्युपि-कञ्जे ऽपि  
इ"); "वे § ८०, ८१, ८४ (इ"  
४१), ८०, ८८, १०१, १०४,  
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११४, ११५, ११७, ११८;

"नो § ११८, १५०, ११४;

"वा (एकवचनस्य संवोधने) § ११७,

११८; "वं § ११७, ११८;

"वेचं § ८१, ८८, १०१, १०८,

११८, ११०, १११, १८८,

१८९, ११८, ११०; "वस्य §

८८, ८४ (इ" ४१), ११४; "वा

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देवता (देवता), "तार § ११, ८८,

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देव्य (देवता वा देवता), "व० § ५८

(इ" १२), ११५, ११८; "वं

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देवाणुपिथ (देवानुपिथ), "वा (एक-

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१८, ७७, ७८, ८५ (इ" ५१),

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१११, ११७, ११८; "पिर (एक-

वचनस्य संवोधने, स्त्रीलिङ्गे) § ५८

(इ" १४), १५२, १०४; "वस्य

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§ १०१, १४१; "वाचं § ११,

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देविष्ठी (देविष्ठी), देव च इति च इ"

देविन्द (देविन्द), "वे § ११२ (इ"

११); "वस्य § ११२ (इ"

११)।

देवी (देवी), "वीच § ११२ (इ"

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देव (देव), "व० § ५४।

दो, ड (दि) इति इ"

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१५८ (इ" १५५); "वस्य § ८१;

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दोषिथ (दोषिथ), "वार § ११५।

दोमि, ड (दि) इति इ"

दोस, ड (दि) इति इ"

धन्ना (धन्ना), "व० § ४८; "व०

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धन्ना (धन्ना, धन्नार्थे), "व० § ४८;

"वेच १००'।

धन्ना (धन्ना, धन्नार्थे), "वे § ११२

(इ" ११), १०१।

धन्ना (धन्ना, धन्नार्थे), "व०

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१५२; "वं § १५२।

धमधि (धमनि), "वि० § ७१, ७२,  
८१, १५१ ।

✓ धमधमे (धमधमाए), "मेला०  
( "माधमान ) § १०८ ।

✓ धम (धा), "कामाध० (आध-  
मान) § १०८ ।

धम (धर्म), "क० § ११८ (इ"  
१२०, १२१); "क० § ११ (इ"  
१७, १८), १८, ७२, ८२, ८५  
(इ" ५१), ८६, ८७, ८८, ११२  
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"को § ५८ (इ" १४), "को § ११०;  
"क० § १२, ५८ (इ" १५), ८९,  
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१०९, १०२, १०४, १०८, ११०;  
"को § १४६ ।

धमकहा (धर्मकहा), § ११, ११७,  
१८१ ।

धमकही (धर्मकहि), "ही § ११८  
(इ" १२०, १२१) ।

धममय (धर्ममय), "सरथं § ११८  
(इ" १२८); "जहर § ११८ (इ"  
१२१) ।

धमाधरि (धर्मोपार्थ), "रि § ७२,

१८८; "रिथं § ११८ (इ"  
१६२); "रिथं § ११० ।

धमिय (धार्मिक), "वं § ११, १०६,  
१०८, १११, "धापी § १०८ ।

धमोवणय (धर्मोपदेयक), "वर §  
७२, १८८; "वरथं § ११८ (इ"  
१६२) ।

✓ धर (ध), "रि § ११८ (इ" १२२);  
"रिथमावेथं (त्रियमानेन) § १० ।

धर (धर), "रि § १८७, १८८,  
१८९, ११८ (इ" १२७) ।

धरधि (धरधि), "वि० § १०२,  
१०५ ।

धरणी (धरणी), "वी० § १०७ ।

धरिजमाध, ✓ वर इति ३" ।

धवस (धवस), "व० § १०१ ।

धारा (धारा), "रं (वज्जणीधिसमावे)  
§ ८५ (इ" ५०) ।

धिद (धिति), "रं § ७२, ८५  
(इ" ५१) ।

धुव (धुव), "व० § ११; "व० §  
१७७ ।

धवण (धुवन), "व० § ११ ।

न (न), न § १२, १४, १५, ४४-५०,  
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इत्यादि, न० १६-४९, १०८ ।

मखल (मकुल), "ख० § ८५ (इ" ४८)।

मखल (मख), "खं (मउमीपिसमासे) § १०१; "खा § ८४ (इ" ४८)।

मखर (मखर), "रं § १०८; "खा § १११; "खल § १८४; मखर इति ३"।

मखरी (मखरी), "रिं § ११६; मखरी इति ३"।

मखर, ✓/बाख इति ३"।

मखा (मखा), "खा० § १०६।

मखि (मखि, म-मखि), § १६६, १६७, १६८, १६९, १०० (इ" ११७, ११८)।

मखिषीपिथ (मखिषीपिथ), "था § १, १६८, १७०; "खल § १७१।

✓/ममंस (ममंस), "खर § १०, ५८ (इ" ११), ६१, ७७, ८१, ८२, ८६, १११, १७६, १८०, १८१, १०१, १०४, १०८, ११०, १११, १६१, १६४; "खलि § ८१; "खिमा § ५८ (इ" ११); "खिमा § ११६, १८१।

मय (मय), "य० § ११८ (इ" १११)।

मयल (मयल), "य० § १०७।

मयर (मयर), "ये § १, ५८ (इ" १४), ७८, १६१, १८०, १०४, १११;

"रं § १०, ६८, १८०, १०४, १६०, १६४; "खा § १६५; "खल § १, १८१; "रिं § १६ (इ" १८), ७७, ७८, ७९, १८१, १४१, १५८ (इ" १५४); "रां § १७७; मयर इति ३"।

मयरी (मयरी), "री § १, ८१, ११६, १४५, १५५, १६७, १७१; "रीर § १११ (इ" ६१), ११७, १५८, १६१, १६८, १७१, १७७; मयरी इति ३"।

मयय (मयय), "यं ७४, ८२, १५१; "र § १५५, १५७।

मय (मय), "य § ११५, ११७।

मयम (मयम), "मं § ७१; "मख § १६७।

मयर (मयर), § १४७, १५६, १०४, ११५, १२०, १२१, १२५, १७४।

मयमाय (मयमाय), "ये § ११८ (इ" ११८, ११९, १२०, १२१)।

माइ (माति), "इ० § ८; "इं § ६८, ८१।

माइ (मयवे, प्राकृत एव इयते), § १११ (इ" ६१)।

माख (माख), "खे § ७४, ८१; बाख इति ३"।

माखल (माखल), "मं § १७१।

नासा (नासा), "सा० § ८५ (इ" ५०), १०६।

नाम (नामन्) "म० § २१, १६४, १६६, १७०, १७२; "मं § १, २, ६, ७, ७६, ७८, ८१, ११६, १२०, इत्यादि; "मां § १००।

नाय (नाय), "य० § ६६ (इ" १८), ६८; "या० § १।

नायाधर्मकथा (ज्ञाताधर्मकथा सा एव ज्ञातधर्मकथा, न्यायाध धर्मकथा-चेति ज्ञाने), "थां § १।

नाराय (नाराय), "य० § ७६।

नावा (नौ नौका वा), "वार § ११८ (इ" १२२)।

नासा (नासा), "सा § ८४ (इ" ४०); "सा० § ८४ (इ" ४०)।

नाही (नाही), § ८४ (इ" ४८)।

नि वा निर् (निस् वा निर्, बह्वने परेतद्वाङ्मन् एव नौ वा, सरे परे तु निरिति), निम्न § ८, १०, १२, ६८, ७५, ८२, १०१, ११२, ११३ (इ" ६१), ११६, ११८, ११९, १२०, १२७, १०२, १०४, १०५, १८८, १८०, १०८, ११०, १२४, १२९, १३५, १६४; निच० § ५, १०० (इ" ११०), ११८ (इ" १२२); निम्न § ११८ (इ" १२२); निम्न § १०४, ११८

(इ" १२२); निम्न § १०० (इ" ११०); निम्न § १०६; निम्न § ११४, ११४, १०४, १००; निम्न § ५१, ८५ (इ" ४८); नौ० § १०२, ११८, १२२, १२४, १२५, १२८, १३० (इ" ८१), १४१, १४०, १४६, १४८, १६१, १८५, १२७, १२०।

निष्ठ (निष्ठ), "य० § ११८ (इ" १२२); "सा § ११८ (इ" १२२)।

✓ निम्न (निम्न वा निम्न), "इ" § ११०; "इ" § १०८।

निम्न (निम्न), "नौ § ८०, ११५, १४४, १४४, १६२, १२०, १६६, १०१; "नं § ११४।

निम्नवर्णना (निम्नवर्णना), "या § ५६।

निम्न (निम्न), "र० § १००।

✓ निम्न (निम्न), "न" § ८, १०, ६८, ११६, १०२, १८०, १०८, १२५, १६४।

निम्न (निम्न), "नौ § ८२, १२०; "या § ८, ७५, १२०, १८८, १२५।

निम्न (निम्न), "या § ११०, १०५; "न" § ५८ (इ" २४), ११८, १०४; "न" § ११८, १०४; "न" § ११४।

निगन्ध (निर्गन्ध), "न्" § १९, ११०;

"न्वा" § १०९, ११९, ११९ (इ" ४)

६९, ११९; "न्वे" § ११९ (इ" ६१)।

निगन्धी (निर्गन्धा वा निर्गन्धिका),

"न्वी" § ११०, १०५; "न्वी" §

११९, १०४।

निगन्धि (निगन्धि), "न्धि" § ५८ (इ" ११)।

निघस (निघस), "न्स" § ७६।

निघस (निघस), "न्स" § ११९ (इ" ११९)।

निघस्य (निघस्य), "न्स्य" § ५।

✓ निघोड (निघोड), "न्वे" § १०० (इ" ११०)।

निघास (निघास), "न्स" § ८४ (इ" ४०); "न्वे" § ८८।

✓ निघार (निघार), "न्र" § ११८ (इ" १११)।

निघाट (निघाट), "न्ट" § १०४, ११९ (इ" १११)।

निघान्द (निघान्द), "न्द" § ११९ (इ" १११)।

✓ निघान्द (निघान्द), "न्वे" § १०० (इ" ११०)।

✓ निमिज (निमिज), "न्ज" § १९०।

निमिज (निमिज), "न्ज" § १०९।

निमिज (निमिज), "न्ज" § ८।

निमिज (निमिज), "न्ज" § १९।

निमिज (निमिज), "न्ज" § १९९, १९०,

१९९, १९९, १०० (इ" ११०)।

निरु, नि इति इ"।

निरवसेस (निरवसेस), "न्स" § १५४।

निरवसग (निरवसग), "न्स" § ११४;

"न्वा" § १०४।

निरवसगाय (निरवसगाय), "न्वा" § १००।

निर्वाङ्मय (निर्वाङ्मय निर्वाङ्मय वा), "न्व" § ५१।

निर्वाङ्मय (निर्वाङ्मय), "न्व" § ८५ (इ" ४८)।

निर्वाङ्मय (निर्वाङ्मय), "न्वे" § ११८ (इ" १११)।

निर्वाङ्मय (निर्वाङ्मय), "न्व" § ११८ (इ" ११९)।

निसन्त (निसन्त), "न्त" § ५८ (इ" १४)।

निसन्त (निसन्त), § १९, ६१, ८०, ११९, १५९, १०४, ११०।

✓ निसाम इति इ"।

निसा (निसा इति विवरणकारः), "न्वा" § ८४ (इ" ४८)। पाणि-

भाषायां निसा इति ॥

✓ निसाम (निसाम, निमिज-धातोर्भि-ज्जन्ते), "न्वे" § ७९; "न्वे" § १०९।

निहाण (निहाण), "न्वा" § ४, १०, ८९, ११०, १५८, १६१, १६९,

१८९, १०४, ११९, १६८, १०४।

✓ नौबे (निरुद्ध), "वेर § १२२,  
१२८, १४१, १८५; "बेनि §  
१०२, १२८, १२४, १२५,  
१४०, १५६, १४८, २२०;  
"बेता § १२८, १४० (इ" ८१),  
१६१, २२० ।

नौय (नौय), "ब० § ७७, ७८ ।

नौख (नौख), "ख० § ८५ (इ"  
५०), ८८, ११८, १२८, १४०  
(इ" ७८), १४०, २०६, २२५ ।

नूयं (नूयं), § ११८, १०२, १८२ ।

नेत्त (नेत्त), "ने § ८४ (इ" ४८) ।

नेय (नेय), "यं § २०० ।

नेयव्य (नेयव्य), "व्यं § २०४ ।

नेरद्वय (नेरद्वय), "द्वय § २५५,  
२५७ ।

नेरद्वयत्त (नेरद्वयत्त), "तार § २५५,  
२५७ ।

नो (नो), § १२, ५८ (इ" २२),  
६२, ६६ (इ" २८), ८४, ८५,  
८५ (इ" ५१), १०१, १०७,  
११२, ११२ (इ" ६२), १४१,  
१५२, १००, १८२, २०० (इ"  
११०), २१०, २१५, २१८  
(इ" १२२, १२२), २२०, २२२,  
२२८, २४६, २४७, २५८ (इ"  
१५५, १५६), २६२; न इति प्र" ।

पद्विद्वय (प्रतिष्ठित), "वं §  
१०१ ।

पद्विद्विद्वय (प्रतिविद्विद्वय), "इरधिं  
§ २०६ ।

✓ पउच्च (प्रपुञ्ज), "अर § २५५,  
२५८ (इ" १५५) ।

पउत्त (प्रपुत्त प्रपुत्त वा), "ता §  
१८२, २०४; "तापो § ४, ८२,  
१२०, १५८, १६१, १६२, २२२,  
२६८, २७२; "ताधिं § १० ।

पउम (पम), "मेवं § २० ।

पउल्लिय (प्रपल्लित), "ब० (बप्यउ-  
ल्लिखी०, दुप्यउल्लिखी० इति पदयोः)  
§ ५१ ।

पन्नीग (प्रवेग), "ने § ४०, ५४,  
५७; "मेवं § २२८, २२८ ।

पक्खेय (पक्क, प्रकृत रव इत्येव), "वं  
§ २०० (इ" ११६) ।

✓ पक्खिव (प्रपिप), "वर § १५२;  
"वामि § १४८; "वित्तार § १५१ ।

पक्खेव (प्रपेव), "वे § ५४ ।

पगास (प्रकास), "वं § ८५ (इ" ५०),  
१०७ ।

पग्गह (प्रपह), "ब० § २०६ ।

पग्गहिय (प्रपहिय, प्रपहिय इत्यर्थे),  
"धिरवं § ७२ ।

✓ पक्खि (प्रपक्खि), "क्कार § १२,  
१४, १५, ४२, २२५; "क्कामि

- § १६-४९; "व्याख्या" § १९।  
 पञ्चकला (प्रत्याख्यान) • "ब०" § १६  
 (इ" १०); "वार्द" § ८५ (इ" ५९)।  
 पञ्चगुभवमाणी (प्रत्यगुभवमाणी), § १।  
 वचस्विम (प्रत्यक्षमर्थ पाद्यान्व वा),  
 "मेव" § ०४, ९५२।  
 ✓ पञ्चविंश (प्रति-चर्य) "वच" §  
 १०६; "वचि" § २००।  
 ✓ पञ्चोदह (प्रति-चय-वा-वर्), "वद"  
 § २०८।  
 ✓ पञ्चोदह (प्रति-चय-व, प्राकृत रव  
 दहते), "वद" § १०१, १००, ११९,  
 १५६।  
 पञ्चा (पञ्चात्), § १८०।  
 पञ्चिम (पश्चिम), "म०" § ११०;  
 • "म०" § ५०, ७२, ७८, १५२,  
 १५८ (इ" १५४, १५५, १५६),  
 १६९; "मेव" § १०-१।  
 पञ्चन (पञ्चन), • "मं" § ७८।  
 ✓ पञ्चुवाच (परि-चय-वाच), "वच"  
 § ८, १०, ५८, ११९, १०९,  
 १८८, १८०, १०८; "वचि" §  
 १०, १८०; "वचि" § ५८ (इ"  
 १५), १०४; "विष्णुमि" § १८८,  
 १८९; "वेष्णुमि" § १८०;  
 "वमाच" § ९; "वचि" § १८०।  
 पञ्च (पञ्च), • "ब०" § १५ (इ" ५०);  
 "ब०" § १, ४९, ७४, ८२, ११२

- (इ" ६१), १००; "ब०" § ४४-५०  
 १४०, १८४, १८२, १८४;  
 "वचि" § १८, १०।  
 पञ्चम (पञ्चम), "मं" § ७१; "मच" §  
 १५५।  
 पञ्चाणुवदय (पञ्चाणुवदय), "ब०" §  
 १९, ५८ (इ" १५), १०४, ११०,  
 १११।  
 पञ्चसि (पञ्चसि), "वि०" § ११२  
 (इ" ६२), १०८।  
 पङ्क (पङ्क जल वा), • "ब०" §  
 ११८ (इ" १२०)।  
 पङ्क (पङ्क), • "इ" § ११०, १००;  
 • "वचि" § १६६।  
 पङ्क (पङ्क), • "ब०" § ११८ (इ"  
 १२०)।  
 पङ्कित्वाचारेय्य (प्रति-चयारित्य),  
 "वा" § ११८।  
 पङ्कित्वा (प्रति-चय), • "मो" § ८८,  
 ११४, १६६।  
 ✓ पङ्कित्म (प्रति-चय), "मद" § ८६।  
 पङ्किणय (प्रति-चय), "मद" § ११२  
 (इ" ६२), १११, १००, १०२,  
 १०६, १८०; "मचो" § ११८;  
 "मचो" § ११, ६१, ७४, १११,  
 १४८, १५८।  
 पङ्किणय (प्रति-चय), • "ब०" § ५८  
 (इ" २४)।



✓ पडिग्गाहे (प्रति-गाह्य), "हेर  
§ ७८।

✓ पडिक्क (प्रति-द्व), "क्कर § १०५;  
"क्कामि § १०२।

पडिक्किय (प्रतीष्ट प्रतीप्सित वा),  
"क्कर § ५८ (इ" २४); "क्कियं  
§ १२।

पडिआगरमाणी (प्रतिआपती), §  
२२८।

✓ पडिक्किल्लम (प्रति-नि-अम), "नर  
§ १०, ५८ (इ" २४), ६८, ७८,  
८६, १०१, १०७, ११२, ११६,  
१२२, १८०, २२२; "मामि § ८६।

✓ पडिणिगक्क वा पडिनिगक्क  
(प्रति-नि-अम), "क्कर § ७८, २१२।

पडिणियत्त (प्रतिनिष्ठ), "तस्स §  
११६।

✓ पडिदंसे (प्रति-दम्य, प्रतिदग्-  
धावोर्धिज्जो), § ८६।

✓ पडिपुक्क (प्रति-प्रह), "क्कउ §  
६८; "क्कियि § ५।

पडिपुक्कणिज्ज, पडिपुक्क रति इ"।

पडिपुक्क (प्रतिपूर्व), "क्क० § १०१।

पडिबद्ध (प्रतिबद्ध), "क्क० § ५१।

पडिबन्ध (प्रतिबन्ध), "क्कं § १२, ७७,  
२१०।

✓ पडिभण (प्रति-भण), "क्कर §  
१५२।

पडिमा (प्रतिमा), "क्क० § १७७";

"क्कं § ७०, ७१, १२२, १४२,  
१५०; "क्कं § ११४; "क्कामो  
§ ७०, ८८, १२४, १७८, १६६,  
२०४; "क्कामो § २७७"।

पडियादक्किय (प्रत्याख्यात), "क्कर  
§ २५२, २५८ (इ" १५४);  
"क्कियस्स § ७२, २५८ (इ" १५६)।

पडिक्कव (प्रतिरूप), "क्कं § ११२।

पडिक्कवग (प्रतिरूपक), "क्क० § ४७।

पडिआभेमाण (प्रतिआभयन् वा प्रति-  
लभयन्), "क्के § ६४, १६२; "क्को  
§ ६५; "क्कस्स § ५८ (इ" २४)।

✓ पडिलेहे (प्रति-लेह्य, प्रतिलिह-  
धावोर्धिज्जो), "क्कर § ६८, ७७;  
"क्किता § ६६ (इ" २८)।

पडिलेहिय (प्रतिलेहित), "क्क०  
§ ५५।

✓ पडिवज्ज (प्रति-पद्), "क्कर §

५८ (इ" २२), ६१, ८७, ८९,  
१२७, १४२, १४५, १५५, १६२,  
२०४, २१२, २२५, २२८,  
२६२, २६८, २७४; "क्काहि §  
५८ (इ" २५), ८४, ८६, १४१,  
२०४, २५८ (इ" १५६), २६२;  
"क्कह § ८५; "क्कियामि § १२,  
२१०; "क्किय्कर § ८५; "क्कोपयं  
§ ८६।

पडिवन्ती (प्रतिपत्ति), § ११२ (इ" ११) ।

पडिवन्त्र (प्रतिपन्न), • "जे § ११२ (इ" ११), १६६, १८०, १८९, ११८ (इ" १२०) ।

✓ पडिसुण (प्रति-सु), "वेद § ६०, ८०, १४९, १८४, २०५, २२१, २६०, २६२; "बलि § १२०, २४२; "बेलि § १०५ ।

पडिहाण (प्रतिधान), • "जे § ५२ ।  
बिवरचे पडिधान (प्रतिधान) इति पाठः ।

पडुण्यन्न (प्रत्युत्पन्न), • "मं § १८० ।

पडोच्छन्न (प्रत्यवच्छन्न), • "जे § २१८ (इ" १२०) ।

पठम (प्रथम), "मं § ७०, १२२, १४२, २५०; "मस § ९, ८१; "भार § ७० ।

पठमथा (प्रथमता), • "थार § १२ ।

✓ पणिहा (प्र-नि-धा), "बाय § १८९ ।

पणिहाण (प्रतिधान), पडिहाण इति इ" ।

पण्त्त (प्रज्ञा), "जे § २, ५१, ८१, ८४ (इ" ४०), २०६; "ता § ६९, ८८, १२४, १४४ ।

पण्त्ती (प्रज्ञाति प्रज्ञाती वा), • "ती § १६६, १६७, १६८; • "ति §

६६ (इ" २८), ६८, ८९, ११२, (इ" ६९), १२०, १४५, १०८, १८५, २२२, २४५, २०१, २०४; "तीर § ७८ ।

पण्त्तस (पञ्चदश), § ५१ ।

पण्त्तसम (पञ्चदशम), "मस § ६६ (इ" २०), १०८, २२२; "जे § २०५ ।

पण्त्तवणा (प्रज्ञापन प्रज्ञपन वा), "बाय § २२२ ।

✓ पण्त्तवे (प्र-ज्ञपय), "वेद § २६२ ।

पण्त्त (प्राप्त), • "जे § ८८, १२४, २६६; "जे १६७; "ता § ११२ (इ" ६१), १६८, १६८; • "ता २१८, २५५ ।

✓ पण्त्तिय (प्रतीत, देशभाषायां वा पतीति इति नाममात्रात्), "बाय § १२ ।

पण्त्ती (पत्नी), • "ति § ७० ।

पण्त्तिय (प्राथिक), • "बा (पुंलिङ्गसंवे-  
घने), § ८५ (इ" ५०), ८०, १२४, १२५, १४० (इ" ७८, ८०), १४७, १४८, २२७; • "वे (स्त्रीलिङ्गसंवेघने) § २५५ ।

पण्त्त (प्राप्त), • "ता • § ७५ (इ" ५०) ।

पण्त्त (पवित्र), "जे § २१८ (इ" १२८) ।

पण्त्त (प्रभ, वज्रोच्चिमाशान्ते), • "जे § १४४; • "भार § ७४, २५२, २५५ ।

यभावेमाण (प्रभाषयन्), "बं" § १११।

यभिद (प्रभृति), "बं" § ५८ (इ" ११), १८; "इवा" § ११।

यभु (प्रभु), "भ" § ११८ (इ" १११, ११२)।

✓यमज्ज (प्रमज्ज प्रमाज्ज वा), § १८, ७०।

यमज्जिय (प्रमाजित), "य" § ५५।

यमाण (प्रमाण), "य" § ४८, १०१; "बं" § ५।

यमाय (प्रमाय), "य" § ४१।

यम्ह (यम्हण), "ह" § ७१।

यथंज (यथज), "जे" § ७१।

यथाण (प्रदान), "यं" § ४१।

यथाहिण (प्रदहिण), "यं" § १०, १८०।

यर (पर), "र" § ४४, ४८, ५१, ५७।

यरक्कम (पराज्जम), "जे" § ७१, १११, ११८, १८८, १००; "जे" § ११०, ११८, ११८, १८८, १८८।

यरम (परम), "म" § १८१।

यरखोण (परखोण), "म" § ५०।

✓परिकह (परि-कह), "हेर" § १०१।

परिक्खित्त (परिक्खित्त), "जे" § १०, १११।

परिक्खिद (परिक्खिद), "वा" § १०८।

परिमय (परिमय), "वर" § १८०;

"वयं" § १०१; "वयाधि" § १०८, ११०।

परिमयिद (परिमयिद), "य" § ४८; "याधि" § ५१ (इ" ११)।

✓परिचय (परि-त्यज्), "यधि" § १४८; "वदत्तर" § ८५ (इ" ५१)।

परिजण (परिजण), "जे" § ८।

✓परिजाण (परि-जा), "वर" § ११५; ✓परियाव इति क"।

✓परिदुवे (परि-दुवापय, परिदुवा-धातोर्बिबले), "वेद" § १०० (इ" ११०); "वेज्जा" § १०० (इ" १११)।

परिणह (परिणह), "ह" § ८५ (इ" ४८)।

परिणाम (परिणाम), "जे" § ७४।

परितन्त (परितात्ता), "जे" § १०१, १११।

परिभोग (परिभोग), "म" § ११, ५१; "जे" § ५१।

परिमाण (परिमाण), "बं" § १०-४१; "बं" § ११; "वस" § ४८।

परिधाय (परिधायक), "मं" § ११, ८८, ११४; "मं" § १०१; परि-धाय इति क"।

परिधाय (परिधाय), "याचो" § १०५; "याचो" § १००; "याच" §

१६६; परिधाम इति इ" ।  
 ✓ परिधाण (परि-धा), "भार § २४०; ✓ परिधाण इति इ" ।  
 परिधोयण (परिधोयन, वज्रवीहिंसमा-  
 साने), "भार § ७८ ।  
 परिविज्जिथ (परिविजित), "बा  
 (संनोयने) § ८५ (इ" ५१) ।  
 ✓ परिवस (परि-वस), "सर § २,  
 ८, १२०, १८१, १२२, १६८,  
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✓ पाय (पारय, इ-धातोर्बिजन्तो), "रि"  
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✓ पाखे (पाख्य, पा-धातोर्बिजन्तो),  
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✓ पास (पश्, ह्य वा), "सद" (पश्मति)  
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✓ पुच्छ (प्रच्छ), "ब० § ५८ (इ"

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पुरी (पुरी), "रीर § १००।

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✓परिचाय (परि-चा), "चार § १४०; ✓परिचाय इति क" ।

परिसोयण (परिसोयण, वज्रवीहि-समा-साने), "चार § ७८ ।

परिविज्जय (परिवर्जित), "बा (संघोषणे) § ८५ (इ" ५१) ।

✓परिवस (परि-वस्), "सर § २, ८, ११०, १८१, १२१, १६८, १०२ ।

परिवुड (परिहत), "बा § १०८ ।

परिसा (परिवस), § ८, ११, ७५, ११०, १८८, १२५, १५८; "चार § ११ ।

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✓परुव (प्र-रुप), "वेर § १११ ।

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पल्लव (प्रलम्ब), "ल्व० § १०१ ।

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पल्लि (पल्ल), "बा § १००" ।

पवण (पवन), "व० § १०१ ।

पवर (प्रवर), "र० § १११ (इ" ११), १०६; "र० ११, १०६, १०८, १११ ।

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✓पव्वय (प्रवर्ज), "दत्तर § ११, ११ ।

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पसत्थ (प्रसक्त), "ल्व० § १०६ ।

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पसंसा (प्रसंसा), "सा § ४४ ।

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पसेवय (प्रसेवक), "वसो § ८४

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✓पाउण (प्र-पा-उ), "विधिर § ११;

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✓पाउवव (प्रादुस्-व), "विता §

१४६, १६५, १०२, १८६, १८२

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निग्राह (निग्रह), "हेवं" § ५८ (इ" २१)।

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✓ निष्क्रीड (निस्क्रिय), "डेव्या" § १०० (इ" ११०)।

निडास (नडास), "चं" § ८४ (इ" ४०); "जे" § ८८।

✓ नित्यार (निस्-तारय), "रेर" § ११८ (इ" १३१)।

निष्पट्ट (निःस्पट्ट), "ड" § १०४, ११८ (इ" १३३)।

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✓ निम्नच्छ (निम्नच्छ), "जेव्या" § १०० (इ" ११०)।

✓ निमिज्ज (निमिज्ज), "अर" § १८०।

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निर, नि इति क्र"।

निरवसेस (निरवसेस), "चं" § १५४।

निर्वसग्ग (निर्वसग्ग), "अं" § ११४;

"आ" § १०४।

निर्वसग्गय (निर्वसग्गय), "वा" § १०४।

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✓ निशान इति क्र"।

निशा (इवद् निशा इति विवरणकारः), "वा" § ८४ (इ" ४८)। पाणि-

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✓ निशाम (नि-शामय, निश-धातोर्णि-ज्जो), "मेर" § ७८; "मेर" § १०१।

निहाण (निधान), "अ" § ४, १०, ८२, १२०, १५८, १६१, १६२,

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✓ नौबे (निरुद्ध), "बेर § १२२,  
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"बेता § १२८, १४० (इ" ८१),  
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नौय (नौय), "य० § ७७, ७८।

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✓ पउञ्च (प्रयुञ्ज), "ञ्ज § १५५,  
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पउत्त (प्रयुत्त प्रवृत्त वा), "ता §  
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१६८, १०२; "ताधिं § १०।

पउम (पम), "मेचं § २०।

पउल्लिय (प्रल्लित), "य० (बप्यउ-  
ल्लियो, दुप्यउल्लियो इति पदयोः)  
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५७; "मेचं § १२८, १२८।

पउल्लेय (पल्ल, प्रवृत्त रव इत्येते), "यं  
§ १०० (इ" ११६)।

✓ पउल्लव (प्रल्लव), "वर § १५२;  
"वामि § १४८; "वित्त § १५१।

पउल्लेय (प्रलेय), "वे § ५४।

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पग्गहिय (प्रगहिय, प्रवृत्त इत्यर्थे),  
"धिरयं § ७२।

✓ पउल्लव (प्रल्लव), "व्वा § १२,  
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- § १६०४९; "व्याख्या" § १९।  
 पञ्चकला (प्रत्याख्यान) • "ब० § १६  
 (इ" १०); "वार्द § ८५ (इ" ५२)।  
 पञ्चगुभवमासी (प्रत्यगुभवमासी), § १।  
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 ✓ पञ्चमिष (प्रति-वचस्त्विम) "ब० §  
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 ✓ पञ्चमिष (प्रति-वचस्त्विम), "ब० §  
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 ✓ पञ्चमिष (प्रति-वचस्त्विम, प्राकृत एव  
 दृश्यते), "ब० § १०१, १००, ११९,  
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 ✓ पञ्चुवाच (परि-वचस्त्विम), "ब०  
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 पञ्च (पञ्च), • "ब० § १५ (इ" ५०);  
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✓ पडिग्गाहे (प्रति-माद्य), "हेर  
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✓ पडिक्क (प्रति-दय), "हेर § १०५;  
"मानि § १०२।

पडिक्किय (प्रतीष्ट प्रतीप्सित वा),  
"क्विर § ५८ (इ" १४); "क्वियं  
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पडिजागरमाणी (प्रतिजापती), §  
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✓ पडिणिक्कम (प्रति-नि-जम्), "मर  
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✓ पडिणिगक्क वा पडिनिगक्क  
(प्रति-नि-जम्), "हेर § ७८, २१२।

पडिणियत्त (प्रतिनिहत), "तस्स §  
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✓ पडिदंसे (प्रति-दर्शय, प्रतिदग्-  
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✓ पडिपुक्क (प्रति-प्रह), "क्वउ §  
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पडिपुक्क (प्रतिपूर्व), "ब० § १०१।

पडिबद्ध (प्रतिबद्ध), "ब० § ५१।

पडिबन्ध (प्रतिबन्ध), "न्त्वं § १२, ७७,  
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✓ पडिभय (प्रति-भय), "वर §  
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पडियादक्किय (प्रत्याख्यात), "क्विर  
§ २५२, २५८ (इ" १५४);  
"क्वियस्स § ७२, २५८ (इ" १५६)।

पडिक्कव (प्रतिरूप), "मं § ११२।

पडिक्कवग (प्रतिरूपक), "म० § ४७।

पडिखाभेमाद्य (प्रतिखाभयन् वा प्रति-  
लभयन्), "वे § ६४, १६२; "वो  
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✓ पडिलेहे (प्रति-लेखय, प्रतिलिख-  
धावोर्धिज्जो), "हेर § ६८, ७७;  
"दिता § ६६ (इ" २८)।

पडिलेहिय (प्रतिलेखित), "ब०  
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✓ पडिवज्ज (प्रति-पद्), "क्वउ §  
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पडिवत्ती (प्रतिपत्ति), § ११३ (इ" ११)।

पडिवत्त (प्रतिपत्ति), •"जे § ११३ (इ" ११), ११६, १८०, १८९, ११८ (इ" १२०)।

✓ पडिसुण (प्रति-सु), "वेद § १०, ८०, १४९, १८४, २०५, २२१, २६०, २६३; "बलि § १२०, २४३; "बेलि § १०५।

पडिहाण (प्रतिधान), •"जे § ५३।  
विवरणे पडिधान (प्रतिधान) इति पाठः।

पडुप्पन्न (प्रत्युत्पन्न), •"मं § १८०।

पडोप्पन्न (प्रत्यवत्पन्न), •"जे § २१८ (इ" १२०)।

पठम (प्रथम), "मं § ७०, १२३, १४३, २५०; "मस § ९, ८१; "भार § ७७।

पठमथा (प्रथमता), •"भार § १३।

✓ पणिहा (प्र-मि-धा), "बाय § १८९।

पणिहाण (प्रतिधान), पडिहाण इति व्र"।

पण्णत्त (प्रवृत्त), "जे § ९, ५१, ८१, ८४ (इ" ४०), २०६; "ता § ६९, ८८, १२४, १४४।

पण्णत्ती (प्रवृत्ति प्रवृत्ती वा), •"त्ति § १६६, १६७, १६८; •"त्ति §

६६ (इ" २८), ६८, ८९, ११३, (इ" ६९), १२०, १४५, १८८, १८५, २२३, २४५, २०१, २०४; "त्तीर § ७८।

पण्णरस (पण्णदस), § ५१।

पण्णरसम (पण्णदसम), "मस § ६६ (इ" २०), १८८, २२३; "जे § २०५।

पण्णवणा (प्रज्ञापन प्रवृत्तन वा), "बाय § २२२।

✓ पण्णवे (प्र-वृत्तपण्ण), "वेद § २६२।

पण्ण (प्राप्त), •"जे § ८८, १२४, २६६; "जे १६०; "ता § ११३ (इ" ६१), १६८, १६८; •"ता २१८, २५५।

✓ पण्णिय (प्रतीत, देशभाषायां वा प्रतीति इति नामवातुः), "बामि § १२।

पण्णी (पनी), •"त्ति § ७७।

पण्णिय (प्राधिक), •"बा (पुंलिङ्गसंवाचने), § ८५ (इ" ५०), ८०, १२४, १२५, १४० (इ" ७८, ८०), १४७, १४८, २२७; •"वे (लौलिङ्गसंवाचने) § २५५।

पण्णत्त (प्राप्त), •"मं § ७५ (इ" ५०)।

पण्ण (पण्ण), "जे § २१८ (इ" १२८)।

पण्ण (प्रभ, वज्रनीचिसमाधाने), •"जे § १४४; •"भार § ७४, २५२, २५५।

पमावेमाण (प्रभावयन्), "बं" § १११।

पमिद (प्रमृति), "बं" § ५८ (इ" १२), ६८; "द्व" § ११।

पभु (प्रभ), "ब" § ११८ (इ" १११, ११२)।

✓ पमज्ज (प्रमज्ज प्रमाज्ज वा), § ६८, ७७।

पमज्जिय (प्रमाजित), "ब" § ५५।

पमाय (प्रमाय), "ब" § ४८, १०१; "बं" § ५।

धमाय (प्रमाय), "ब" § ४१।

यम्ह (यम्हन्), "ब" § ७६।

यथंज (यथन्), "बे" § ७१।

यथाण (प्रदान), "बं" § ४१।

पयाहिण (प्रदहिण), "बं" § १०, १८०।

पर (पर), "र" § ४४, ४८, ५६, ५७।

परक्कम (पराक्रम), "बे" § ७१, १६६, १६८, १८८, १००; "बे" § १६७, १६८, १६९, १८८, १८९।

वरम (वरम), "म" § १८१।

परखोम (परखोम), "म" § ५७।

✓ परिकह (परि-कह), "बे" § १०१।

परिक्खित्त (परिक्खित्त), "मे" § १०, ११६।

परिक्खिण (परिक्खिण), "बा" § १०८।

परिमय (परिमय), "वर" § १८०;

"नय" § १०६; "न्याधि" § १०८, ११०।

परिमहिण (परिमहिण), "ब" § ४८; "याधि" § ५६ (इ" ११)।

✓ परिचय (परि-त्यज्), "यधि" § १४८; "वरत्तर" § ८५ (इ" ५१)।

परिणय (परिणय), "बे" § ८।

✓ परिजाण (परि-जा), "वर" § ११५; ✓ परिजाय इति क"।

✓ परिट्ठवे (परि-ट्ठाय, परि-ट्ठायोर्धिबन्ने), "वे" § १०० (इ" ११७); "वेजा" § १०० (इ" ११६)।

परिणह (परिणह), "ब" § ८५ (इ" ४८)।

परिणाम (परिणाम), "मे" § ७४।

परितन्त (परितान्त), "मे" § १०१, १११।

परिभोम (परिभोम), "म" § ११, ५१; "मे" § ५१।

परिमाय (परिमाय), "बं" § १७-४९; "बं" § १६; "वस" § ४८।

परियाय (पर्याय), "मं" § ६१, ८८, ११४; "मं" § १०१; परि-याय इति क"।

परियाय (पर्याय), "यायो" § १०५; "यायो" § १०७; "याय" §

१११; परिधान इति क" ।

✓परिधाण (परि-धा), "बाह § १४०; ✓परिधाण इति क" ।

परिहोयण (परिहोयण, वज्रहोयि-  
सालो), "बाह § ७८ ।

परिवर्ज्य (परिवर्जित), "बा  
(संयोजने) § ८५ (इ" ५१) ।

✓परिवस (परि-वस्), "सह § ३,  
८, ११०, १८१, १३१, १६८,  
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परिवृत्त (परिवृत्त), "बा § १०८ ।

परिषा (परिषद्), § ८, ११, ७५,  
११०, १८८, १३५, १५८; "सार  
§ ११ ।

परिद्विष (परिद्वित), "द्वि § १११  
(इ" ११), १८० ।

✓परुष (प्र-रुष), "वेह § १११ ।

परो (परस्), § १५८ (इ" १५१) ।

पल्लव (प्रल्लव), "ल्व० § १०१ ।

पल्लिवम (पल्लोपम), "माह § ११,  
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पल्लि (पल्ल), "बा § १००' ।

पवण (पवन), "व० § १०१ ।

पवर (प्रवर), "र० § ११३ (इ" ११),  
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पविट्ट (प्रविट्ट), "ट्ट० § १०१ ।

पवित्तर (प्रविट्टर), "र० § ४, १०,  
८१, ११०, १५८, १६१, १६३,  
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पव्यद्वय (प्रव्यद्वित), "बा § ११, ११० ।

✓पव्यय (प्रव्यय), "द्वतर § ११,  
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पव्यय (पर्वत), "वं § ७४, १५१ ।

पसत्य (प्रसत्य), "ल्व० § १०६ ।

पसन्ना (प्रसन्ना), "न्न § १४० ।

पसंसा (प्रसंसा), "सा § ४४ ।

पसिण (प्रस), "व० § १०४, ११८  
(इ" ११३); "बा (वज्रहोयि-  
समासालो) § १०४; "बाह § ५८  
(इ" १४), १११, १०६; "वेदि  
§ १०४ ।

पसेवय (प्रसेवय), "वयो § ८४  
(इ" ४८) ।

पह (पय), "वेह § १५८ ।

पञ्च (प्रञ्च), "ञ § ११ ।

पाठ (प्रादुस), पाठ० § ८१, ११३ (इ"  
१३), इत्यादि ।

✓पाठण (प्र-पाठ), "विधि § ११;  
"विता § ८८, ११४, १६१ ।

✓पाठश्रव (प्रादुश्रव), "विता §  
१४६, १६५, १७१, १८६, १८१,  
११४; "विताह § ८१ ।

पाठश्रुय (प्रादुश्रुय), "श्रुय § ८१,  
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पाज (पाक), "न०" § १५; "नेचिं"  
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पाडिहारिय (प्रातिहारिक), "वं" §  
१८६, १८४, ११०, १११;  
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पाण (पान), "ब०" § ५८ (इ"  
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४८); "वं" § ७८, ८६; "वं" §  
५८ (इ" १२); "वे" § १०० ।  
पाण (प्राण), "ब०" § १२, ४५ ।  
पाणाद्वाय (प्राणातिपात), "ब०" §  
४५; "वं" § १२ ।  
पाणिय (पानीय), "ब०" § ४१ ।  
पामोक्ख (प्राप्त्य, विवरणकारमतेन तु  
प्रमोक्ष उत्तरमिति), "वं" § १००;  
"क्खाणो" § १२२; "क्खाणि" §  
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पाय (पाद), "ब०" § १०, ११२  
(इ" ६६); "ब०" § ५८ (इ" १४);  
"यंसि" § ११८ (इ" १२२); "ब०" §  
८१; "या" § ८४ (इ" ४८); "ब०"  
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पायच्छित्त (प्रायश्चित्त), "ने" § १८०;

"ता" § १०८; "नं" § १५८ (इ"  
१५६), १६२ ।  
पायपुञ्ज (पाद-प्रीक्षण), "वेवं" §  
५८ (इ" १४) ।  
✓ पावे (पारय, इ-धातोर्विजने), "रेर"  
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पारणग (पारणक), "नंसि" § ७० ।  
पाण्डु (पाण्डु), "जा०" § २८ ।  
✓ पाखे (पाखय, पा-धातोर्विजने),  
"जेर" § ७० ।  
पाव (पाप), "ब०" § ४२; "बादं" §  
१२८ ।  
पावयण (प्रवचन), "वं" § १२, ११०;  
"बाणो" § १०१, ११२, ११२  
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पावेस (प्रवेक्ष), "बादं" § १०, ११६,  
१८०, १०८; सुवप्पावेसादं इति पदे,  
अन्यमतेन तु सुवप्पा वेसादं (शुद्धात्मा  
वेष्ठादि) इति प्रथम् अनुगमनम् ।  
✓ पास (पस, इप् वा), "सर" (पश्यति)  
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पासण्ड (पावण), "ब०" § ४४ ।

पासवत् (प्रवत्), ०"ब० § ६५, १९८।

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"दी० § ७, "ई० § १११।

पाहाण (पापाण), ०"ब० § ८४

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पिच्छ (पिच्छ), "ब० § ११८

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पिष्ट (पिष्ट), "ब० § १०१।

पिडग (पिडग), ०"ब० § ११८, १०४।

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पिषाय (पिषाय), "ब० § ८४

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पिष्टय (पिष्टय), "ब० § १४४।

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पीसय (पीसय), ०"ब० § ५१।

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"ब० § ११८ (३" १२२); पुच्छ

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✓ पुच्छ (प्र), "ब० § ५८ (३"

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पुच्छा (पुच्छा), ०"बा § १२०।

पुच्छिय (पुच्छ), "ब० § १८१।

पुच्छ (पुच्छ), ०"ब० § ८४ (३" ४०);

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पुच्छय (पुच्छय), ०"ब० § ५८

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पुच्छ (पुच्छ), ०"ब० § ८४ (३" ४०,

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पुच्छ वा पुच्छ (पुच्छ), ०"ब० §

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पुच्छी (पुच्छी वा पुच्छी), "ब०

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"नो० § ७४, १५९, १५५।

पुच्छवि (पुच्छवि), § ११४।

पुच्छा (पुच्छ), § ११८, १०४।

पुच्छ (पुच्छ), ०"ब० § ८५ (३" ५०);

"ब० § १, ८२, ८५ (३" ५१),

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पुच्छ (पुच्छ), ०"ब० § १०७; ०"ब०

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फासएससिज (प्राप्तकैवलीय वा  
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फासुस (प्राप्तक साम्यार्थ इति विव-  
रकारः, प्राप्तसु साम्यार्थ साम्यार्थ  
इति), "रसं § ५८ (३" २४)।

फुगफुग (दिनी प्रत्ययः, विकीर्तितिक  
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•"स" § ८४ (इ" ४७) ।

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१८१, १६४ ; "वस" § ६६ (इ"

१७), १७८, १९३, १४५,

२०१ ।

भावेना, ✓ भव इति इ" ।

✓ भास (भाज), "सर" § १६९ ।

भिउडि (भूकुडि), "डि" § ८८ ।

भिक्षा (भिक्षा), "क्वा" § ७७, ७८,

७९ ।

भिक्षायरिया (भिक्षार्थ्या), "यार" §

७७, ७८, ७९ ।

भिज्यमाण (भिज्यमान), "वे" § ११८

(इ" ११८) ।

✓ भिन्द (भिद), "भेज्या (भिन्द्यात्)

§ २०० (इ" ११६) ।

भौम (भौज), "म" § ८५ (इ" ५०) ।

भौव (भौत), "वा" § २५६ ।

भुग (भुज), •"म" § ८५ (इ"

४८) ।

भुजो (भुज), § ११२ (इ" ६३) ।

भुजमाण (भुजन् भुजान वा), "वे" §

२०० (इ" ११७), २४६ ; "वौ

§ २३८, २३९ ।

भुज (भुज), •"त" § ६६ (इ" १८)

भुमगा (भू), "गायो" § ८४ (इ" ४७) ;

भुमय इति इ" ।

भुमय (भुवक, वज्रवीहिमसासाने),

•"सर" § ८५ (इ" ४८) । भू इति

शब्दस्य भुमया भुमना वा (भुवका)

इति रूपं प्राकृते दृश्यते ।

भूय (भूत), "य" § २७७ ; •"र" §

५, २२० ; •"वं" १०७ ।

भूमि (भूमि), "भौ" § ५५; "भित्ति" § १८।

भेद्य (भेद), "भे" § ४६।

भेद्यञ्ज (भेद्यञ्ज), "भेद्यञ्ज" § ५८ (य" १४)।

भो (भोष), ८५ (य" ५०), ८७, १०९, १०४, १०८, ११२ (य" ११), ११८, १२८, १२९, १३४, १३५, १३७, १४० (य" ७८, ८०), १०६ इत्यादि।

भोग वा भोय (भोग), "भोग" § ५७; "भोग" § १०० (य" ११६, ११७), १२८, १२९; "भोगा" § ४८; "भोग" § ६।

भोग (भोग, जातिविशेषः), "भोगा" § ११०; उच्यते इत्यपि इ"।

भोगभोग (भोगभोग), "भोगा" § १०० (य" ११६, ११७), १२८, १२९।

भोयण (भोजन), "भोग" § २२; "भोजनो" § ५१।

म (म, मद्), मर (मरा) § ५८ (य" १४), ८६, १४० (य" ८१), १६८, १४६; मम (मम) § ६६ (य" १८), ६८, ८२, ११६, १२८, १४० (य" ८१), १५१, १०६, ११८ (य" १२९), ११०; ममं (मम,

मदार्थ) § ६६ (य" १८), ६८, १२८ (य" ७७, ७८), १४० (य" ८१), १५१, १६९, १८८, १८९, १९०, १९८, १५८ (य" १५४), (द्वितीयार्थे) १४० (य" ७८, ८०), ११८ (य" १२९), (चतुर्थार्थे) १४९, (सप्तम्यर्थे) १५६; मे (मम) § ५८ (य" १२, १४), ७२, १२५; मञ्ज (मम) § ११२ (य" ६२)।

मञ्जल (मुकुल), "मञ्ज" § १०१।

मम्मा (मार्ग), "मम्मा" § ७०; "मम्मा" § १८४।

मङ्गलिपुत्त (मङ्गलिपुत्त), "मङ्गलिपुत्त" § १८८, ११४, ११६, ११८ (य" १२७), १२१, १२२; "मङ्गलिपुत्त" § १८९, १२५, ११७, १२०; "मङ्गलिपुत्त" § १६६, १६७, १६८, १८५।

मङ्गल (मङ्गल), "मङ्गल" § १८७।

मङ्गुली (मङ्गुली), § १६६, १६७, १६८।

मञ्जरिखा (मञ्जरिखा), § ५६।

मञ्ज (मञ्ज), "मञ्ज" § १४०।

मञ्जण (मञ्जण), "मञ्जण" § १७।

मञ्ज (मम), म इति इ"।

मञ्ज (मञ्ज), "मञ्ज" § ११२ (य" ६२); "मञ्ज" § १०, ६८, ११६, १८०, १०४, १०८, १६०, १६४; "मञ्ज" § १०, ६८, ११६,



१८०, १०४, १०८, ११०, ११४;  
 ०"ज्या § ८३, ११८, १०४।  
 मन्त्रिम (मन्त्रि), "बं § ११४, ११८,  
 ०"भाट § ७७, ७८।  
 मन्त्रिमथ (मन्त्रि), "बं § १४७,  
 ११०।  
 मन्त्रिया (मन्त्रिका), § १८७।  
 मन्त्र (मन्त्र), "हं § १११।  
 मन्त्र (मन्त्रिकार्यः, मन्त्रानुकरणे,  
 कर्तव्य-मन्त्र इति परे), § ८५  
 (इ" ४८)।  
 मन्त्र (मन्त्रः), "बं § ५३, १०९;  
 "बो § ११ (इ" १०); "बया §  
 १२, १४, १५।  
 मन्त्रि (मन्त्रि), ०"वि० § २०१।  
 मन्त्रिय (मन्त्रिय), ०"बं § १८०।  
 मन्त्रिय (मन्त्रिय), "बं § १०, १११,  
 १८०।  
 मन्त्रोगय (मन्त्रोगय), "मर § ११  
 (इ" १०)।  
 मन्त्र (मन्त्र), ०"जेबं § १०।  
 मन्त्रुक्षिया (मन्त्रुक्षिका), "ब (समाधाने)  
 § १८।  
 मन्त्र (मन्त्र), "बं § १०९; "मर §  
 १४१, १५४, १५८ (इ" १५५)।  
 मन्त्र (मन्त्र), ०"ना § ४१।  
 मन्त्र (मन्त्र, प्रत्ययः), ०"बं § १०१।  
 मन्त्र (मन्त्र), "बं § ५०।

मन्त्र (मन्त्र), ०"बं § १०।  
 मन्त्रिया (मन्त्रिका), ०"ना § १०१।  
 मन्त्र (मन्त्र), "बं § ११८, ११९,  
 १२५, १२६, १२७, १२८, १२९,  
 १३०; "जेबं § ११८, ११९,  
 १२५, १२७, १२८; "जेबि §  
 १३०; ०"जेबि § १३४; "जेब §  
 १३०, १३१।  
 मन्त्री (मन्त्री) "बी० § १००।  
 मन्त्रु (मन्त्रु), "बं § ८४ (इ" ४०)।  
 √मन्त्र (मन्त्र), "जेब्या § १०० (इ"  
 ११०)।  
 मन्त्र (मन्त्र), "बं (मन्त्रानु) § ८५  
 (इ" ५०), ११८, १३० (इ" ४८),  
 १३७, ११८ (इ" १११), ११५;  
 "बं (मन्त्र) § ८४ (इ" ४१), १०१,  
 १०७, १११, ११८; "बया  
 (मन्त्रा) § ११८, ११९, १३०,  
 (इ" ८१) १५१, १५१।  
 मन्त्र (मन्त्रमन्त्राख इति प्राकृतसमास-  
 पर एव दृश्यते, तद्युक्तमित्यर्थः सन्निधौ,  
 सर्वेषु मन्त्रा इति), "बं § ११,  
 १०, १८१, ११८ (इ" ११०);  
 मन्त्राख इति इ"।  
 मन्त्रग (मन्त्रार्थ), ०"म० § १०, १११,  
 १८०, १०८।  
 मन्त्र (मन्त्र, इति प्रत्ययः सार्थः, प्राकृत  
 एव दृश्यते), "बं § ८४ (इ" ४०);

"चं § ८४ (इ" ४८); मच च  
महास्य इति प्र"।

महा० (महा०), § १०, ७९, १०७,  
१२४, १२५, इत्यादि।

महाकाय (महाकाय), "चं § १००।

महानोप (महानोप), "वे § ११८  
(इ" १२८)।

महातव (महातव), "वे § ७९।

महाधनकही (महाधनकही), §  
११८ (इ" १२०)।

महानिष्ठाभय (महानिष्ठाभय), "मर  
§ ११८ (इ" १२१)।

महापट्ट (महापट्ट), "च० §  
११८ (इ" १२०)।

महाफल (महाफल), "चं § १०।

महामाहय (महामाहय), "वे § १८०,  
१८८, १८९, १९९, १९०,  
१९८ (इ" १२०, १२८)।

महास्य (महास्य, स्य इति प्रत्ययः कार्ये,  
प्राक्तन एव दृश्यते), "चर § ८४,  
"चर्यसि § ११८ (इ" १२०); मच  
च मच च महास्य इति प्र"।

मच इति प्राक्तनपदात् क इति प्रत्यय-  
बोधनेन मच इति सन्त्यस्ये, नसात्  
क इति प्रत्ययबोधनेन मचक इति  
पाणिभाषाभ्यः, नसादेव महास्य  
इति प्राक्तनभाषाभ्यः। इमे सर्वे  
प्रत्ययाः कार्ये एव प्रकुप्यन्ते ॥

महासिद्धा (महासिद्धा), "चर § ११।

महास्य (महास्य वा महास्य)  
इत्यस्य लौकिकं महासिद्धा (महा-  
सिद्धा)। महास्य इति प्र" ॥

महावाह (महावाह), "चं § ११८  
(इ" १२८)।

महाविदेह (महाविदेह), "वे § ८०,  
१२५, १४४, १५४, १९९,  
१२०, १९९, १०१, १०४;  
"चरि § १००"।

महाविमाष (महाविमाष), "चर §  
८८, १२४, १४४।

महावीर (महावीर), "रे § ८, १०,  
११, ४४, ९०, ९२, ७२, ७५,  
७७, ८९, इत्यादि; "रं § ५८  
(इ" १२, १४, १५), ९२, ७७,  
१११; "रेव § ७८; "रेव §  
९, ८१, ११८ (इ" १२१, १२४);  
"रस्य § १२, १२, ५८ (इ" १२,  
१४, १५), ९१, ९९ (इ" १८),  
९८, ७९, ७८, ८९, ८०, ८१,  
१२०, १२५, १०४, १०८, १११,  
१२०, १२२, १९०, १०४।

महास्यवाह (महास्यवाह), "वे §  
११८ (इ" १२८)।

महासुह (महासुह), "वे § ११८  
(इ" १२१)।

महास्यग वा महास्यय (महास्य-

तक, नावकञ्ज नाम), "वर § १,  
 १११, १३६, १४६, १४७, १५०,  
 १५१, १५४, १५५, १५६, १५८  
 (इ" १५४, १५५), १६१, १६२;  
 "वा (संवीजने) § १४६, "वं §  
 १४८, १५४, १५८ (इ" १५६),  
 १६१; "रवं § १४८, १४८,  
 १५६; "रस § १५१; "रस §  
 १४२, १४४, १४५, १५२,  
 १५८ (इ" १५५), १६०, १६४।  
 महिय (महित), "व० § १८७,  
 ११८ (इ" ११७)।  
 मज्ज (मज्ज), "जं § १४०।  
 मज्जय (मज्जय), "रवं § १२।  
 मा (मा), § ११, ६८, ७७, ११०।  
 माडमिय (माडमिक), "व० § ११।  
 माण (माण), "वे § ४७।  
 माणुय (माणुय), "व० § ११८।  
 माणुस्य (माणुस्य), "सर § ११२  
 (इ" ६१); "सर § ६१; "स्यार §  
 १२८।  
 माया (माया), § १२५, १२८, १४०  
 (इ" ८०), १७७।  
 मायी (मायि), § ८२।  
 मारणमिय (मारणमिक), "व० §  
 ५७, ७२, १५१, १५८ (इ" १५४)।  
 √मारे (मारय, च-वातोर्विजने),  
 "रिक्किसामि § १५६।

माखई (माखती), "हि० (समावे)  
 § २०।  
 माखा (माखा), "का० § ८५ (इ"  
 ४८)।  
 माखियाय (माखिका-क, वज्जनीहि-  
 समावे, इति विवरणकारः), "वार  
 § ८५ (इ" ४८)। मेखय इति इ"।  
 प्राची माखियाय मेखय इत्युभयं प्रा  
 कृतशब्दकृतं एकस्मादेव माखक इति  
 संस्कृतशब्दकृपात् सम्यग्महि।  
 मास (मास), "स० § २६।  
 मास (मास), "वे § ८८, ११४,  
 १५५, १५७, १६६; "वे १७७"।  
 मासिय (मासिक), "वार § ८८, ११४,  
 १६६।  
 माऊर (मापुर), "र० § १७७"।  
 माऊरय (मापुरय), "व० § २८,  
 "रवं § २८।  
 मिच्छत्त (मिच्छान), "त० § ११८  
 (इ" १२०)।  
 मिच्छा (मिच्छा), "व० (समावे) §  
 ८२; "व० § १६८, १०० (इ"  
 ११८)।  
 मिंजा (मिन्जा), "व० (समावे) § १८१।  
 मिन्जा इति कृतं तु मिन्जिकामिन्जिक  
 इति संस्कृतवाचि इत्येव॥  
 मिन्न (मिन्न), "त० § ८, ६६ (इ"  
 १८, १८), ६८, ६८, ६९।

"ॐ" § ८४ (इ" ४८); मच च  
महास्य इति ३"।

महा० (महा०), § १०, ७६, १०७,  
११४, ११५, इत्यादि।

महाकाय (महाकाय), "ॐ" § १०७।

महागोव (महागोप), "वे" § ११८  
(इ" ११८)।

महातव (महातपस्), "वे" § ७६।

महाधन्यकही (महाधर्मकविन्), §  
११८ (इ" ११०)।

महानिष्कामय (महानिर्धामक), "मर  
§ ११८ (इ" १११)।

महापट्ट (महापटन), "ॐ" §  
११८ (इ" ११०)।

महाफल (महाफल), "ॐ" § १०।

महामाहय (महामाहय), "वे" § १८०,  
१८८, १८९, १९६, १९७,  
१९८ (इ" ११०, ११८)।

महास्य (मचन्, स्य इति प्रत्ययः कार्ये,  
प्राकृत एव दृश्यते), "ॐ" § ८४;  
"ॐ" § ११८ (इ" ११०); मच  
च मच च महास्य इति ३"।

मच इति प्राकृतपदान् च इति प्रत्यय-  
बोधनेन मच इति सम्यग्भवे, मचात्  
क इति प्रत्ययबोधनेन मचक इति  
पाणिभाषाभ्यः, मचादेव महास्य  
इति प्राकृतभाषाभ्यः। इमे सर्वे  
प्रत्ययाः कार्ये एव प्रयुज्यन्ते ॥

महास्य (मचन्), "ॐ" § १११।

महास्य (मचक वा महास्य)  
इत्यस्य लोडिङ्गं महास्य (महा-  
स्य)। महास्य इति ३" ॥

महावाह (महावाह), "ॐ" § ११८  
(इ" ११८)।

महाविदेह (महाविदेह), "वे" § ८०,  
११५, १४४, १५४, १६१,  
१६०, १६६, १७१, १७४;  
"इति" § १७७"।

महाविमाय (महाविमान), "स्य" §  
८८, ११४, १४४।

महावीर (महावीर), "रे" § ८, १०,  
११, ४४, ६०, ६२, ७२, ७५,  
७७, ८६, इत्यादि; "रे" § ५८  
(इ" ११, १४, १५), ६२, ७७,  
१११; "रेव" § ७८; "रेव" §  
९, ८१, ११८ (इ" १११, ११४);  
"रेव" § ११, १२, ५८ (इ" ११,  
१४, १५), ६१, ६६ (इ" १८),  
६८, ७६, ७८, ८६, ८७, ८९,  
११७, १४५, १०४, १०८, १११,  
११०, ११२, १६०, १७४।

महास्यवाह (महास्यवाह), "वे" §  
११८ (इ" ११८)।

महास्युह (महास्युह), "दे" § ११८  
(इ" १११)।

महास्यग वा महास्यग (महास्य-

मक, नावकस्य नाम), "वर § १,  
१२१, १३६, १४६, १४७, १५०,  
१५१, १५४, १५५, १५६, १५८  
(इ" १५४, १५५), १६१, १६३;  
"वा (संकीर्णने) § १४६; "वं §  
१४८, १५४, १५८ (इ" १५६),  
१६१; "रवं § १४८, १४८,  
१५६; "रस्य § १५१; "रस्य §  
१४२, १४४, १४५, १५२,  
१५८ (इ" १५५), १६०, १६४।

महिय (महित), "व० § १८०,  
११८ (इ" १९०)।

महु (मनु), "जं § १४०।

महुय (मनुक), "रवं § १२।

मा (मा), § ११, ६८, ७७, ११०।

माहमिय (माहमिक), "व० § ११।

माय (माय), "वे § ४०।

मायुय (मानुय), "व० § ११८।

मायुस्य (मानुयक), "स्य § ११२  
(इ" ११); "स्य § १६; "स्यार् §  
१२८।

माया (माता), § १२५, १२८, १४०  
(इ" ८०), १००'।

मायी (मायि), § ८२।

मारयमिय (मारयमिक), "व० §  
५०, ७२, १५१, १५८ (इ" १५४)।

✓मारे (मारय, च-वातोर्विजने),  
"रिक्किसामि § १५६।

मासई (मासनी), "हि० (समाचे)  
§ २०।

मासा (मासा), "सा० § ८५ (इ"  
४८)।

मासियाय (मासिका-क, वज्रनीहि-  
समाचे, इति विवरणकारः), "वार  
§ ८५ (इ" ४८)। मेसय इति इ"।  
प्राची मासियाय मेसय इत्युभयं प्रा  
कृतशब्दकृतं एकस्मादेव मासिक इति  
संस्कृतशब्दकृतान् सम्यग्महि।

मास (मास), "स० § २६।

मास (मास), "वे § ८८, ११४,  
१५५, १५७, १६६; "वे १००'।

मासिय (मासिक), "वार § ८८, ११४,  
१६६।

माऊर (मापुर), "र० § १००'।

माऊरय (मापुरक), "व० § २८;  
"रवं § २८।

मिच्छत (मिच्छाम), "त० § ११८  
(इ" १२०)।

मिच्छा (मिच्छा), "व० (समाचे) §  
८२; "व० § १६८, १०० (इ"  
११८)।

मिंजा (मज्जा), "व० (समाचे) § १८१।

मिज्जा इति कृतं तु मिज्जिकामिज्जिक  
इति संस्कृतनामि इत्येव ।

मिप्त (मिप्त), "त० § ८, १६ (इ"  
१८, १८), १८, १८, १८।

मिचिमिचोयमाण (मिचिमिचयमाण,

कोपातिग्रहप्रदर्शनायः शब्द इति विव-  
रणाकारः), § ८५ (इ" ५०) ।

✓मौस (मिच), "सिञ्जर § १८० ।

मुदङ्ग (मुदङ्ग), "च० § ८४ (इ" ४८) ।

मुंका (मुका), "च० § ८५ (इ" ५०) ।

मुगुंसा (मुगुसा, मुकपरिसर्पविशेष इति  
विवरणाकारः), "च० (समासे) § ८४  
(इ" ४७) ।

मुग्ग (मुक्क), "च० § ११ ।

मुक्किय (मुक्किय), "च० § १००,  
१०१ ।

मुण्ड (मुण्ड), "चे § ११, ११; "च०  
§ १२, ११० ।

मुहगा वा मुहया (मुहगा), "च० §  
११३; "च० § १०० ।

मुहा (मुहा), "च० § १११, १०२;  
"होर § ११ ।

मुह्याण (मुह्याण), "चे § ८१, ८१ ।

मुसञ्ज (मुसञ्ज मुसञ्ज वा), "जे §  
१०१, १०३ ।

मुसा (मुसा), "च० § १३, ४१;  
मोसा इति च" ।

मुह (मुह), "च० § ७१, ७७ ।

मुहपत्ती (मुहपत्ती), "मि § ७७ ।

मुसा (मुसा), "च० § १०० ।

मुंठौ (मुंठौ मेचि वा), § ३ ।

मेरग (मेरग), "च० § १४० ।

मेस्य (मेस्य), "च० § १०१ ।

मासियाय इति च" ।

मेह (मेह), "च० § १०१ ।

मेज्य (मेज्य), "च० § ११, ११५ ।

मोक्क (मोक्क), "च० § ८५ (इ"  
५१), १०१; "जे § १०१ ।

मोसा (मुसा), "च० (मोसावस्ते इति  
पदे) § ४१, मुसा इति च" ।

मोह (मोह), "च० § १०१, १५८  
(इ" १५५) ।

मोहरिय (मोहरी), "रि § ५१ ।

य (य), § १, ५, ११, ११, ११,  
५८ (इ" १४), १०, ११ (इ" १८),  
७१, ७४, ८८, १११ (इ" ११),  
११७, ११८, ११८, १११, ११३,  
११८, १४० (इ" ८१), १११,  
१११, १८१, १८३, १८१,  
१८७, १०१, १०८, ११८ (इ"  
१११), ११८ (इ" १११), १११,  
११७, ११०, ११७, ११८,  
१४०, १४४, १४८ (इ" १४१),  
१०७; य जेच याचि इति च" ।  
शरावर रव य मयि, यमुसापन्  
परी तु कः ।

यन्तिय (यन्तिय), "च० § १०, ११ ।

यस (यस), "च० § १०० ।

भावि (भावि बर्षान् च भावि, सप्तत्यर  
रव), § ५, ११०, १४१; य इति ३"।

रज्ज (राज्य), °"व्य० § ४० ।

रज्जुग (रज्जुग), °"न० § १०६ ।

रज्जो, राय इति ३" ।

रज्ज (राय, रावि ब्रह्मस्य रूपं, सप्तत्यारो),

°"न० § ६६ (इ" १०), ०२,

८२, ११८, १२८, १४६, १४६,

११२, ११४, १२८, १४६;

°"नक्ष § १४५, १४० ।

रज्ज (रज्ज), °"न० § १००; °"नक्ष § ११० ।

रज्ज (रज्ज), °"न० § ०४, १४२, १४५ ।

रज्ज (रज्ज), °"नक्ष (समासे) § १०६ ।

रज्जयामय० (रज्जयामय), °"न० § १०६ ।

रज्ज (रज्ज), °"न० § ५१ ।

रज्ज (रज्ज), °"नक्ष (द्वितीयांश) § ४६ ।

रज्जि (रज्जि), °"नक्ष § ११८ ।

रा (राज्य), रा० § ५, १२, ६६ (इ" १८), १२०; राया इति ३" ।

राईसर (राजेश्वर), °"न० § ११० ।

राय (राज्य), °"न० § ५८ (इ" १२), १८४; °"नक्ष § २, ८, १२,

८२, ११६, १४५, १४५, १६२,

१८०, १२२, १६०, १०२;

°"न० § ११२ (इ" ११); °"नक्ष

(राज्जः) § ११२ (इ" ११) ।

रायगिह (राज्यगिह, नगरस्य नाम), °"नक्ष

§ ११२; °"नक्ष (प्रथमांश) § १००;

°"नक्ष (द्वितीयांश) § ११०, १६४;

°"नक्ष § १६५; °"नक्ष § ११२,

१४२, १४८ (इ" १४४) ।

रिद्ध (रिद्ध), °"न० § ० ।

रिद्ध (रिद्ध), °"न० § ०६ ।

रिद्ध (रिद्ध), °"नक्ष § ८५ (इ" ५०), १४६ ।

✓ रिद्ध (रिद्ध), °"नक्ष § ११२ (इ" १२) ।

रिद्ध (रिद्ध), °"न० § ५४; °"नक्ष

§ ६६ (इ" १०), ८०, ८४

(इ" ४६), ८०, ८८, १०१,

१०४, १०५, १००, ११२;

११२, १२८, १४० (इ" ८१),

१४२, १६२, १८८, १८२,

१२८; °"नक्ष § ११२ (इ" १२),

१६०, १६८, १६८; °"नक्ष §

५८ (इ" १४), ८४ (इ" ४६),

१०२, १००, ११२, ११८,

१२५; °"नक्ष § ०२, ८६,

१०२, १०८; °"नक्ष § ८४

(इ" ४६) ।

रेवई (रेवती, जियो नाम), °"नक्ष

(समासे) § १००; °"नक्ष § ११२,

१४५; "ई" § १२८, १४०,  
१४१, १४४, १४६, १४८,  
१४९, १५४, १५६, १५७, १५८  
(इ" १५५, १५६), १६१; "ई"  
(संशोधने) § १५५; "ई" § १५५,  
१५८ (इ" १५५); "ई" § १६४,  
१६८, १७१, १५५।  
✓ रोए (रोच, वक्ष्मातोर्विजने),  
"रमि" § ११।  
रोग (रोग), "म" § १४८, १५१,  
१५२।  
रोम (रोम), "मंशि" § ११८ (इ"  
१२२); लोम रमि इ"।  
रोय (रोय), "ब" § १००; "बं" §  
१०८।  
सकलवय (सकल), "ब" § १०६;  
"बे" § ११२ (इ" ११); "बा"  
§ ८५ (इ" ५०)।  
सकला (सकला), "क्या" § ५१।  
सक्ति (यति), "डी" (समावे) § १२।  
सकल (सकल-मकल इति समास रय,  
काकल सकलमिवममलायमकल-  
मुकरवे), § ८५ (इ" ४८); मकल  
इति इ"।  
सकल (सकल), "ब" § १०, ११६,  
१०१, १८१, १८०; "बे" §  
११२ (इ" ११); "बे" § ११०;

"बा" § ११२ (इ" ११), ११८,  
११९; "बा" § ११८ (इ"  
१२१)।  
सकल (सकल), "डे" § १०, ११६,  
१०१।  
✓ सक्म (सक्म), "ममि" § ८४ (इ"  
४८)।  
सक्म (सक्म), "म" § १०१; "मा"  
§ ८४ (इ" ४०)।  
सक्मोदर (सक्मोदर), "र" § १०१।  
सक्मिय (सक्मिय), "ब" § १०१।  
सक्म (सक्म), "ब" § ७४, ८२,  
१५२।  
सकल (सकल), "ड" § ५८, १०६।  
सावय (सावय), "बं" § ११८ (इ"  
१२२)।  
सिक्मिय (सिक्मिय), "ब" § १०६।  
सुप्ममाय (सुप्ममाय), "बे" § ११८  
(इ" १२८)।  
सुक्मिय (सुक्मिय), "बा" § १४६।  
सेसा (सेसा), "बे" (वक्मोदिसमा-  
याने) § ७६; "साहि" § ७४।  
सेह (सेह), "ब" § ४६।  
सोग (सोग), "म" § ५०; "मायो"  
§ ८०, ११५; "मस" § १८०।  
सोड (सोड), § ८४ (इ" ४८)।  
मिसासोड मिसासुपक इति विव-  
रकारः।



खोम (खोमन्), "मेधिं § ८४ (इ" ४८), ८५ (इ" ५०); रोम इति क्र"।

खोचय (खोचन्), "बं § १००।

खोसुय (खोसुय), "बा § १४०, १४१; पाठान्तरे खोसया (खोसिका, खोसा इति विवरणकारः)।

खोसुय (खोसुय, नरकस्य नाम), "र § १००"; खोसुययुय इति क्र"।

खोसुययुय (खोसुययुय, नरकस्य नाम), "बं § ७४, ८२, १५२; "र § १५५, १५७; खोसुय इति क्र"।

खोसुया (खोसुया), "ब० (समावे) § ७४, ८२, १५२, १५५, १५७।

✓ खोले (खोलेय, सुख-धानोर्ध्विजने), "वेर § १०५; "लेमि § १०२।

खोह (खोह), "ब० § १०८।

खोहिय (खोहित), "ब० § १००।

ख (ख), § ८४ (इ" ४७, ४८); ख इव इति क्र"। अक्षमात्यरे इव, खरात्यरे ख, खनुसारात्यरे व इति प्रयुज्यते ॥

खद्वज्जन्त (खतिज्जन्त), "मा § ११२, १४५; "कारं § ११ (इ" १०), १०८, १०९। पाठान्तरे तु विद्वज्जन्त इति दृश्यते ॥

खद्वय (प्रतिक), "बं § ११, ५८ (इ" १२, १५), १०४, ११०, १११।

खईवयमाण (खतिज्जन्त), "वे § ७८।

वखसेव (वाचेय), "वेबं § ११ (इ" १८)।

वग्गुरा (वागुरा), "रा० § १०, १११, ११०।

वख्ख (वख्ख), "वे § ८४ (इ" ४८); "बं (वज्जोहिंसमावे) § १११।

वख्ख (वख्ख), "ज्ज० § ७१।

वख्खय (वर्जक), "र § १००"।

वख्खिय (वर्जित), "बा (संबोधने) § १४० (इ" ७८)।

वड्ड (वड्ड), "ड्ड § ८४ (इ" ४८)।

वड्डमाण (वर्तमान), "वस्स § ११ (इ" १०), १०८, ११२; "बाबं § १०५।

वड्डय (वर्तक), "बं § ११८ (इ" ११२)।

वड्डिय (पतित), "र § ११२ (इ" ११२)।

वड्डिस (अवतंस वतंस वा), "वे § १००"।

वड्डिसग वा वड्डिसय (अवतंसक वतंसक वा), "वस्स § ८८, १४४; "यस्स § ११४।

वड्डावय (वर्धायक वर्धक वा), "वर § ५, ११०।

वड्डि (वड्डि), "ड्डि० § ४, १०, ८१, ११०, १५८, १६१, १६२, १८१, १०४, १११, ११८, १०२।

वड्ड (वड्ड), "ब० § ५१; "ब० §

१२, १७०<sup>५</sup>; ०"बे § १५५,  
१६२, १८१।  
वय (पत्र, पेशवव्यप्रीति इति वदे),  
०"ब० § ५४।  
वयिष्या (वयिष्या), ०"सा § १६४,  
१७५, १८१; ०"वार § १०२।  
वय (वर्षे वा वर्षेक), "ब० § ८४ (इ"  
४६)।  
वय (वर्षे), ०"वार § ११२ (इ"६१);  
०"वेहिं § ८५ (इ" ५०)।  
वयन वा वयन्य (वर्षेक), "ब० § ११८;  
"बो § १, २।  
वयन्यवय (वयन्यक), "वा § ८२, १६२,  
१२०।  
✓वयने (वर्षे, इत्-वातीर्षिजने),  
"मेजासि § १०० (इ"११६)।  
वत्य (वय), "ब० § १८, ५८ (इ"  
१४), १७०<sup>५</sup>; ०"त्वार § ७७;  
"त्वार § ११२ (इ"६१), ११६।  
वत्यु (वयु), ०"तु० § १८, ४८।  
वत्यु (वायु, वाकवियेवः), "तु० § २८।  
✓वद वा वय (वद), "यद § १८०;  
"दसि § १६८, १०० (इ"११८);  
"यासि § १५८ (इ" १५६); "यद  
§ १२, ११०; "यासी § १, १२,  
४४, ५८ (इ" १२, १४), ५८,  
६२, ६६ (इ" १८), ६८, ७७,  
८१, ८२, ८४, ८५, ८६, इत्यादि।

✓वन्द (वन्द), "यद § १०, ५८  
(इ" १२, १४), ६२, ७७, ८१,  
८२, ८६, १११, १०६, १८१,  
१८२, १०२, १०४, १०८, ११०,  
१११, १६२, १६४; "यसि §  
८१, १८०; "यासि § ५८ (इ"  
१५), १०४; "येजासि § १८०;  
"निय्यासि § १८८; "जिना §  
११६, १८२; "नितर § ५८  
(इ" १२); "नयिसे § १८०।  
वन्दयिष्य (वन्दयिष्य), ✓वन्द इति प्र"।  
✓वन्ध (वन्ध), "मेजा § १००  
(इ" ११०)।  
✓वम (वय), "मिता § ११४;  
वासेता (विजने) § ११४।  
✓वय (वद), ✓वद इति प्र"।  
वय (पद), ०"ब० § ८८, १२२,  
१५०, ११२, १२२, १२७, १६५।  
वय (वय), ०"ब० ६६ (इ" १०),  
१७१, १७०<sup>५</sup>; "वार § ८५ (इ"  
५२); "रहिं § ८८।  
वय (वय), "र § १८२, १०४, १२४;  
"बं § १२८, १२८; "रबं § ४,  
१८, ८२, १२७, १४५, १५५,  
१६२, १८२, १०४, १२२, १२४,  
१६८, १०२; "वा § ४, ८२,  
१२७, १४५, १५५, १६२, १२२,  
१२४, १२५, १६८, १०२; "रहिं

१५, "रुचिती १ ५४५, १४५।

वय (वयव), "व० १ ५५; "वया  
(वयव्या) १ १५, १४, १५।

वयव (वयव), "व० १ ५५ (४) ४५।

वयव (वयव), "व० १ ५५।

वय (वय), "व० १ ५५ (४) ४५,  
१०५।

वयव (वयव), "व० १ ५५।

✓ वयव (वि-वय-रीपथ, वयव-  
वातोर्विज्जो), "व० १ ५०० (४)  
११५; "वयव १ ५०० (४)  
११५; "वयव १ ५०० (४)  
११५; "वयव १ ५५ (४)  
५५, ५५, १०५, १०५, ११५,  
११५, ११५, ११५, ११५ (४)  
५५, ५५, ११५, ११५, ११५;  
"वयव १ ५५५।

वयव (वयव), "व० १ ५५; "वयव  
१ ५५।

वय (वय), "व० १ ५५ (४) ५५,  
१०५, १०५, ११५, ११५, ११५,  
११५, ११५।

वयव (वयव), "व० १ ५५ (४) ५५।

वयव (वयव), "वयव १ ५५; "वयव १  
११५, ११५।

वय (वय वय वा), "व० १ ५५।

वयव (वयव), "व० १ ५५।

✓ वयव (वयव वय वा, वय वा वय

वय वातोर्विज्जो), "वयव १ ५५५।

वा (वा), १ ५०, ५५, ५५, ५५, ५५,  
५५, ५५ (४) ५५, १०५, ११५,  
११५ (४) ५५, ११५, ११५,  
११५, ११५, १०५, ११५ (४)  
११५, ११५, ५५५, ५५५।

✓ वागव (वि-वा-वा), "वयव १ ५५५  
(४) ५५५, ५५५।

वागव (वागव), "व० १ ५१५  
(४) ५१५; "व० १ ५१५;  
"वयव १ ५१५, ५१५ (४) ५१५,  
५१५ (४) ५१५; "वयव १ ५१५  
(४) ५१५।

वागव (वागव), "व० १ ५१५ (४)  
५१५, ५१५।

वागव (वागव), "व० १ ५१५।

वागव (वागव), "वयव १ ५१५,  
वागव १ ५१५, ५१५ (४) ५१५,  
५१५, ५१५; "व० १ ५१५, ५१५;  
"वागव १ ५१५; "वयव १ ५१५;  
५१५, ५१५, ५१५, ५१५।

वागव (वागव), "व० १ ५१५ (४)  
५१५।

वागव, ✓ वय वय वय।

वागव (वागव), "व० १ ५१५; "वयव  
१ ५१५।

वागव (वागव), "व० १ ५१५, ५००  
(४) ५१५।

वाचस (वाचस), "चं § ११८ (४)"  
१२२)।

वारय (वारय, नकुकार्ये), "र § १८४।

वाराह (वाराह), "चं § १०१।

वासिहास (वासिहास, उष्णार्थे),  
०"च० § १०१।

वास (वास), ०"च० § ४१।

वास (वर्ग), "च० (हृत्कार्ये) § ७४,  
१५२; "साहं § ११, ८८, ११४,  
११६, १०१, १०५; ०"च०  
(वत्सराथे) § १५५, १५०; "से  
(देवार्थे) § ८०, ११२ (४) ११,  
११५, १४४, १५४, १६१, १२०,  
१६६, १०१, १०४।

वासधर (वर्गधर, मेवार्थे), "र० §  
७४; वासधर इति ३"।

वासधर (वर्गधर), "र० § १५२।

वासि (वासिन्), ०"ची § ७६।

वाहण (वाहन), "च० § ११; "वेचिं  
§ ११।

वाहि (वाधि), "चि० § १००";  
"चिवा § १५५, १५०।

वि (वधि), § ५, ५८ (४) १४, ६६  
(४) १८, ८२, ८८, ८४ (४)  
४०, ४८, ४८, १०४, १०८,  
११८, ११०, १२८, १४० (४)  
८१, १४२, १५१, १५२, १६१,  
१२०, १२८, १४८, १५०, १५६,

१०४, १०५; चवि इ पि इति  
३"। इ चवि इत्येवे रूपे समास एव  
हृत्कार्ये, वि इति रूपं सारास्ये, पि  
इति नकुसारास्ये हृत्कार्ये।

विद्वक्त्रन् (वतित्रान्), वरत्रन् इति ३"।

विद्वगिच्छा (विचिच्छिन्ना), "च्छा §  
४४; "च्छ० § ८६।

विद्विज्या (विचिज्या, क-प्रत्ययपुनरा-  
विचिज्य इति मन्वसा जीहिजे),  
०"या § ११०। प्राकृते विद्वस् इति  
विज्ज भवति ॥

विद्वस् (विज्जार्थं), "च० § १४६।

विडल (विपुल), ०"च० § ७६; "चं  
§ ६६ (४) १८, १८; "चिचं §  
६६ (४) १८, ७१; "कारं §  
१०० (४) ११६, ११०)।

✓ विडल्य (वि-ल, प्राकृत एव हृत्कार्ये),  
"भर § ८४ (४) ४६, १०१  
१००, ११२, ११८। विडुर्वन्  
इत्यस्माद् विडल्य इति नामवाच्यः  
प्राकृत एवोत्पद्यते ॥

विककुमाण (विकर्षण), "ची § १०६,  
१५४, १५८ (४) १५५)।

✓ विकिस्वर (वि-कु वा विस्-कु), "रेष्वा  
§ १०० (४) ११६)।

विगय (विकत), "च० § ८४ (४) ४०,  
८५ (४) ४८)।

विघाय (विघात), "रचं § १२८।

विद्यय (विद्य), "ब० § १०, ८०,  
११०, १४२, १०५, १०५,  
१४२, १६०, १६२ ।

विद्यसुभाष (विद्यसुभाष), "बे § ११८  
(इ" ११८, ११८, ११०, १११) ।

विद्यिगय (विद्यिगय), "बार् § ८४  
(इ" ४०) ।

विद्यिचिद्य (विद्यिचिद्य), "ब० §  
१८१ ।

विद्यवधा (विद्यवधा वा विद्यवधा),  
"बाधि § १११ ।

विद्याष (विद्याष), "ब० § ११८  
(इ" १११) ।

विधि (विधि), "मि० § ५८ (इ" १४),  
"मि० § १८४ ।

विद्विषय (विद्विषय), "बे § १४१ ।

विदेह (विदेह), "बे § ८०, ११५,  
१४४, १४४, १६१ ।

✓ विपरिणामे (वि-परि-णाम, विप-  
रिण-व्याप्तोर्ध्वजने), "मि० §  
१०१, १११, ११२ (इ" ११)  
१११ ।

✓ विप्यहर (वि-प्र-हृ), "रामि §  
१५५, "रि० § १६१ ।

✓ विप्यजह (वि-प्र-हृ), "ब० § १०१,  
१००, १११ ।

विप्यजह (विप्यजह), "बे § ११८  
(इ" ११०) ।

विमल (विमल), "ब० § १०१ ।

विमाष (विमाष), "बे § ६९, ८८,  
११४, १४४, १५४, १६१, १०८,  
११०, १६६, १०१, १०४;  
"ब० § ८८, ११४, १४४ ।

विमल (विमल), "ब० § १०० ।

विमल (विमल), "ब० § १०१ ।

विमल (विमल, रमाना रमाना), "बाधि  
§ ११८ ।

विमल (विमल), "ब० § १११ ।

विमल (विमल), "ब० § ४० ।

विमल (विमल), "बे §  
११८ (इ" ११८) ।

विमल (विमल), "ब० § १८,  
१०० ।

विमल (विमल), "ब० § ८५ (इ"  
४८) ।

विवाद (विवाद), "बे § ११८ (इ"  
१११, ११४) ।

विवाद (विवाद), "ब० § ४८ ।

विष (विष), "ब० § ५१, १०८,  
११८, ११८, "बे § १०० ।

विष (विष), "बे § ११८  
(इ" १११) ।

विष (विष), "बे § ११८  
(जोडिने) § ४४ ।

विष (विष), "ब० § ८५ (इ"  
५०), ११८ (इ" ११०), "बे

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 १२, १०४, ११०, १११, ० "वेचं  
 § १२, १४, १५, "वे § १;  
 ० "वेचिं § १४० ।

✓ विहर (वि-ह), "रर § १, १०,  
 १२-१५, १८, ००, ७२, ७१,  
 ७८, ८८, ८९, ८९, ८८, इत्यादि;  
 "रसि § ११८, १८१, १४६;  
 "रसि § १४० (इ) ७८, ८०);  
 "रर § १८२, ११०; "रसि §  
 १८४; "रर § १०० (इ) ११६);  
 "रसि § ५८ (इ) १४, १६ (इ)  
 १८, १८), ७३, १२८; "रसाचं  
 § ८०, ८८, १०१, १०४, १०५,  
 १२०, १४० (इ) ७८) ।

विहार (विहार), ० "र० § १०; ० "रं  
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 १२०, ११५ ।

विहि (विहि), ० "वि० § १०, ४१;  
 ० "विं § १६-४१, ४२, १२५ ।

वीरिय (वीर्य), "र § ७२, १६६ ।

वीस (विंमति), "रं § ८८, ११४,  
 १६६, १०१, १०५, १००<sup>१</sup>;  
 वीसर इति क" ।

वीसर (विंमति), "र० § १०१; वीस  
 इति क" ।

✓ वुस (उच, वक्ष्-धातोर्भाषप्रयोगे),  
 "वर § ११८ (इ) ११७, ११८,

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वुसमाच (वुसन्), "वे § ११८  
 (इ) १२१) ।

वुद्धि (वुद्धि), ० "वृी § ५० ।

वुत्त (वुत्त), "मे § ८६, ८६, ८८,  
 १०२, १०८, ११८, १२०, १२६,  
 १५८, १००, १८१, ११८, १५५,  
 १५८ (इ) १५५); "ता § ५८,  
 १५६; "तस्य § १२८ (इ) ७९),  
 १४० (इ) ८१), १५१, १६१,  
 १८८, १८२, १२० ।

वेग (वेग), ० "वे० § १०२ ।

वेगच्छ (वेगच्छ), ० "वे० § ८५ (इ)  
 ४८) ।

✓ वेढे (वेढ्य, वेह इति धातोर्विभक्तौ),  
 "वेर § ११०; "वेमि § १०८ ।

वेणि (वेणि), ० "वि० § १०० ।

वेयस (वेतन), ० "वा (वज्जीविषमावे)  
 § १८४ ।

वेयसा (वेदना), "वं § १०० ।

वेरमण (वेरमण, विरमण इत्यर्थे),  
 ० "व० § ६६ (इ) १०); ० "मवस्य  
 § ४५-४७, ५१; "मवाद § ८५  
 (इ) ५१) ।

वेस (वेस, वेने धातु इत्यर्थे), "वादं  
 § १०, ११६, १८०, १०८;  
 वावेस इति क" ।

वेदाय (विदाय), "वे" § १०२, १०५  
 वोच्येय (वोच्येय), "वे" § ४५।  
 व्य (वय), § ८४ (इ" वय); व दय  
 इति इ"।

स (स, सय इत्यर्थे), § १० (सकारेण्य-  
 इति परे), १६६ (सचिद्विचिं इति  
 परे), इत्यादि।

स (सन्, सञ्जने परे तद्व्यञ्जनान् एव  
 भवति), सङ्० § ६६ (इ" १८),  
 १८७ (✓सङ्कारे इति इ"), सङ्०  
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 इ"), सङ्० § ८५ (सङ्कल्प इति  
 इ"), सन् इति इ"।

स (स), स० § ८ (सवय० इति परे),  
 १६ (सद्वार० इति परे), इत्यादि;  
 साधो § १२८, १२४, १२५, १२८,  
 १४०, १४७, १५६, १५८, १६१,  
 १८०, १९७, १९०।

सद् (कृति), "इ० § ५०, ५२।

सद्वय (भक्ति), "वे" § १८।

सए, सय इति इ"।

सकांस (सकांस), "साधो § १२९, १२५।

सक (सक), "वे" § ११२ (इ" ६१);  
 "कस्य § ११२ (इ" ६१); "कंसि  
 § ११२ (इ" ६१)।

सङ्गा (सङ्गाय, सङ्गसङ्ग इत्यादि जि-  
 पुर्वेषु वचनेषु च तदेकमेव रूपं

भवति), § १६२ (इ" ६१), ११८,  
 १७४। सङ्गिभाषाणामपि तदेव  
 मन्वरूपं दृश्यते।

सङ्कारिण्य (सङ्कारिण्य), "वे" §  
 १८७, ✓सङ्कारे इति इ"।

✓सङ्कारे (सङ्कारय, वागवस्तुः), "वे"  
 § ६६ (इ" १८)।

सङ्गिणिषिवाहं, सिद्धिषिच इति इ"।

सङ्गिणिषीं, सिद्धिषी इति इ"।

सङ्ग (सङ्ग), "इ० § १०।

सङ्गा (सङ्गा), "सा० § ८५ (इ" ५१),  
 १४६, "वे" § १४६।

सङ्गप्य (सङ्गप्य), "वे" § ६६ (इ" १७)।

सङ्गा (सङ्गा), § ४४।

सङ्गिय (सङ्गित), "इ" § ८६, १७०।

सङ्ग (सङ्ग, वाक्कल्पनाय), "वे" § ११६।

सङ्गवय (सङ्गवय, उपानयनाय), "वे"  
 § १५५।

सङ्गिन्त (सङ्गिन्त), "त० § ७६।

सङ्गोवेमाय (सङ्गोपयन्), "वे" §  
 ११८ (इ" १२८)।

सङ्ग (सङ्ग), "इ० § ११४।

सङ्गयय (सङ्गतन, सङ्गनन इत्यर्थे),  
 "वे" § ७६।

✓संघाय (सङ् इति धातुर्धे, प्राक्क  
 एव दृश्यते), "इ" (सङ्गोनि) § १०१,  
 १०७, ११२, १७०, १९१; "इति  
 § १२, ६६ (इ" १८), ७१, ११०,

११८। अल्पनिः सांख्यिका, सन्धवतः  
संत्याग संघाव वा इत्यस्माद् अल्पशो  
नामधातुरसि, प्राकृते हि त्यजतेः  
प्रकृतोरित्युभयस्य एकमेव चयन इति  
रूपं भवति ॥

✓संघिदु (संघा), "डर (संतिष्ठते) §  
११५।

संघित (सघित), "त० § ५१, ५६;  
पाठान्तरे सघित इति, तदेव ऋ"।

संघित (सघित), "ते § १००";  
सघित इति ऋ"।

संजम (संजम), "मेचं § ७६, १६४।

संज्ञाय (साध्याय), "चं § ७७।

संज्ञाय (सज्ञात), "च० § १५६।

संज्ञुत (संज्ञुत), "त० § ५१।

संठाण (संघाण), "च० § ७६, ८४  
(घ" ४०, ४८, ४९)।

सठि (सठि), § १००'; सठि इति  
ऋ"।

संठिथ (संघित), "र० § ७६, ८४  
(घ" ४९); "था § ८४ (घ" ४०,  
४८, ४९); "चं § ८४ (घ" ४०);  
"चं § १०१; "वाची § ८४ (घ"  
४८, ४९)।

सठि (सठि), "ठि § १००'; "ठि §  
८८, ११४, १६६; "ठो § १००';  
सठि इति ऋ"।

संघाण (साण), "चे § १००'।

संघियं (संघियं, सनेरित्यर्थे), § १०१,  
१०७, ११६, १५६।

संघवद्धा (संघापना संघपना वा),  
"वाहि § १११।

संघ (सघ), "त० § ११, ५८ (घ"  
११, १५), ७६, १०१, १०४,  
११०, १११, १५५, १५७; "त  
§ १५६।

संघम (सघम), "मं § ७१, ११०;  
"मस § १, ८१, १००।

संघुस्तेह (सघोस्तेह), "चे § ७६।

सत्य (सत्त), "त० § ११८, ११९।

सत्यवाह (सायवाह), "च० § ११;  
"वाचं § ५।

सत्यवाही (सायवाही), "वी § ११५,  
११८ (घ" ७७), ११९, १४१;  
चिं § १४० (घ" ७८); "वीर  
§ १४१।

✓संघर (संघु), "र० § ६६।

संघव (संघव), "वे § ४४; पाठान्तरे  
संघवे।

संघार (संघार), "र० § ६८, १११  
(घ" ६१), ११६; "रि § ५५।

संघारथ (संघारक), "चं § ६८,  
१८१, १८४; "चं § ५८  
(घ" १४), १८७, ११०।

सह (सह), "ह० § ६, ५४; "हं §  
७८, ११८; "हेचं § ११८, ११९,



१४० (इ" ८१), १५१, १५२ ।

✓ सहाय (यथा), "यामि § ११, ११० ।

सहायपुत्र (सहायपुत्रः, यावकका नाम),

"मे § १, १८१, १८५, १८०,

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११८ (इ" १२१), ११०, ११६,

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११०), ११८ (इ" ११२); "न

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११८ (इ" ११०), १११, ११५,

११०, ११८; "नेचं § ११६;

"नक्ष § १८१, १८२, १८४,

१८६, १८८, १८१, १८२, १८४,

१०१, १०५, १११, ११२, ११४,

११० ।

✓ सहाये (यथा), "वेर § ५८,

६६ (इ" १८), १०६, १४१ ।

सहा (यथा), "दा० § ७२ ।

सहिं (यथा), § ६, १०० (इ" ११६,

११०), ११४, ११८ (इ" १११,

११४), ११८, ११८, १४६ ।

सगत (यथा), "मे § १०१, १११,

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सग (यत्), "नेचं § ११०, १५८

(इ" १५६), १६१; "माचं § ८५;

सगाय इति इ" । स (यत्) इत्यपि इ" ।

सगतय (यगत), "र § ७१, ७२,

८१, १५१ ।

सन्तोषि (सन्तोषि सन्तोषि वा), "बीर

§ १६, ४८ । यादामने सन्तोषि

(सन्तोषिक) इति ॥

सन्निभ (सन्निभ), "भा § ८४

(इ" ४०) ।

सन्निवेश (सन्निवेश), "वे § ७, १८,

८०; "सख § ७८; "वे § ८, ६६

(इ" १८) ।

सप्य (यथा), "य० § ८५ (इ" ४८),

१००, १०८, १०८, ११०, १११ ।

सप्यय (यथा), "य० § ११८ (इ"

११०) ।

सभा (यथा), "भा § ११४; "भार

§ ११४ ।

सहाय (यत्), "रचिं § ११०, १५८

(इ" १५६); "माचं § ८५ ।

सम् (यत्, उपसर्गस्य वा योजनं संज्ञात-

रीत्यै, कदाचित् प्राकृतनिकमानुसारे-

णापि भवति), संज्ञातवत्, यथा सम्०

§ ४४-५० (समायदियम् इति पदे),

सम्० § ७६ (सन्निभ इति पदे),

सम्० § १५६ (सगाय इति पदे),

सम्० § १११ (सहायवाचि इति पदे),

सम्० § ७ (सन्निवेशे इति पदे),

सम्. § १ (सन्त्योषं इति पदे),  
 सं. § ५०, ११८, १०५ (० संति-  
 च्चवा. संवन्दरे संसार. इति पदेव);  
 प्राकृतमिषमानुसारेण, च्चवा सं. § १९  
 (संचारमि इति पदे), ५५ (० संचारे  
 इति पदे) ८४ (० संतिचं इति पदे),  
 इत्यादि ।

सम् (सम), "म. § ७९, १०९,  
 ११०, ११० ।

समग (जमम-समम इति समास एव,  
 यौगपद्येनेत्यर्थः), "मं § १४८, १५१ ।

समङ्ग (समर्ग), "ङि § ११, ८५, ११८,  
 १०१, १८९, ११८ (ङ" १११) ।

पाठाकारे समत्व इति ॥

समथ (जमथ), "थे § ८, १०, ११,  
 ४४, ९०, ९१, ७१, ७५, ७७,  
 ८९, इत्यादि; "चं § ५८ (ङ"  
 ११, १४), ९१, ७७, ८९, १११,  
 इत्यादि; "थेचं § १, ७८, ८१,  
 १०९; "थस्य § ११, ११, ५८  
 (ङ" ११, १४, १५), ९१, ९९  
 (ङ" १८), ९८, ७९, ७८, ७८,  
 ८९, ८०, ८९, इत्यादि; "वा §  
 ११०, १०५; "थे § ५८ (ङ"  
 १४), ११८, १०४; "थेचिं §  
 ११८, १०४; "थाचं § ११४ ।

समथभूय (जमथभूय), "र § १००" ।

समथोवासम वा समथोवासथ (जम-

थोपासक), "म. § ९१, ८८,  
 ११४, ११९; "थ. § १०५; "र  
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 ८१, ८१, ८१, ८८, इत्यादि; "वा  
 (संथोचने) § ८५ (ङ" ५०), ८०,  
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 १४० (ङ" ७८, ८०), इत्यादि;  
 "चं § ८०, ८४, ८९, ८०, ८५  
 (ङ" ५०), ११८, १११, १११,  
 ११४, इत्यादि; "मं § ४४; "थचं  
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 ८९, इत्यादि; "मस्य § ९१, ९९  
 (ङ" १०), ९०, ७१, ७४, ८९,  
 ८१, इत्यादि; "मस्य § १११ (ङ"  
 ९१), ११०, ११८, ११८ (ङ"  
 ७९), १४९, १५९, इत्यादि; "मा  
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समाथोवासिथ (जमथोपासिका), §  
 ९५ ।

समत्त (समाप्त), "तं § ८०, ११५,  
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 १९९, १०१, १०७ (सर्वथ समा-  
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 "माथो § १०७ (समातिवाक्ये) ।

समन्त (समन्त), "मा § १५८ ।

समथ (समथ), "र (मतार्थे) § १८१;  
 "चं § ११४; "थचं § १८१;

”यंवि § १८१; ”रवं (वाकार्ये)  
§ १, १, २, ८, ७५, ७६, ८१,  
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१८५, १८९, १९८ ।

समाष (सत्, प्राकृत एव दृश्यते), ”वे  
§ १०, ७८, ८६, ८८, १०२,  
१०८, ११६, ११८, १२०, १२६,  
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१५५, १५८ (इ” १५५); ”भा §  
५८; ”बी § १५५, १५६; ”बस्  
§ १२८, १४०, १५१, १६१,  
१८८, १८४, १९० । लीलिङे  
समाषा च समाषी च इत्युभयमेव रूपं  
पाठान्तरेषु दृश्यते ॥ समा इति ३” ॥

✓समायर (सम्-या-यर), ”रर §  
१२८ (इ” ७०), १४० (इ” ८१),  
१५१ ।

समायरिच्यञ्च (समाचरितञ्च), ”ञ्चा §  
४४-५० ।

समावञ्च (समापञ्च), ०”वे § ८६, १७० ।

समाहि (समाधि), ”हि० § ८८,  
१२४, १६६; ०”हि० § १५५ ।

समुद् (समुद्र), ०”वे § ७४, ८२,  
१५२ ।

समुद्वाण (समुदाण), ०”बस् § ७०,  
७८ ।

✓समुद्दिस (सम्-उद्-दिस्), ”स्वर  
(समुद्दिश्यते) समाप्तिवाक्ये ३” ।

✓समुप्यञ्च (सम्-उत्-पद्), ”ञ्चर  
§ ८२, ८४; ”ञ्जिता § ६६ (इ”  
१०) ।

समुप्यञ्च (समुत्पञ्च), ”वे § ७४, ८२,  
१८८, १२०, १५२ ।

समोसठ (समवसठ, प्राकृत एव दृश्यते),  
”वे (पाठान्तरे ”ठी) § १२७, १४५,  
१५५, १६२, १७१, १७४, १२५,  
१६८, १७४; समोसरिय इति ३” ।

समोसरञ्च (समवसरञ्च), ”वं § ८१,  
१५८ ।

समोसरिय (समवसठ), ”रिर § १, ८,  
७५, १८८; समोसठ इति ३” ।

सम्यउत्त (सम्यसुत्त), ”मे § १८७,  
१८८, १८२, ११८ (इ” १२८) ।

सम्यन्त (सम्यन्त), ”मेच § १, ८१,  
१७६ ।

सम्यथा (सम्यद्), ०”था० § १८७,  
१८८, १८२, ११८ (इ” १२८) ।

सम्यरिवुड (सम्यरिहत), ०”वे § ११४ ।

✓सम्यावे (सम्-प्र-भापय्, सम्याप् इति  
जातोर्विजानो), ”वेर § ११८  
(इ” १२८) ।

सम्यञ्च (सम्युच्), ”वे § ११२ (इ” ६१) ।

✓सम्येह (सम्-प्र-ईच), ”वेर § १०,  
६६ (इ” १८), ७२, ८०, ११६,

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सम्बन्धि (सम्बन्धि), "नि० § ८५।

सम्बुद्ध (सम्बुद्ध), "वे § १०१।

सम्बन्ध (सम्बन्ध), § ५५, ७०, ७८, ८८,  
१००, १०१, ११८, १२४,  
१६६।

सम्बन्ध (सम्बन्ध), "तत्त्व § ५४।

सम्बन्धविषय (सम्बन्धविषय), "त्वे §  
१८०।

✓ सम्बन्ध (सम्बन्ध, सम्बन्ध-पातो-  
विज्ञाने), "वेद § ६६ (४) २८।

सय (मत), "व० § १५; "र §  
१००"; "वा § १८४, १८२;  
"वाहं § ७४, ८२; "रहिं §  
१८, १०; "रह § १८४।

सय (सय), "र § ५८ (४) १४),  
१०४, १५६; "वाचो § १०, १८,  
११६; "वत्त्व § ५, ६६ (४) १८),  
स (स) इति ३"।

सय (सय, सयमेव इति पदे), § १२८,  
१२८।

सयस्य (सयस्य), "व० § ८।

सयस्य (मत), "र § १५५, इत्यादि।

सयस्य च सयस्य च इति नाम-

द्वये द्वावे ॥ सय (मत) इति ३"।

सर (सर), "र० § ५१।

सर (सर), "व० § ८५ (४) ४८।

सरसर (सरसर, लौकिकानुसर-

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११०।

सरिस (सरिस), "सा § ८४ (४) ४०।

सरीर (सरीर), "रे (वृत्तविषयस्य),  
§ १०, ७६, १८०, १५१, १५८  
(४) १५४); "रा (वृत्तविषयस्य  
लौकिके) § १०८; "रत्न §  
१५८ (४) १५६); "रहि § १४८,  
१५२।

सरीर (सरीर), "मंसि § १५१।

✓ संख्य (संख्य-संख्य), "वितर § ५८  
(४) २२।

संख्येय (संख्येय), "वा० § ५०,  
७२; "वार § ८८, ११४, १६६;  
"वार § १५१, १५८ (४)  
१५४)।

संख्येय (संख्येय), "रत्न § ६६ (४)  
१०), १०८, ११२; "रे § १०५;  
"रा (प्रयत्नानुसरणे) § ११२, १४५;  
"राहं § ६६ (४) १०), १०८,  
१०९।

संख्येय (संख्येय), "वाचो § १२८।

संख्येय (संख्येय), "नीचो § १२८;  
"नीचं § १२८, १२८।

✓ संख्येय (संख्येय-संख्येय), "रित्त  
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संख्येय (संख्येय), "विरहिं §  
१०, ११।

संविभाग (संविभाग), ०"अक्ष § ५६।

संविज्ञाप (संविज्ञाप), ०"अ० § १०१।

संवेग (संवेग), ०"ने § ७२।

संवे (संवे), "अ० § ५, १२०, १६६,

१६७, १६८, १८०, १८८, १००

(इ" ११७, ११८); "अं § १४०

(इ" ८०), १८२, १९०, १९५;

संवे (संवेग इति पदे) § १६२;

"अं § १६-१९, ८६।

संवेग (संवेग), § १५८।

संवेग (संवेग), "बू § १८०।

संवेग, संवेग इति इ"।

संसार (संसार), "र० § १२८ (इ"

१२८, १२८, १२९); "रंवि §

१२८ (इ" १२०)।

✓सह (सह), "अ० § १००; "अति

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सह (सह), "सा० § ४६।

✓सह (सह), साक्ष (सह) § ८८।

सह (सह), ०"अ० § १५, ७४,

१५६, १५५, १५७; "अ० १६२,

१८०, १८०, १०८, ११९; "अ०

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सहस्रसंवेग (सहस्रसंवेग), "वे §

१६२, १८०, १८०, १०८;

"बाणी § ११९।

सहाय (सहायिका), § १२०,

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सा, त इति इ"।

साक्ष (साक्षिण), "अं § ५८ (इ"

१२); ०"नेच § ५८ (इ" १४)।

साक्षी, स (स) इति इ"।

साक्ष (साक्ष), "अ० § १८; "ने १००;

०"अ० § १८।

साक्षी (अक्ष इति विवरणकारः, साक्ष

साक्षी), "डी § ५१।

सामान (सामान), ०"ने § ८६;

०"नेच § ७८।

सामा (सामा, सवि मास), "मा §

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सामादय (सामादय), ०"अ० §

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सामादय (सामादय), "अ० § ११२

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सामि (सामि), "मी § १२०, १४५,

१४५, १६२, १०१, १००, १२५,

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सारदय (सारदय), "अ० § १०।

सारदयमास (सारदयमास), "वे § ११८

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साक्षा (साक्षा), ०"आ § ६८, ८०,

८९, ८५ (इ" ५०), १०२, १०८,

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 (इ" १५४), १०४; "साधितो  
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 साधि (साधि), "सि० § १५,  
 "सि० ८४ (इ" ४०)।  
 साधिहीपिय (साधिही-पिय, नावक  
 नाम), "वा § १, १०२। पाठाकारे  
 तु साधेहीपिया वा सेतिवापिया  
 इति ॥  
 सावग वा सावय (नावक), "न० §  
 १११; "य० § ५८ (इ" १२),  
 ८१, १६२, १२५।  
 सावत्थी (नावत्थी, नगरका नाम), "नो  
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 साहदु, ✓/संहर इति इ"।  
 साहत्थिं (सहसं सहसेन वा, साधा-  
 दित्यर्थः), § ११८ (इ" ११८,  
 १२०, १२१, १२२)।  
 साहसिय (साधसिक), "यं § १५२;  
 "रवं § ४, १८, ८१, १२०,  
 १४५, १५५, १६२, १८१, १०४,  
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 साहसी (साधसी), "नो० § ११२;  
 सि (सधि, ✓/सध), § ११२ (इ" ६२),

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 सिद्धग (सिद्धक सिद्धक वा), § ८४  
 (इ" ४८)।  
 सिद्धा (सिद्धा), "न्या० § १२,  
 ५८, १०४, ११०, १११।  
 सिद्ध (सिद्ध), "सि० § ११८ (इ"  
 १२२)।  
 सिद्धय (सिद्धक), "रविं § १०६।  
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 सिद्धाडग (सिद्धाडक), "न० § १५८,  
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 सिद्धा (सिद्धा), "न्या० § ५५।  
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 ✓/सिद्ध (सिद्ध), "न्या० § ८०,  
 १२५, १४४, १५५, १६२, १२०,  
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 सिद्ध (सिद्ध), "सि० § १००"। सिद्धे  
 इति पाठाकारे।  
 सिद्ध (सिद्ध), सिद्ध इति इ" § १६२।  
 सिद्ध (सिद्ध), "य० § ११८ (इ"  
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 सिद्धि (सिद्धि, प्रप्ति इत्यर्थः), "सि०  
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 सिरी (सी), "रि० (सिद्धः समाधि) §  
 ८५ (इ" ५०)।  
 सिद्धा (सिद्धा), "न्या० § १६४,  
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(अक्षं समासे) § १००; "न्" §  
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सौधु (सौधु), "धु" § २४०।

सौख्य (सौख्य), "ख" § ६६ (इ" १०),  
८८, १०८, १११, १४५, १६६,  
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१४०।

सौख्य (सौख्य), "ख" • § ८४ (इ" ४०);  
"ख" § ८४ (इ" ४०)।

सौह (सिंह), "ह" • § १११ (इ" ६१)।

सु (सु इत्यवयव), "सु" • § ८५ (इ"  
४८), १०६; "सु" § ६, १०१,  
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१००; इत्यादि।

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✓ सुख (सु), "खि" § ११०; खि (सु)  
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सुख (सुख), "ख" • § १०६; "ख" •  
§ ००, १४१, १५०।

सुख (सुख), "ख" • § १०, १०, ११६,  
१८०, १०८।

सुखरी (सुखरी), § १६६, १६०,  
१६८।

सुख्य (सुख्य), "ख" • § ८४ (इ" ४०)।

सुभ (सुभ), "भे" § ७४, १५१।

सुय (सुय), "य" • समाप्तिवाक्ये इ"।

सुरहि (सुरहि), "हि" § १६।

सुरा (सुरा), "र" § १४०, १४४।

सुरादेव (सुरादेव, नायकस्य नाम), "दे"  
§ १, १४५, १४८, १५१; "दे"  
§ १६१; "वा (संबोधने) § १४०,  
१४८; "व" § १४०; "वस" §  
१४६, १५१।

सुख्य (सुख्य), "वा" § ६; "वायो" §  
१११।

सुख्य (सुख्य), "वे" § १११ (इ"  
६१)।

सुख्य (सुख्य), "व" • § १०, ४८।

सुख्य (सुख्य), § १००'।

सुख (सुख), "व" • § ११०, ११०;  
"व" § ११, ७०, ११०।

सुख्य (सुख्य), "नी" § ७१।

सुख्य (सुख्य, पुत्रस्य नाम), § १।

सुख (सुख), "व" • § १००; सुख  
इति इ"।

सुखर (सुखर), "र" § ११८ (इ"  
१११)।

सुख (सुख), "व" • § १६; "वे" §  
१६; सुख इति इ"।

वे (सः), न इति इ"।

वे (तस्य), न इति इ"।

शे (वाक्पौन्यावे, प्रकृतसङ्घटनेन), §  
११, ११८, ११५, १२१, ११०,  
११८ (इ" ११०, ११८, ११८,  
११०, १११, १११), ११८ (इ"  
१११, १११); न इति प्र" ।

शेष्टि (शेष्टि), "हि" § ११ ।

शेण्य (शेण्य), "थ" § ११८ (इ"  
१११) ।

शेष्टिय (शेष्टिय, राजी नाम), "र" § १११ ।

शेय (शेय), "थ" § ११ (इ" १८),  
०१, ११८, ११० (इ" ८१), १११,  
१११, १२१, ११०, ११८ ।

शेय (शेय), "थ" § ११०, १११, ११४,  
११५, १११, ११०, ११५; "थे"  
§ १८१ ।

शेय (शेय), "थ" § ४०; शेय (शे-  
या) इति यदे ।

शे (शे); न इति प्र" ।

शेगन्धिय (शेगन्धिय), "थ" §  
४१ ।

शेया, ✓ इति प्र" ।

शेष्टिय (शेष्टिय), "थ" § ११८,  
१११, ११५, ११८, ११०, ११० ।

शेष्ट्या (शेष्ट्या), "थ" (शेष्ट्या-  
क्यावे) § १०१; "थार" § १०१,  
१०५ ।

शेष्टय (शेष्टय), § ११८, १११,  
१११ ।

शेष्ट (शेष्ट), "थे" § ११८; "थेष्टि"  
§ १४०, १४४ ।

शेष्टय (शेष्टय), "थ" § १४०, १४१;  
"थ" § १४०; "थ" § १४१,  
१४५, १४५, १४० ।

शेष्टय्या (शेष्टय्या), "थ" § ५१ ।

शेष्टय (शेष्टय, कल्पक नाम), "थ"  
§ ४८, ११४, १४४, १४०; "थ"  
§ ४४; "थ" § ११, ४८, ११४,  
१४४, १४४, १४१, १४८, १४१,  
१४४, १४० ।

✓ शेष्टे (शेष्टे, श्रेष्ठ-वाक्पौन्यावे),  
"थे" § ४० ।

शेष्टेमाय (शेष्टेमाय), "थे" § ४८ ।

शेष्ट (शेष्ट इत्ययं, शेष्टे), § ८४ (इ"  
४०), ८४, १०१, १०४, १०४,  
११८, ११८, १११, ११४,  
११५, ११०, ११० (इ" ४८,  
४०), १४०, १४८, १४१, १४४,  
११०, १११, ११५; (शेष्टे)  
§ १११, (इ" ११); (शेष्टे)  
§ १११, १२१; (शेष्टे) §  
१४१, १४४, १४४ । शेष्टे च शे  
इत्येव संबोधी इत्येव ।

शेष्ट (शेष्ट), "थ" § ११, ४८, ११,  
४१, १११, १४१, १०४, ११०,  
१११ ।



✓ हय (हय), "वेष्ठा § १०० (इ" ११०); "वेष्ठासि § १०० (इ" ११०)।

हयुय (हयुय), "वा § ८४ (इ" ४८)।

हत्य (हत्य), "तंसि § ११८ (इ" ११८); "त्वा § ८४ (इ" ४८); "तेष्ट § ८४ (इ" ४८)।

हत्वि (हत्वि), "वि० § १०१, १०२, १०४, १०५, १०७।

हन्ता (हन्ता इत्यवयवसम्पन्नमे सत्वे वा), § ८२, ११८, १०२, १८१।  
प्राची हन्तावत् (हं तावत्) इत्या-  
स्यसुत्यस्य ॥

हस्य (हस्य), "ह० § १८, ८४ (इ" ४८); "वेचं § १८।

हव्यं (ह्रीप्रमित्यर्थकसम्बन्धम्), § ८६, ११२ (इ" ६१), १८८, कियं इति  
ऋ" सुत्यतिः सांख्यिकी, प्राची भवं  
हवं वा, हन्ता जुहो वेत्युपमित्वा  
सिद्धम् ॥

हार (हार), "ह० § १११।

हास्य (हास्य), "वे § ८५ (इ" ५०)।

हिमवन्त (हिमवन्त, पर्यन्तक नाम),  
"नं § ७४, १५२; "नो § १०७"।

हियय (हियय), "र § ८१, १०४, १६१।

हिरय (हिरय), "ह० § ४, १०, ४८, ८१, १२०, १५५, १५८, १६१, १६२, १८१, १०४, १५२, १५४, १५५, १५८, १६८, १६९, १७२।

हिरी (हिरी), "रि (अक्षः समासे) § ८५ (इ" ५०)।

हिंसा (हिंसा), "स (अक्षः समासे) § ४१।

हीय (हीय), "ह० § ८५ (इ" ५०); "वे § १५६।

हेष्ट (हेष्ट), "जहि § १०४, ११८ (इ" ११२)।

✓ हो (हो), होनि § १०७; होत्वा § १, २, ४, ५, ६, ७, ८१, १२०, १८२, १८४, १७२, १७४, १७५।  
✓ भव इति ऋ" ॥





**ADDITIONAL CRITICAL NOTE.**

Containing various lectiones from MSS. F, G and H, in those portions of the book for which they could not be consulted while the edition was being prepared.

Page १, footnote ५, F वाचस्पतिविद्या, G वेतिवापिता, H वेतिवापिवा to which there is a marginal gloss वा० (i. e., वाचस्पतिवापिवा).

Page ३, f. ७, F H बड़िः, G बुड़ि। १३ H om. रा।

Page ४, f. ८, F चकचु, G चकचु। ८ F G H om.। १४ H रडे वरं वरं।  
१५ F पचचभवासी (as in text).

Page ५, f. ६, F पासारव, H पासारिर ।

Page ९, f. ५, G H om. जाव, but F gives the phrase in full, G adds बन्नाई

Page ୩, f. ୩, H ବର୍ଣ୍ଣ ।

Page ८, f. १०, H करेहि ।

Page ८, f. ८, F •संतोषिष, G •संतोषिष, H •संतोषिवे. It may be better to read संतोषिषपरिमाणं as a compound. F adds मन्त्रा मन्त्रा कावशा throughout, at the end of every one of the paragraphs 16-42.

Page ११, f. १०, F G बीरा० (as in text) ।

Page १९, f. ९, F G मंथवदूरुणं, H मंथदूरुणं।

Page १९, f. १, F G •मादरुचिं, H •मादिरुचिं।

Page १५, f. ६, F चयु., G दुयु., H चयु. । ४ F G H दुयुतिचयु. ।

Page १९, f. १५, G H only जाव, om. the formula. In MS. F the whole portion, from after मयावर्ण in § 42 down to मन्त्रं मोक्षमे in § 62, is wanting.

Page १७, f. ८, G H बजे, बजे (as in text) । ११ G H om. insertion of D E.

Page १८, f. १०, G •संतोसिर, but H •संतोसीर (as in text) ; but see remark above. १५ G •ओजति• (as in comm.), H. •ओर ति• (as in C) .

Page १८, f. १, G agrees with A B, but H with C, in the order of the offences. १. G द्विषिद्विषिद्विषयम् । २. G अन्तर्द्विषमाचारक्षणे, H अन्तर्द्विषि. No MS. adds पमाचारक्षणे to सर्वजनरथा, nor does the addition seem appropriate in the case of अन्तर्द्विषि, though it was probably suggested by the anomalous short-vowel termination of •द्विषि ।

Page १०, f. ८, G H सवसा० ; G places रस०, सवसा०, वेस०, विस०, H रस०, वेस०, सवसा०, विस०. In fact, the order varies in every MS.

Page ११, f. १, G H om. insertion of D E। ५ G H om. insertion of E। ७ G •सिगरवे (as in text)। ८ G •गारिगे (as in text)। ११ G H •अविद्यावे ।

Page ११, f. १३, G H परवदरेवे (as in text).

Page १२, f. ८, G •भिईउ, but H •भिई (as in text)। ९ H om. अन्नउ-  
मिद क, but G अन्नउमिदा। १० G H interpolate अरिचंनवेद्वार्द। १२ G  
gives the phrase in full, H only the numeral.

Page १५, f. ५, G H read समवी ; the unusual fem. सवसा, though  
given in the text, on the authority of all the MSS. A B C D E, is,  
therefore, probably an error.

Page १७, f. ११, F G give the phrase in full, as in text ; but H  
reads like A B D E.

Page १८, f. १२, G पूरवी, F H पूरवे। १७ F G give the phrase in  
full, H om. जाव.

Page १९, f. १०, F G H read पठसं उवाचमपठिसं उवसम्यज्जिनासं विहरद,  
equally with A B C D E ; and this reading had perhaps better be  
restored in the text। ११ and १३ F gives the phrases in full (as in  
comm.), G H as in A B C D E.

Page १२, f. २, F H om. the clause तं जाव down to •वेने। ५ and  
६ H om. धमी० स० म० न०, replacing it by जाव। ७ F H सुहमि,  
G सुहमी (as in text)। १९ F G H समुपपत्ते (as in text).

Page २३, H om. from अन्तेवाची इन्द्रधूरि in § 76 down to नवरे in  
§ 79 on page 36, recommencing with अवा पचनीर ।

Page २५, f. २, F G om. the insertion of D E। १५ F भाववार्द, G  
भाववा ; this reading had better be restored in the text instead of  
भाववववार्द ।

Page २६, f. ६, G •समुदावसा (as in text), but F •समुदा०। १८ F G  
•समुदा० ।

Page २७, f. १, G omits अवा पचनीर मवा, reading नवरे भिक्षा० जाव  
अवसावे ; H as in text, only transferring जाव after भिक्षा०। २ F H  
पठिआवेद (as in text), but G पठिमिदद। ६ F वीरव०, G H वीनीव० ।

Page २९, f. २, F G in full मवीकसं (as in text)। १२ H substitutes  
जाव, in § 86, for the passage from वेवेव उवाचव्वर down to वावीरद १ वा।

Page ३१, f. १५, F पठिकमच, G in full पावधिसं पठिवज्जादि ।

Page ४४, f. १, F G H चरुचामे । ४ F G give the phrase in full, H om. numeral.

Page ४६, f. ४, G सामी समीसरचं, H समवे भवचं मङ्गावीरे समीसरचं । ६ G चाचन्दी (as in text), H चाचन्दे ।

Page ४७, f. १, G कविद्या वेरचं, H कविद्यवेरचं (as in text) । ७ G भमुका-  
ची, H भमकाची ।

Page ४८, f. १, G •कुडाच•, H •कुडाच•; the reading •कुडाच• is probably preferable । १ F चं, G चं, H चं (as in text) । ११ and १६ G H च (as in text).

Page ४९, f. १, G चिरिचिरिचिरिपरिचिञ्चिवा न जाव ।

Page ४९, f. १, G H om. जं (as in D E).

Page ४९, f. १, G H चपुञ्जिने (as in text) । १ G H चपुञ्जिर (as in text).

Page ४९, f. १, G चादुते, H चादुते । ६ G H चदिवावेद (as in text)  
११ G जाचे, H जाव ।

Page ४९, f. ५, G देवे (as in text), H दिवे । ७ F G चादुते, H चादुते ।

Page ५०, f. १, G H दिङ्गिचिं । H substitutes जाव for the passage from मङ्गाकायं in § 107 down to •चचरोचं in § 108 । ६ G •धमधमिं ।

Page ६०, f. १, H •पिचनं (as in text), G पचनेचं । ६ G H पचिदुवेति ।  
१८ H पचिजर (as in text).

Page ७१, f. १, G कालदेवी (as in text), H •देवे । ११ H चाचिंचामि and so throughout.

Page ७१, f. १०, H चादुते । १४ H •सोसर (as in text).

Page ७४, f. १, H चददेद (as in text) and so throughout । ६ H adds तचं पि ।

Page ७६, f. ६, H देवेचं । १० H पुरिचे (as in text).

Page ८०, f. १ and ११, H देवे । १० H देवेचं ।

Page ८८, f. १०, H तुल्लेचं ।

Page ८८, f. १, H तुल्ले । ५ H भदा ।

Page ८९, f. ५, H om.

Page ८९, f. ६, H चे कुचर ।

Page ८९, f. १, H om. the addition of A B F G.

Page ८९, f. ११, H देवाचु ।

Page ८८, f. ५, H देवा (as in text).

Page ८८, f. १ and १०, H देवाचु । ६ H देवा (as in text).

Page १००, f. १ and १, H exactly as in text | ४ H पिठरर | ८ H om. वे

Page १०८, f. १, H रचो नि च | ८ H reads as G |

Page १०८, f. १, H om. as in D E G |

Page १११, f. ४, H ०मौलरणि |

Page ११४, f. ४, H पडिबज्जामि | १ H om. ना पडि० क० |

Page १२५, in § 214, bottom line, H om. आओविबसभा देवेव उवाववर

२ ता |

Page १२१, f. ११, H as in text | १५ H as B D E | १६ H as A B |

Page १२०, f. १२, H reads like A B D E G |

Page १२१, f. ११, H adds आब विलुपमावे |

Page १२४, f. २०, H reads ओदि० उवसंप० वि as A B D E F G |

Page १२५, f. ४, H ओमिहिता |

Page १४४, f. १, H ररं |

Page १४५, f. १४, H वसुवतीओ |

Page १४६, f. १, H inserts व (as in text and comm.)

Page १४८, f. ८, H as in B E F G | १० and १४ H as in B D E F G |

१५ H om., as in B F G |

Page १६१, f. २, H आबन्दे तदेव | ११ H वरकंता |

Page १६५, f. १, H om. all the *gāthā* verses |

## शुद्धिपत्रम् ।

| अशुद्धम् ।       | शुद्धम् ।        | पृष्ठे । | पङ्क्तौ । |
|------------------|------------------|----------|-----------|
| ब्रूसावाचं ...   | ब्रूसावाचं ...   | ८ ...    | १९        |
| द्विषिष्यस्य ... | द्विषिष्यस्य ... | १८ ...   | ४         |
| संयवे ...        | संयवी ...        | १७ ...   | १         |
| अभिनिष्ठद ...    | अभिनिष्ठद ...    | २४ ...   | ५         |
| न ...            | नो ...           | २८ ...   | १३        |
| ८१ ...           | ८० ...           | ४४ ...   | ८         |
| ५२† ...          | ५२† ...          | ५४ ...   | ३         |
| सप्तदु ...       | सप्तदु ...       | ५४ ...   | ३         |
| मिथ्यन्वधिं ...  | मिथ्यन्वधिं ...  | ६० ...   | १         |
| १ ...            | ११ ...           | ६८ ...   | ८         |
| आचम्यो ...       | आचम्यो ...       | १०२ ...  | ९         |
| परिवर्जद ...     | परिवर्जद ...     | ८१ ...   | १         |
| न वरं ...        | न वरं ...        | ८९ ...   | ८         |
| •सिद्धे ...      | •सिद्धे ...      | ८४ ...   | ६         |
| •पदुपपन्नं ...   | •पदुपपन्नं ...   | १०८ ...  | ८         |
| आजीवि० ...       | आजीवि० ...       | ११० ...  | १०        |
| वाहिया ...       | वाहिया ...       | ११४ ...  | ७         |
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| अवयव० ...        | अवयव० ...        | १४८ ...  | ९         |

## ERRATA IN FOOTNOTES.

Page 28, line 17, read ३ for १.

„ 57, „ 13, „ 95, 96, „ 97, 98.

„ 90, „ 18, „ चीत्वा „ चेत्या ।





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UVĀSAGADASĀO  
OR  
THE RELIGIOUS PROFESSION OF AN UVĀSAGA  
EXPOUNDED IN TEN LECTURES  
BEING  
THE SEVENTH ANGĀ OF THE JAINS

TRANSLATED  
FROM THE ORIGINAL PRĀKRIT  
WITH COPIOUS NOTES

BY  
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SOCIETY OF BENGAL, ETC.

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VOL. II. TRANSLATION.

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*PUBLISHED FOR THE BIBLIOTHECA INDICA.*

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## INTRODUCTION.

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The work of which the following pages present a translation, bears the name *Uvāsagadasāo*, and is one of the chief of the Sacred Books of the Shvetāmbara or 'white-robed' division of the Jains.

These Sacred Books, or Āgamas as they are called, comprise seven sub-divisions, respectively called the Angas, Upāngas, Prakīrṇakas, Chhedas, Mūlasūtras, and Nandisūtra and Anuyogadvāra.\*

The oldest of these divisions are the Angas. The *Uvāsagadasāo* is the seventh in their list, the whole of which comprises the following eleven books : 1, *Āyārāngasuttam* (Skr. *Āchārāṅga Sūtra*), 2, *Sūyagaḍaṅgam* (Skr. *Sūtrakṛitāṅgam*), 3, *Thāṇaṅgam* (Skr. *Sthānāṅgam*), 4, *Samavāyangam* (Skr. *Samavāyāṅgam*), 5, *Viyāhapannatti* (Skr. *Vyākhyāprajñaptih*), commonly called *Bhagavati Sūtram*, 6, *Nāyādhammakahāo* (Skr. *Jñātādharma-kathāh*), 7, *Uvāsagadasāo* (Skr. *Upāsakadashāh*); 8, *Antagaḍadasāo* (Skr. *Antakṛitadashāh*); 9, *Aṇuttarovavāiyadasāo* (Skr. *Anuttaraupapātikadashāh*); 10, *Paṇhāvāgaraṇāim* (Skr. *Prashnavyākaraṇāni*); 11, *Vivāgasuyam* (Skr. *Vipākashrutam*).

\* See the more detailed lists in Prof. Weber's Catalogue of the Berlin Library MSS., vol. II, section 2; and his *Indische Studien*, vols. XVI and XVII; Jacobi's *Kalpasūtra*, Introd., p. 14; also Dr. B. Mitra's *Notices of Sanskrit MSS.*, vol. III, pp. 67, 68.

Regarding the age and authorship of these Angas the Jain tradition, in its main features, is as follows. In the second century after Mahāvīra's death a very severe famine, lasting twelve years, took place in the country of Magadha. At that time Chandragupta, of the Maurya dynasty, was king of Magadha, and the Sthavira Bhadrabāhu was the head of the undivided Jain community. Under the pressure of the famine Bhadrabāhu, with a portion of the Jain community, emigrated into the Karpāṭa country in the south of India. Over the other portion that remained in Magadha the Sthavira Sthūlabhadra assumed the headship. Towards the end of the famine, during the absence of Bhadrabāhu, a Council assembled at Pāṭaliputra (modern Patnā); and this Council collected the Jain canon, consisting of the eleven Angas and the fourteen Puvvas (Skr. Pūrva), which latter are also collectively called a twelfth Anga, Diṭṭhivāo (Skr. Dṛṣṭi-vādaḥ). The troubles that arose during the period of famine produced also a change in the manners and customs of the Jains. The original rule regarding the dress of the monks had been, that they might either go altogether naked or wear one (resp. two or three) garments; the ideal practice being nakedness, but the wearing of clothes being allowed to the weaker members of the community. Those monks that remained behind felt constrained to abandon the rule of nakedness, and to adopt the 'white' dress. On the other hand, the emigrating portion, who out of religious zeal had chosen to exile themselves, made the rule of nakedness compulsory on all their members. When on the restitution of peace and plenty, the exiles returned to their country, the divergence of conduct, which had in the meanwhile established itself between the two parties, showed itself too markedly to be overlooked. The returned exiles refused to hold fellowship any longer with the (in their opinion) peccant portion that had remained at home. Thus the foundation was laid of the great division between the two sects of the

Digambaras or naked ones (lit. sky-clad ones) and Shvetāmbaras or white-clothed ones. As a consequence of this difference the Digambaras refused to acknowledge the canon established by the Council of Pāṭaliputra; and they, therefore, declare that, for them, the Puvvas and Angas are lost. The difference, however, did not result in a definite schism (*nihnava*) at once; to this it does not appear to have come till some centuries later, when the final separation took place in the year 79 or 82 A. D.\*

In the course of time the canon, or Siddhānta as it is called, which the Council of Pāṭaliputra had established, fell more or less into disorder. It even was in danger of becoming extinct, owing to the scarcity of manuscripts. It became therefore, necessary to reduce it to order and to fix it in an authorised edition of manuscript 'books.' This was done at a Council which was held in Vallabhī (in Gujarāt) under the presidency of Devarddhi Gaṇi, called the Kshamāshramaṇa. This council took place 980 (or 993) years after the death of Mahāvīra, that is, probably in the year 454 (or 467) of the Christian era. Its operations resulted in the redaction of the Jain canon, in the form in which we still find it at the present day.

\* The traditions of the Shvetāmbaras and Digambaras are practically unanimous on this point; for their dates differ only by three years. The former place the separation 609 years after Mahāvīra or in 82 A. D., while the latter place it 136 years after Vikrama or in 79 A. D. The former date agrees only with the now commonly accepted traditional date of Mahāvīra's nirvāṇa, viz., 527 B. C. or 470 before Vikrama. But this traditional date will not suit earlier dates, like those of Chandragupta's accession, 155 A. V., which only agree with the other, now generally discarded, traditional date of 410 before Vikrama or 467 B. C. for Mahāvīra's Nirvāṇa. This circumstance may, perhaps, help to throw light on the time and cause of the change in the two traditional dates of the Great Nirvāṇa.

From this tradition it may be seen that the Angas, and the Uvāsagadasāo among them, as we now have them, belong only to the canon of the Shvetāmbara sect; but that, at the same time, their origin goes back to a time anterior to the great schism. In fact it can be traced back to the end of the fourth or the beginning of the third century before the Christian era. For Bhadrabāhu was, according to the Jain tradition, a contemporary of Chandragupta who is said to have ascended the throne in the year 155 after Mahāvira or 312 B. C. (if we place Mahāvira's death in 467 B. C.). Bhadrabāhu is said to have died in the year 170 after Mahāvira, or 297 B. C., and the council of Pāṭaliputra, which collected the Angas and Puvvas, took place some time before his death. But there is a probability that the Angas, in some form or other, existed before that Council. According to the tradition of the Jains, Mahāvira himself taught the Puvvas to his disciples, the Gaṇadharas; and the latter composed the Angas. The Puvvas (Skr. Pūrva) or the 'Earlier' (compositions) were evidently called so, because they existed prior to the Angas. At the time of the Council of Pāṭaliputra a large portion of them are said to have been lost; what remained was then embodied in the twelfth Anga. The traditions about these Puvvas seem to point to the fact, that there was once an original canon the remains of which were, by that Council, re-cast and collected in a new canon better adapted to the changed circumstances of the time.\*

\* The substance of the above given account is mainly taken from Jacobi's excellent essays in his Introduction to the Translation of the Āchārāṅga Sūtra (in the *Sacred Books of the East*, vol. XXII), his Introduction to the edition of the Kalpa Sūtra (Abhandlungen of the German Oriental Society, vol. VII), and his *Entstehung der S'vetāmbara and Digambara Sekten* (Journal of the German Oriental Society, vol. XXXVIII, pp. 1—42). See also Prof. Weber's Essay *Ueber die heiligen Schriften der Jaina*, in *Indische*

Of the existence of the Shvetāmbara sect, as early as the first century of the Christian era, we have direct proof through some of the inscriptions discovered at Mathurā. These inscriptions occur on the pedestals of statues of Jain Tirthankaras, and are dated according to the era of the celebrated Indo-Scythian kings Kanishka, Huvishka and Vāsudeva, which is probably identical with the well-known Shaka era beginning with the year 78-79 A. D. They state that those statues were erected by the pious devotion of members of the Shvetāmbara sect. The fact that the donors belonged to that sect, and not to the Digambaras, is proved by the circumstance that the inscriptions specify certain divisions of Jain monks which, as we know from the Sthavirāvali or ‘list of pontiffs’ in the *Kalpasūtra*, belonged to the Shvetāmbara sect. Thus in an inscription, dated in the 9th year, in the reign of king Kanishka (i. e. 87-88 A. D.), it is stated that the statue to which it refers was erected by a Jain laywoman called Vikaṭā, at the instance of her religious guide Nāganandin who belonged to the Koṭiya (or Kauṭika) division (*gaṇa*). The latter division, as the Sthavirāvali shows, was founded by the Sthavira Susthita who died in the year 313 after Mahāvira or 154 B. C.\* Thus, indirectly, the Mathurā inscriptions afford evidence that carries back the existence of the Shvetāmbara sect to the middle of the second century before Christ.

Studien, vols. XVI and XVII, Dr. Klatt's *Historical Records of the Jainas*, in the Indian Antiquary, vol. XI, p. 245; and Prof. Bhandarkar's Report on the Search for Sanskrit MSS. in 1883-84.

\* Further details on this subject will be found in two papers ‘On the authenticity of the Jain tradition,’ published in the *Vienna Oriental Journal*, Vol. I, No. 3, and Vol. II, No. 2, by Professor Bühler who first discovered the evidence. The Sthavirāvali is published by Professor Jacobi, in Vol. XXII, of the *Sacred Books of the East*.

The Uvāsagadasāo, as its name ‘the religious profession of an Uvāsaga, expounded in ten lectures’, shows, is intended to set forth and illustrate the vows and rules of conduct to which a layman of the Jain community was required to conform. It is, therefore, in a manner, the counterpart to the Āchārāṅga Sūtra, which sets forth the vows and rules which a Jain monk was required to take on himself.

It is divided into ten ‘lectures’ (*ajjhayana*, Skr. *adhyayana*) in which the subject of the book is placed in the best light from every point of view.

The first lecture enumerates, in minute detail, the vows and observances that must regulate the conduct of a layman as well as a lay-woman ; and it then goes on to show the exceeding great spiritual reward that will accrue from a faithful observance of those vows.

The next four lectures are intended to illustrate the various kinds of temptations arising from external persecutions to which the faithful observance of his vows will expose a Jain layman. The first persecution puts his life in jeopardy, the second his kith and kin, the third his health, the fourth his property.

The sixth lecture is intended to illustrate the temptations that may arise for a Jain layman from internal doubts and difficulties as to the truth of his religion, suggested by the contrary tenets of a different one. In the present case, the different religion is that of Gosāla Mankhaliputta.

The seventh lecture exhibits the superiority of the Jain religion over others. It shows how an adherent of Gosāla is converted to Mahāvīra, and triumphantly withstands all efforts of the former to win him back to his old allegiance.

The eighth lecture is intended to illustrate both the temptations to sensual enjoyment to which a Jain layman may be exposed by his own household, as well as the fearful consequences of rejecting or opposing the Jain religion.

For this purpose it narrates the solicitations of a wicked wife and her cruel death.

The ninth and tenth lectures give two examples of a quiet and peaceful career of a faithful Jain layman.

Incidentally it is shown, that all that is said about the Jain layman also applies, *mutatis mutandis*, to a Jain laywoman. Thus in the first lecture, after Ānanda has taken the vows on himself, his wife does the same. Again in the seventh lecture, after Saddālaputta is converted from Gosāla to Mahāvira, his wife follows his example.

One point of particular interest in the Uvāsagadasāo is the account, in the sixth and seventh lectures, of the tenets of the Ājīviya sect, founded by Gosāla Mankhaliputta. But very little has hitherto become known regarding the doctrines and practices of that ascetic community, which would seem to have, at one time, rivalled, in numbers and importance, the two still existing great communities of the Buddhists and Jains. I have, therefore, thought it useful to collect, in two Appendices (Nos. I and II), all that I have been able to gather regarding the history and doctrines of Gosāla. Some information about the chronology of his and Mahāvira's life I have put together in a note (No. 253). Another note (No. 8), on the identification of Mahāvira's birthplace, may also be found of some interest.

In a third Appendix (No. III) I have put together some additional information, that I have been able to gather since publishing the several fasciculi. For some of this information, I am indebted to Muni Mahārāj Ātmārām-jī Ānand Vijay-jī, the well known and highly respected Sādhu of the Jain community throughout India, and author of (among others) two very useful works in Hindi, the *Jaina Tattvādarśha* mentioned in note 276 and the *Ajñāna Timira Bhāskara*. I was placed in communication with him through the kindness of Mr. Magganlāl Dalpatrām. My only regret

is that I had not the advantage of his invaluable assistance from the very beginning of my work. For some useful suggestions and corrections I am also indebted to Mr. Virchand R. Gandhi, the Honorary Secretary to the Jain Association of India.

The question of the identity of the Uggas and Bhogas has a certain historical bearing on the question of the age of the Jain Sacred Books as we now possess them. These two castes or clans are repeatedly mentioned in several of the professedly oldest Sacred Books as being among the most prominent of the earliest converts to Mahāvīra. It is, therefore, of essential importance to be able to trace their existence in the time and the locality of Mahāvīra's missionizing labours. A small attempt towards the solution of the problem is contributed in one of the notes collected in Appendix III. Another note in the same Appendix, on the identification of the town of Ālabhiyā, may also prove of some interest.

With regard to the transliteration of the Devanāgarī characters I have followed the system adopted in the comparative Bihārī Dictionary, in course of publication by Mr. Grierson and myself, with the exception of the phonetic sign for the guttural nasal consonant which the Press does not possess. I may note that the palatal and cerebral sibilants are marked respectively by *śh* and *ṣ*, and the anunāsika by a circumflex (˘).

Some of the works, frequently referred to in the annotations, accompanying the translation, are quoted by abbreviations of their names. A list of these abbreviations is prefixed to the translation.

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## ॥ सप्तमाहस्य विवरणम् ॥

प्रथममध्ययनम् ।

श्रीवर्द्धमानमानस्य आख्या काचिदिधीयते ।

उपासकदशादीनां प्राप्तिं ग्रन्थान्तरेक्षिता ॥

तत्रोपासकदशाः सप्तममङ्गलम्<sup>१</sup> । इह सायमभिधानार्थः । उपा-  
सकानां अमथोपासकानां सम्बन्धिनो ऽनुष्ठानस्य प्रतिपादिका दशा-  
खण्डरूपा<sup>२</sup> उपासकदशाः । वज्रवचनान्तमेतदनुष्ठानम् । आसां च  
सम्बन्धमभिधेयप्रयोजनानि नामान्वर्थसमर्थेनैव प्रतिपादितान्व-  
यन्त्यानि<sup>३</sup> । तथा हि । उपासकानुष्ठानमिहाभिधेयं, तद्वगमस्य  
शोदशामनन्तरप्रयोजनं, शास्त्रकृतां तु तत्प्रतिबोधनमेव तत्, पर-  
न्तरप्रयोजनं मृगधेयामथपवर्गप्राप्तिरिति । सम्बन्धस्तु द्विविधः<sup>४</sup> शास्त्रे-  
ष्वभिधीयते । उपायोपेयभावस्य चो गुरुपर्वक्रमस्य च । तत्रो-  
पायोपेयभावस्य चणः शास्त्रनामान्वर्थसमर्थेनैवासामभिहितः । तथा  
हि । इदं शास्त्रमुपपद्य एतत्साध्योपासकानुष्ठानावगमस्योपेयमित्यु-  
पायोपेयभावस्य चणः सम्बन्धः । गुरुपर्वक्रमस्य चणं तु सम्बन्धं<sup>५</sup> साक्षा-  
द्दर्शयन्नाह ॥

॥ १. २ ॥ तेषां कलेषां तेषां समणमित्यादि । सर्वं चेदं ज्ञाता-

१. ce चक्रनाम्नः । १ e. has दशा दशाध्यायकपा । २ a. पादिनामेव जलः ।  
३ e. विद्या । ५ ce सम्बन्धः । १ a. om. तेषां कलेषां ।

धर्मकथाप्रथमाध्ययनविवरणानुसारेणानुगमनीयम् । नवरं आणन्दे-  
त्यादिरूपकम् ॥ तत्रानन्दाभिधानोपासकवक्तव्यताप्रतिबद्धमध्ययन-  
मानन्द एवाभिधीयते । एवं सर्वत्र ॥ गाहावद् न्ति गृहपतिर्द्धि-  
मद्विधेयः कुण्डकोल्लिए-न्ति-रूपान्तः<sup>१</sup> ॥

॥ ४ ॥ प्रविस्त्रो धनधान्यदिपदचतुष्पदादिविभूतिविस्त्रः ॥  
ब्रजा<sup>२</sup> गोकुलानि । दशगोसाहस्रिकेण गोसहस्रदशकपरिमाणेनेत्यर्थः ॥

॥ १३ ॥ तप्पठमयाए न्ति तेषामणुव्रतादीनां<sup>३</sup> प्रथमं तत्प्रथमं,  
तद्भावस्तत्प्रथमता, तथा ॥ यूत्तगं ति चसविषयम् ॥ आवज्जीवाए  
न्ति यावती चासौ जीवा च प्राणधारणं यावज्जीवा । यावान्ता  
जीवः प्राणधारणं यास्यां प्रतिज्ञार्थां सा यावज्जीवा, तथा ॥  
दुविहं ति करणकारणभेदेन द्विविधं प्राणातिपातम् ॥ तिविहेणं  
ति मनःप्रवृत्तिना करणेन ॥ कायस न्ति सकारस्यागमिकलात्काये-  
नेत्यर्थः । न करोमीत्यादिनैतदेव व्यक्तीकृतम् ॥

॥ १४ ॥ यूत्तमृषावादस्त्रीप्रसङ्गेभ्रातृप्रस्यैव संक्षेपस्योत्पादकः<sup>४</sup> ॥

॥ १५ ॥ यूत्तकमदत्तादानं चौर इति व्यपदेशनिबन्धनम् ॥

॥ १६ ॥ खदारैः सन्तोषः खदारसन्तोषः । स एव खदार-  
सन्तोषिकः, खदारसन्तोषिर्वा<sup>५</sup> खदारसन्तुष्टिः । तत्र परिमाणं  
बहुभिर्दारैरपजायमानस्य संक्षेपकरणं कथम् । नन्नत्येति<sup>६</sup> न मैथुन-  
माचरामि अन्यत्र एकस्याः स्त्रियाः, किमभिधानायाः त्रिवनन्दायाः,

१ ce read निरूपकं ततः । २ ace ब्रजाः । ३ ce अनुव्रतादीनां । ४ ce  
० पादकम् । ५ ce सन्तोषो वा । ६ e नत्येति ।

किन्भूताया भार्यायाः । स्खल्येति गम्यते । एतदेव स्खल्यन्नाह  
अवशेषं तदर्कम् । मैथुनविधिं तत्प्रकारं तत्कारणं वा । बहुव्याख्या तु  
नञ्जत्य<sup>१</sup> ति, अन्यत्र तां वर्जयित्वेत्यर्थः ॥

॥ १७ ॥ हिरण्यं<sup>२</sup> ति रजतम् । सुवर्णं प्रतीतम् । विधि प्रकारः ।  
नञ्जत्य<sup>३</sup> ति नमैव करोमीच्छां हिरण्यादौ, अन्यत्र चतसृभ्यो हिरण्य-  
कोटीभ्यः, तां<sup>४</sup> वर्जयित्वेत्यर्थः । अवशेषं ति शेषं तदतिरिक्तमित्येवं  
सर्वत्रावशेषम् ॥

॥ १८ ॥ खेत्तवस्तु<sup>५</sup> ति इह क्षेत्रमेव वस्तु क्षेत्रवस्तु<sup>६</sup> । यन्मानरे  
तु क्षेत्रं च वास्तु च गृहं क्षेत्रवास्तु इति व्याख्यायते ॥ निघञ्क्षणस-  
दृष्टं ति निवर्त्तनं भूमिपरिमाणविशेषो देशविशेषप्रसिद्धः, ततो  
निवर्त्तनशतं कर्षणीयत्वेन यस्यासि तन्निवर्त्तनशतिकां<sup>७</sup>, तेन ॥

॥ १९ ॥ दिशायन्तिर्दि<sup>८</sup> ति दिग्भावा देशान्तरगमनं प्रयोजनं  
येषां तानि दिग्भाषिकानि, तेभ्यो ऽन्यत्र ॥ संवाहयिष्यन्ति<sup>९</sup> ति  
संवाहनं<sup>१०</sup> क्षेत्रादिभ्यस्तृष्काष्टधान्यादेर्महादावानयनं, तत्प्रयोजनानि  
संवाहनिकाणि,<sup>११</sup> तेभ्यो ऽन्यत्र ॥

॥ २१ ॥ वाहणेहि<sup>१२</sup> ति यानपात्रेभ्यः ॥

॥ २२ ॥ उपभोगपरिभोग ति उपभुज्यते पौनःपुन्येन सेव्यत इत्यु-  
पभोगो भवनवसनवनितादिः । परिभुज्यते सकृद्व्यसेव्यत इति परिभोग  
आहारकुसुमविलेपनादिव्यत्ययो<sup>१३</sup> व्याख्येय<sup>१४</sup> इति ॥ प्रहणिय<sup>१५</sup> ति

१ e चयत्येति । २ a हिरण्यं । ३ c नञ्जत्यं ति, e चयत्येति । ४ ce तां । ५ com.  
६ e नञ्जत्यं । ७ ae दिशायन्तिर्दि । ८ a ce संवाह० । ९ a संवाहनिकाणि, c  
संवाहनिकाणि । १० a वहावेहि । ११ e विलेपनादिव्यत्ययो । १२ a वाहा-  
णेय । १३ a उपभिन, c उपभिन, e उपभिन ।

आमलसार्द्रशरीरस्य जलसूक्ष्मवर्त्मम् गन्धकासारिणं नित्यं गन्धप्रधाना  
कषायेण रक्ता त्राटिका गन्धकाषायी, तथाः ॥

॥ २३ ॥ दन्तवणं नित्यं दन्तपाकम् दन्तमन्त्रापाकवर्त्मकाष्टम् ॥  
अलसश्लेष्मणं नित्यं शार्द्रं चट्टीमधुना मधुररसवनस्यतिविशेषेण ॥

॥ २४ ॥ शीरमलणं नित्यं अवदूषिकं शीरमिव मधुरं वा  
चदामलकं तस्मादन्यथ ॥

॥ २५ ॥ सद्यपागसहस्रपागेहि<sup>१</sup> नित्यं द्रव्यप्रतस्य कायप्रतेन सह  
धत्पद्यते, कार्पापशप्रतेन वा, तच्छतपाकम् । एवं सहस्रपाकमपि ॥

॥ २६ ॥ गन्धदृणं<sup>२</sup> नित्यं गन्धद्रव्याणामुपलकुटादीनाम्, अदृणो<sup>३</sup>  
नित्यं चूर्णं, मोधूमचूर्णं वा गन्धयुक्तम्, तस्मादन्यथ ॥

॥ २७ ॥ उद्विण्णिं उदगस्य चट्टण्णिं नित्यं उद्विका दृष्टमन्त्रव-  
भाण्डं, तत्पूरणप्रयोजना ये चट्टाण<sup>४</sup> उद्विका उचितप्रमाणं नाति-  
शयो महात्मो वेत्तव्यः ॥ इह च सर्वचान्वयेति शब्दप्रयोगे ऽपि  
प्राकृतत्वात्पक्षमर्थं हनीया द्रष्टव्येति ॥

॥ २८ ॥ शोमजुयलेणं नित्यं कार्पासिकवत्तुमन्त्रादन्यथ ॥

॥ २९ ॥ अगदं<sup>५</sup> नित्यं अगदगन्धद्रव्यविशेषः ॥

॥ ३० ॥ सुदूपसमेधं नित्यं कुसुमान्तरवियुतं पुष्परीकं वा इदं-  
पद्मं, ततो ऽन्यथ ॥ आसदकुसुमदाम नित्यं जातिपुष्पमात्रा<sup>६</sup> ॥

॥ ३१ ॥ मद्रकषेज्जण्णिं<sup>७</sup> नित्यं मृष्टाभ्यामपिचवत्त्वां कर्षाभिरस-

१ a • पागेहिं नित्यं । २ c गन्धदृणं, e गन्धदृणं । ३ ce • कुटादीनामुद्वि-  
ण्णिं । ४ ace चट्टाणे च । ५ ace अगद । ६ ace मात्रातो । ७ a • पुष्पम् ।  
८ a • कषेज्जण्णिं, c e कषेज्जण्णिं ।

विशेषाभ्याम् ॥ नामसुद् ति नामाङ्गिता सुद्वा अनुसौधकं नाम-  
सुद्वा ॥

॥ ३१ ॥ तुल्लधूव<sup>१</sup> ति वेल्हकलचषो<sup>२</sup> धूपः ॥

॥ ३२ ॥ पेज्जविहिं ति पेयाहारप्रकारम् ॥ कट्टपेज्ज<sup>३</sup> ति सुद्वा-  
द्विषुषो धृततल्लिततण्डुलपेया<sup>४</sup> वा ॥

॥ ३४ ॥ भण्ण ति खरविज्जदमभववार्ध<sup>५</sup> भणमित्यन्य<sup>६</sup> कट्टम्,  
इह सुपकासमान<sup>७</sup> तद्विवक्षितम् ॥ घयपुण<sup>८</sup> ति घृतपूराः प्रसिद्धाः ॥  
खण्डखण्ण ति खण्डलिप्ताणि खाद्यानि अन्नोक्तवर्तन्यः खण्डखाद्यानि ॥

॥ ३५ ॥ ओदण<sup>९</sup> ति ओदनः कूल्म<sup>१०</sup> कलमसालि<sup>१०</sup> ति पूर्व-  
देशप्रसिद्धः ॥

॥ ३६ ॥ खव<sup>११</sup> ति खपः कूरख द्वितीयान्नं प्रसिद्ध एव ॥  
कलायखवे ति कलावायणकाकारा<sup>१२</sup> धान्यविशेषा सुद्वाद्य  
प्रसिद्धाः ॥

॥ ३७ ॥ सारदण<sup>१३</sup> गोघृतमण्डेयं ति वारदिकेन वरत्कासो-  
त्पन्नेन गोघृतमण्डेन गोघृतसारेण ॥

॥ ३८ ॥ साग<sup>१४</sup> ति ब्राह्मो वस्तुसादिः ॥ चुचुसाए<sup>१५</sup> ति चुचु-  
ब्राह्मः<sup>१६</sup> । सौवक्षिक ब्राह्मो मण्डूकिकाब्राह्मण्य लोकप्रसिद्धा एव ॥

१ a तुल्लधूव १ Commonly spelt सिद्धक, = सवकी or ब्रजकी । २ c c कट्टपेज्ज । ३ c c तल्लितः त, a c c तण्डुल । ४ c चयवार्ध । ५ c भणमित्यन्य, e भणमित्यन्य । ६ e om. ख । ७ a • घृत । ८ a c c खोवख । ९ c c कट्टिण । १० a c c खय । ११ a चयकारो, c चयकाकारो । १२ c सारदिरव । १३ a c ब्राह्मं ति, c ब्राह्म ति १४ c चुचु, c चुचु । after this c e insert तुल्यसाग ति तुल्यब्राह्मः ।

॥ ४८ ॥ मातुरथ त्ति अन्नचरसानि ज्ञाखनकानि ॥ पातङ्ग<sup>१</sup>  
त्ति वल्लीफलविशेषः ॥

॥ ४० ॥ जेमण<sup>२</sup> त्ति जेमनानि<sup>३</sup> वटकंपूरणादीनि ॥ सेहव-  
दाखियंवेहिं<sup>४</sup> त्ति सेधे सिद्धौ<sup>५</sup> सति यानि अञ्जिन तीमनादिना  
संस्क्रियन्ते, तानि सेधाम्भानि । यानि दाख्या मुद्गादिमय्या<sup>६</sup> निष्पा-  
दितानि अम्भानि च, तानि दाखिकाम्भानीति सभाष्यन्ते ॥

॥ ४१ ॥ अन्नलिक्खोदयं त्ति यज्जलमाकाशात्पतति तदेव<sup>७</sup>  
वृद्धते, तदन्नरिचोदकम् ॥

॥ ४२ ॥ पञ्चसोगन्धिणं त्ति पञ्चभिः एलासवज्जकपूर्ककल्लो-  
जातीफलसङ्घैः<sup>८</sup> सुगन्धिभिर्द्रव्यैरभिसंस्कृतं पञ्चसौगन्धिकम् ॥

॥ ४३ ॥ अन्नद्व दण्डं त्ति अन्नर्थेन धर्मार्थकामव्यतिरेकेण दण्डो  
ऽनर्थदण्डः ॥ अवज्जलाणायरियं<sup>९</sup> त्ति अपध्यानमार्त्तरौद्ररूपं, तेनाचरित  
आसेवितो यो ऽनर्थदण्डः स, तथा तं । एवं प्रमादचरितमपि, नवरं  
प्रमादो विकथारूपो<sup>१०</sup> ऽत्यगिततैलभाजनधरणादिरूपो वा ॥ हिंसं  
हिंसाकारिब्रह्मादि, तत्प्रदानं परेषां समर्पणम् ॥ पापकर्म्मोपदेशः  
“क्षेपाणि क्षपत” इत्यादिरूपः<sup>११</sup> ॥

॥ ४४ ॥ आणन्दा इ त्ति हे आनन्द इत्येवंप्रकारेणामन्सखवच-  
नेन अमणो भगवान्महावीर आनन्दमेवमवादीदिति । एतदेवाह  
एवं खलु आणन्देत्यादि ॥ अदयारा पेयाल त्ति अतिचारा<sup>१२</sup>

१ e a पातङ्ग, c पातङ्ग । २ a om., c तेमण । ३ c जेमनानि । ४ c om.,  
e सेधे । ५ e मुद्गादिमय्यानि, c मुद्गादिवानि om. हिमय्या निष्पा । ६ a पतति  
तदेव, e पतदेव । ७ e कल्लोस । ८ c e चारियं । ९ a c e रूपः खलु ।  
१० c क्षपन्तेत्या । ११ e अतिचारी ।

मिथ्यात्मनोऽनीयोदयविज्ञेयादत्मनो ऽशुभाः परिणामविज्ञेया ये  
सम्बन्धमतिचरन्ति<sup>१</sup> ते चानेकप्रकारा गुणिनामुपलब्धादयः । तत-  
स्तेषां मध्ये पेयास्तु साराः प्रधानाः स्मृत्यन्तेन अन्वयपदेन ताद्ये ते ॥  
तथा तत्र ब्रह्मा संव्यकरणम् । काङ्क्षा अन्यान्यदर्शनयसः । विधि-  
कित्सा फलं प्रति ब्रह्मा, विद्वज्जुगुप्सा वा साधूनां जात्यादिहीन-  
नेति । परपाषण्डाः परदर्शननिस्तेषां प्रशंसा-गुणोत्कीर्तनम् । पर-  
पाषण्डसंज्ञवस्तत्परिचयः ॥

॥ ४५ ॥ तथा बन्धे ति बन्धो द्विपदादीनां रज्ज्वादिना  
संयमनम् ॥ वधे ति वधो यस्यादिभिस्ताडनम् । क्विच्छे<sup>२</sup> ति  
शरीरावयवच्छेदः ॥ अद्भारे ति अतिभारारोपणं तथाविधशक्ति-  
विकलानां महाभारारोपणम् ॥ भक्तपाणवोच्छे<sup>३</sup> ति अन्नपानौघा-  
प्रदानम् ॥ इहायं विभागः पूज्यैरुक्तः ।

बन्धवहं क्विच्छेदं अद्भारं भक्तपाणवोच्छेयम् ।

कोश इ दूषयिष्यो गोमण्यार्षण णो कुञ्जा ॥  
तथा ।

न मारयामीति हतव्रतस्य विनैव मृत्यु क इहातिचारः ।

निगद्यते<sup>४</sup>, यः कुपितः करोति व्रते ऽनपेक्षस्तदसौ व्रती स्यात् ॥

कायेन भग्नं न ततो व्रतं<sup>५</sup> स्यात्कोपाद्याहीनतया तु भग्नम् ।

१ a वैः स० अतिचरति, c वैः स० अतिचरन्ति, e वैः स० विभवत्यतिचरन्ति ।

२ a •च्छेदे ति, c e •च्छेद ति । ३ a •वोच्छेदे ति । ४ c reads निगद्यते य-  
पितो वधान् (वधानः ?) करोत्यसौ स्याद्विषयमानपेक्षः ॥ अत्योरमावाश्रित्यनोऽपि  
तस्य कोपाद्याहीनतया तु भग्नम् । तदेवसाधनोदनुपाकनाथ (तदेवसाधनोदनु-  
पेक्षा अतिचारमुदाहरति । ५ व्रती ।

॥ ३८ ॥ माऊरय न्ति अजसूरयानि ब्राह्मणकानि ॥ पासङ्ग<sup>१</sup>  
न्ति वल्लीफलविशेषः ॥

॥ ४० ॥ जेमण<sup>२</sup> न्ति जेमनानि<sup>३</sup> वटकंपूरणादीनि ॥ सेहंव-  
हालियंवेहिं<sup>४</sup> ति सेधे सिद्धौ<sup>५</sup> सति यानि अश्वीन तीमनादिना  
संस्क्रियन्ते, तानि सेधाम्भानि । यानि दाह्या मुद्गादिमय्या<sup>६</sup> निष्पा-  
दितानि अम्भानि च, तानि दालिकाम्भानि<sup>७</sup>ति सभायन्ते ॥

॥ ४१ ॥ अन्नलिक्खोदयं ति यज्जसमाकाशात्पतति तदेव<sup>८</sup>  
मृद्घते, तदन्नरिचोदकम् ॥

॥ ४२ ॥ पञ्चसौगन्धिकं ति पञ्चभिः एलासत्रङ्गकपूर्ककञ्जो-  
जातीफलसङ्घैः<sup>९</sup> सुगन्धिभिर्द्रव्यैरभिसंस्कृतं पञ्चसौगन्धिकम् ॥

॥ ४३ ॥ अगट्टा दण्डं ति अगर्थेन धर्मार्थकामव्यतिरेकेण दण्डो  
ऽनर्थदण्डः ॥ अवज्जालायरियं<sup>१०</sup> ति अपध्याममार्त्तरौद्ररूपं, तेनाचरित  
आसेवितो यो ऽनर्थदण्डः स, तथा तं । एवं प्रमादचरितमपि, मवरं  
प्रमादो विकथारूपो<sup>११</sup> ऽस्त्वगिततैलभाजनधरण्यादिरूपो वा ॥ हिंसं  
हिंसाकारिब्रह्मादि, तत्प्रदानं परेषां समर्पणम् ॥ पापकर्मापदेष्टः  
“क्षेपाणि हंषत” इत्यादिरूपः<sup>१२</sup> ॥

॥ ४४ ॥ आणन्दा इ ति हे आनन्द इत्येवंप्रकारेणामन्त्रस्त्वच-  
जेन अमणो भगवान्महावीर आनन्दमेवमवादीदिति । एतदेवाह  
एवं खलु आणन्देत्यादि ॥ अदयारा पेयाल न्ति अतिचारा<sup>१३</sup>

१०३ पासङ्ग, ८ पासङ्ग । १२० om., ८ जेमण । १८ जेमनानि । ३० om.,  
० सिधे । ४० मुद्गादिमय्यानि, ८ मुद्गादितानि om. दिमय्या निष्पा । ६२० एतति  
तदेव, ० एतदेव । ००० कञ्जो । ८०० चारियं । ८२०० रूपः पञ्च ।  
१०० कपकोत्या । ११० अतिचारी ।



मिथ्यात्मनोऽनीयोदयविज्ञेयादत्तमनो ऽशुभाः परिणामविज्ञेया ये  
सम्यक्प्रमतिचरन्ति<sup>१</sup> ते चानेकप्रकारा गुणिनामुपवृत्तादयः । तत-  
स्तेषां मध्ये पेयास्तु त्ति साराः प्रधानाः स्थूलत्वेन अक्षय्यपदेनानाद्ये ते ॥  
तथा तत्र ब्रह्मा संव्यकरणम् । काङ्क्षा अन्यान्यदर्शनसहः । विधि-  
कित्सा फलं प्रति ब्रह्मा, विद्वज्जुगुप्सा वा साधूनां जात्यादिहीन-  
नेति । परपाषण्डाः परदर्शननिग्लोषां प्रशंसा-गुणोत्कीर्तनम् । पर-  
पाषण्डसंस्तवस्तत्परिचयः ॥

॥ ४५ ॥ तथा बन्धे त्ति बन्धो द्विपदादीनां रज्ज्वादिना  
संयमनम् ॥ वधे त्ति वधो यज्यादिभिस्तडाडनम् । क्विच्छे<sup>२</sup> त्ति  
शरीरावयवच्छेदः ॥ अद्भारे त्ति अतिभारारोपणं तथाविधशक्ति-  
विकलानां महाभारारोपणम् ॥ भक्तपाणवोच्छे<sup>३</sup> त्ति अन्नपानौद्या-  
प्रदानम् ॥ द्वायं विभागः पूज्यैरुक्तः ।

बन्धवहं क्विच्छेदं अद्भारं भक्तपाणवोच्छेद्यम् ।

कोश इ दूषयिष्यमाणो गोमण्ड्यादौ णो कुञ्जा ॥

तथा ।

न मारयामीति हतव्रतस्य विनैव मृत्यु क इहातिचारः ।

निगद्यते<sup>४</sup>, यः कुपितः करोति व्रते ऽनपेक्षस्तदसौ व्रती स्यात् ॥

कायेन भग्नं न ततो व्रतं<sup>५</sup> स्यात्कोपाद्याहीनतया तु भग्नम् ।

१ a यैः स० अतिचरति, c यैः स० अतिचरन्ति, e यैः स० विमलयतिचरन्ति ।

२ a •च्छेदे त्ति, c e •च्छेद त्ति । ३ a •वोच्छेदे त्ति । ४ c reads निगद्यते यकु-  
पितो बधाम् (वधामः ?) करोत्यसौ स्याद्विषयमानपेक्षः ॥ अत्योरभावाश्रित्यनोऽपि  
तस्य कोपाद्याहीनतया तु भग्नम् । तदेवस्यामनोदनुपासनाच्च (तदेवमज्ञादनु-  
पेक्षा अतिचारमुदाहरति । ७ e व्रती ।

महेश्वरभट्टादितिचार इष्टः, सर्वत्र चोक्तः कम एव, धीमन् ॥

इति ॥

॥ ४६ ॥ सहसा<sup>१</sup> अभ्यवस्थाणे ति सहसा अनालोप्याभा-  
ख्यानमसहोपाधारोपणं सहसाभ्याख्यानं, यथा “चौरस्त्वम्” इत्यादि ।  
एतस्य चातिचारत्वं सहसाकारेणैव, न तीव्रसंक्षेपेन भवनादिति  
॥ १ ॥ सहसा अभ्यवस्थाणे ति सह एकान्तखेन हेतुनाभ्याख्यानं  
रहो ऽभ्याख्यानम् । एतदुक्तं भवति सहसि मन्त्रयमाषानाम् । वक्ति  
“एते ह्रीदं चेदं च राजापकारादि मन्त्रयन्ते” इति । एतस्य  
चातिचारत्वमनाभोगभणनात् । एकान्तमात्रोपधितया च पूर्वस्मा-  
दिशेषः<sup>२</sup> । अथवासम्भाव्यमानार्थभणनादितिचारो न तु भङ्गो ऽप्य-  
मिति ॥ २ ॥ सदारमन्त्रभेए<sup>३</sup> ति स्वदारमन्त्रिणो मन्त्रस्य विश्व-  
भाज्यस्य भेदः प्रकाशनं स्वदारमन्त्रभेदः । एतस्य चातिचारत्वं  
सत्यभणने ऽपि कस्यचोक्ताप्रकाशनीयप्रकाशनेन<sup>४</sup> खज्यादिभिर्मरणा-  
द्यनर्थपरम्परामभवात्परमार्थतो<sup>५</sup> ऽमत्यत्वान्त्येति ॥ ३ ॥ मोसोव-  
एसे ति ऋषोपदेशः परेषामसत्योपदेशः । सहसाकारानाभोगादिना  
व्याजेन वा, यथा “अस्माभिस्तदिदमिदं वासत्यमभिधाय परो  
विजितः” इत्येवंवार्ताकथनेन परेषामसत्यवचनव्युत्पादनमितिचारः  
शास्त्रात्कारेणासत्यो ऽप्रवर्तनादिति<sup>६</sup> ॥ ४ ॥ कूडलेहकरणे ति अस-  
ङ्गुतार्थस्य लेखस्य विधानमित्यर्थः । एतस्य चातिचारत्वं प्रमादादिना

१० सहसा । १०० मन्त्रयन्ते । २० पूर्वस्मादिति विशेषः । ३०० भेदः । ४०  
कस्यचोक्ता । १००० मन्त्रयन्ते । ३००० सत्ये चप्रवर्तनादिति, ८०० सत्ये प्रवर्तना-  
दिति ।

दुर्विचक्षणैः, “मया मृषावादः प्रत्याख्यातो, एवं तु कूटस्थेनो”, च  
मृषावादनम्” इति भावयत इति ॥ ५ ॥ वाचनावसरे तु कत्रा-  
स्त्रियं गवास्त्रियं भूमास्त्रियं नासावहारे कूटस्थे सन्धिकरणे ति  
पद्यते । आवाक्यादौ पुनरिमे मूलमृषावादभेदा उक्ताः । ततो  
उत्तरमर्थः सम्भाव्यते । एत<sup>१</sup> एव प्रमादसहसाकारानाभोगैरभिधी-  
यमाना मृषावादविरतेरतिचारा<sup>२</sup>, भवन्त्या कुस्या च भङ्गा इति ।  
इतेषां चेदं स्वरूपम् । कन्या अपरिणीता स्त्री, तदर्धमस्त्रीकं  
कन्यास्त्रीकम् । तेन वा<sup>३</sup> स्त्रीके ऽतिगर्हितत्वादितोपात्तेन सर्वत्र  
मनुष्यजातिविषयमस्त्रीकमुपलक्षितम् । एवं गवास्त्रीकमपि चतुर्विध-  
भात्यस्त्रीकोपलक्षणम् । भूम्यस्त्रीकमपादानां<sup>४</sup> सचेतनाचेतनवस्त्वनाम-  
स्त्रीकमुपलक्षणम् । आघो द्रव्यस्य निक्षेपः परैः समर्पितं द्रव्यमि-  
त्यर्धमृषावाहारे ऽपलक्षणं आवापहारः । तथा कूटमसद्भूतमसत्यार्थ-  
संवादेन साध्यं वाचिकर्मः कूटसाध्यं, कस्मिन्नित्याह सन्धिकरणे  
दुर्विचक्षणादयोः सम्मानकरणे विवादच्छेद इत्यर्थः । इह च  
आवापहारादिद्रव्यस्य आवापधानाभावे<sup>५</sup> ऽपि प्रधानविवक्षयापन्नव-  
शाच्चिदानक्रिययोर्भेदेनोपादानं<sup>६</sup> द्रष्टव्यमिति ॥

॥ ४७ ॥ तेषां चेदं ति स्तेनाहृतं<sup>७</sup> चौरानीतं, तत्समर्थं<sup>८</sup> मि-  
तिस्तेनात्काचकयेष मृकतो ऽतिचरति द्वतीयव्रतमित्यतिचारेहेतु-

१ c adds वा after it. २ a c कूटस्थे । ३ a एते, c एतद् । ४ a  
निरतिर । ५ e तत् for तेन वा । ६ c स्त्रीकोपादानं, e स्त्रीकमपादानं ।  
७ c चादि । ८ a अपलक्षणम् । ९ a c c वेनाहृतं । १० c तत्समर्थमिति-  
सोभात्, e तत्समर्थमिति सोभात् ।

महेश्वरनादतिचार इष्टः, सर्वत्र चोक्तः कम एव, धीमन् ॥  
इति ॥

॥ ४६ ॥ सहसा<sup>१</sup> अभ्यवस्थाणे ति सहसा अनालोच्याभ्या-  
ख्यानमसहोपाध्यारोपणं सहसाभ्याख्यानं, यथा “चौरस्त्वम्” इत्यादि ।  
एतस्य चातिचारत्वं सहसाकारेणैव, न तीव्रसंक्षेपेन भवनादिति  
॥ १ ॥ सहसा अभ्यवस्थाणे ति सह एकान्तक्षेपेन हेतुनाभ्याख्यानं  
रहो ऽभ्याख्यानम् । एतदुक्तं भवति सहसि मन्त्रयमाणां नाम् । वक्ति  
“एते ह्रीं चेदं च राजापकारादि मन्त्रयन्ते” इति । एतस्य  
चातिचारत्वमनाभोगभणनात् । एकान्तमात्रोपधितया च पूर्वस्मा-  
दिशेषः<sup>२</sup> । अथवासम्भाव्यमानार्थभणनादतिचारो न तु भङ्गो ऽव-  
मिति ॥ २ ॥ सदारमन्त्रभे<sup>३</sup> ति सदारमन्त्रिणो मन्त्रस्य विश्व-  
भाजस्य भेदः प्रकाशनं सदारमन्त्रभेदः । एतस्य चातिचारत्वं  
सत्यभणने ऽपि कलचोक्ताप्रकाशनीयप्रकाशनेन<sup>४</sup> खज्यादिभिर्भरणा-  
द्यनर्थपरम्पराममभावात्परमार्थतो<sup>५</sup> ऽसत्यत्वात्तत्वेति ॥ ३ ॥ मोक्षोव-  
एषे ति मृषोपदेशः परेषामसत्योपदेशः । सहसाकारानाभोगादिना  
व्याजेन वा, यथा “अस्माभिस्तदिदमिदं वासत्यमभिधाय परो  
विजितः” इत्येवंवार्त्ताकथनेन परेषामसत्यवचनव्युत्पादनमतिचारः  
वाचात्कारेणासत्ये ऽप्रवर्त्तनादिति<sup>६</sup> ॥ ४ ॥ कूडलेहकरणे ति अस-  
ङ्गुतार्थस्य लेखस्य विधानमित्यर्थः । एतस्य चातिचारत्वं प्रमादादिना

१० सहसा । १०० मन्त्रयन्ते । २० पूर्वस्मादिति विशेषः । ३०० भेदः । ४०  
कलचोक्ताप्रकाशनीयः । १००० सत्यवचनः । २००० सत्ये ऽप्रवर्त्तनादिति, ८०० सत्ये प्रवर्त्तना-  
दिति ।

दुर्विचक्षणैर्<sup>१</sup>, “अथा मृषावादः प्रत्याख्यातो, एवं तु कूटखेचो<sup>२</sup>, च  
मृषावादगम्” इति भावयत इति ॥ ५ ॥ वाचनाक्षरे तु कत्रा-  
स्थितं गवाक्षितं भूमास्थितं नासावहारे कूटसक्ते सन्धिकरणे ति  
पद्यते । आद्यस्यैकादौ पुनरिमे खल्वमृषावादभेदा उक्ताः । ततो  
ऽयमर्थः सम्भाव्यते । एत<sup>३</sup> एव प्रमादसहसाकारानामोनेरभिधी-  
यमाना मृषावादविरतेरतिशारा<sup>४</sup>, भवन्त्या कुत्रा च भङ्गा इति ।  
इतेषां चेदं स्वरूपम् । कन्या अपरिणीता स्त्री, तदर्शमस्त्रीकं  
कन्यास्त्रीकम् । तेन वा<sup>५</sup> खोके ऽतिगर्हितत्वादिशेषानेन सर्वत्र  
मनुष्यजातिविवचनस्त्रीकमुपलक्षितम् । एवं गवास्त्रीकमपि यदुच्यते-  
प्रत्यस्त्रीकोपलक्षणम् । भूम्यस्त्रीकमपादानां<sup>६</sup> सचेतनाचेतनवस्तुनाम-  
स्त्रीकमुपलक्षणम् । आद्यो द्रव्यस्य निक्षेपः परैः समर्पितं द्रव्यनि-  
क्षेपसंज्ञापहारो ऽपलक्षणं आद्यापहारः । तथा कूटमसङ्गतमसत्यार्थ-  
संवादेन साध्यं साधिकर्मः कूटसाध्यं, कस्मिन्नित्याह सन्धिकरणे  
इषोर्विवदमानयोः सन्धानकरणे विवादच्छेद इत्यर्थः । इह च  
आद्यापहारादिद्रव्यस्य आद्यपद्यान्तर्भावे<sup>७</sup> ऽपि प्रधानविवक्षयापह-  
रादिदानक्रिययोर्भेदेनोपादानं<sup>८</sup> द्रष्टव्यमिति ॥

॥ ४७ ॥ तेषां हि ति खेमादृतं<sup>९</sup> चौराणीतं, तत्समर्थं<sup>१०</sup> मि-  
तिखेमात्काण्डकेषु मृकतो ऽतिशरति तृतीयमतमित्यतिशारहेतु-

१ c adds वा after it. २ a c कूटखेचो । ३ a एते, c एतद् । ४ a  
विरतिरिति । ५ e तत् for तेन वा । ६ c स्त्रीकोपादानं, e स्त्रीकमपादानं ।  
७ c चादि । ८ a अपहृतम् । ९ a c वेमादृतं । १० c तत्समर्थमिति  
सोभात्, e तत्समर्थमिति सोभात् ।

मास्तेवास्तेमतिवार उक्तम्<sup>१</sup> । अतिवारता वास्ते वास्तेचौर्ध्वप्रदृतेः<sup>२</sup>  
 ॥ १ ॥ तत्कारण्ययोगे<sup>३</sup> ति तत्कारण्ययोगसौरवाधारणं<sup>४</sup>, “इत्थं  
 धूमम्” इत्येवमभ्यनुष्ठानमित्यर्थः<sup>५</sup> । अस्वाप्यतिवारतागभोगादि-  
 भिरिति ॥ २ ॥ विद्वद्वरजादकमे ति विद्वद्वनृपयो राख्यं विद्वद्व-  
 राख्यं तस्यातिक्रमोऽतिवृत्तम्<sup>६</sup> विद्वद्वराख्यातिक्रमः । न हि ताभ्यां  
 तस्यातिक्रमोऽनुष्ठानचौर्ध्वद्विरपि तस्य तत्र नास्तीत्यतिवारतासा-  
 नाभोगादिना<sup>७</sup> चेति ॥ ३ ॥ कूडतुलकूडमाणे<sup>८</sup> ति तुला प्रतीतः,  
 माणं कुडवादि<sup>९</sup>, कूटत्वं न्यूनाधिकत्वम् । ताभ्यां न्यूनाभ्यां दृष्टौ  
 अधिकाभ्यां दृष्टौऽतिपरति प्रतमित्यतिवारहेतुत्वादतिवारः कूट-  
 तुलाकूटमाणमुक्तम्<sup>१०</sup> । अतिवारत्वं वास्तेनाभोगादेः, यथा “माई  
 चौरः कचखनगादेरकरसाह्<sup>११</sup>” इत्यभिप्रायेण प्रतयापेक्षयात् ॥ ४ ॥  
 तत्पण्डित्वमववहारे ति तेनाधिकतेन<sup>१२</sup> प्रतिरूपकं कट्टुं तत्प्रति-  
 रूपकं, तस्य विविधमववहारे<sup>१३</sup> व्यवहारः प्रत्येकस्यप्रतिरूपकव्यवहारः ।  
 यद्यप्यष्टते त्रीद्विभृतादियु पलञ्चीवसादि<sup>१४</sup> तस्य प्रत्येक इति  
 चाकत्, तत्प्रतिरूपकेन क वसादिना<sup>१५</sup> व्यवहारं तत्प्रतिरूपकव्यव-  
 हारः । अतिवारता वास्ते पूर्ववत् ॥ ५ ॥

॥ ४ ॥ सदारसन्तोषीए<sup>१६</sup> ति सदारसन्तोषीइत्यर्थः ॥ इत्तरिय-  
 परिगदियागमणे<sup>१७</sup> ति इत्तरकासपरिगदहीता, कासप्रवृत्तोपादि-

१ a om. अतिवार उक्तम् cce उक्तः । २ a चौर्ध्वप्रदृते । २ ace तत्कारण्ययोग  
 ति । ३ cce तत्कारण्य । ४ a चर्ध्वोऽस्मा०, c चर्ध्वो वा०, e चर्ध्वो वा० । ५ c  
 अतिवृत्तम् । ६ c c c अतिवारता तस्या० । ७ a कूडतुलकूडमाणे, c कूडतुले  
 कूडमाणे । ८ c कुडवादि । ९ a c c कूडतुलाकूडमाणम् । १० c c चाच० ।  
 ११ e om. अतिवृत्तम् । १२ e विवक्ष्यम् । १३ a c c वसादि । १४ c c वसा-  
 दिना । १५ a c c सन्तोषिविचि । १६ a इत्तरिय० ।

मरपरिच्छेता, भाष्टीप्रदानेन विद्यमानपि काचं द्विप्रज्ञायादिकं  
 स्वव्रीकतेत्यर्थः, तस्यां गमनं मैथुनासेवनमिन्मरपरिच्छेतागमनम् ।  
 प्रतिचारता चास्मत्किमादिभिः ॥ १ ॥ अपरिग्राह्यगमणे न्ति  
 अपरिच्छेता काम वेष्टान्वशनापरिच्छेताभाटिका<sup>१</sup> कुशाङ्गना वा  
 ज्ञानायेति । अस्यापतिचारतातिक्रमादिभिरेव ॥ २ ॥ अण्डकीड<sup>२</sup>  
 न्ति अण्डानि मैथुनकर्मापेक्षया कुण्डकुबोद्धवदनादीनि, तेषु व्री-  
 डनमण्डकीडा । अतिचारता चास्य स्वरूपोऽन्यथ मैथुनपरि-  
 श्रयानुगमादास्त्रिङ्गनादि विद्वन्तो व्रतमास्त्रिङ्गादिति ॥ ३ ॥ पर-  
 विवाहकरणे<sup>३</sup> न्ति परेषामात्मन<sup>४</sup> आत्मीयाशयेभ्यश्च अतिरिक्तानी  
 विवाहकरणं परविवाहकरणम् । अयमभिप्रायः । स्वरूपान्तोषिको  
 हि न युक्तः<sup>५</sup> परेषां विवाहादिकरणेन मैथुननियोगोऽप्रयोज्यो वि-  
 शिष्टविरतिपुत्रान्दित्येवमाकलयतः परार्थकरणोक्ततयातिचारो-  
 ऽयमिति ॥ ४ ॥ कामभोगा<sup>६</sup> तित्वाभिलाषे न्ति कामौ ब्रह्मरूपे<sup>७</sup>,  
 भोगा मन्त्रयस्त्रासोषु तीर्त्वाभिलाषोऽन्यत् तदध्यवसायित्वं काम-  
 भोगतीर्त्वाभिलाषः । अयमभिप्रायः । स्वरूपान्तोषी हि विशिष्ट-  
 विरतिमान्, तेन च तावत्वेन<sup>८</sup> मैथुनासेवा<sup>९</sup> कर्तुमुचिता चावत्या  
 वेदजनिता<sup>१०</sup> बाधोपपन्नान्ति । यस्तु वाजिकरवादिभिः कामाभास्त-  
 विहितप्रयोगेन तामधिकानुत्पाद्य यतनं सुरतसुखमिच्छति, स  
 मैथुनविरतिव्रतं परमार्थतो मस्तिनयति । को हि नाम सकर्षकः

१ वेष्टा०; २ अण्डकीड०; ३ अण्डकीड०; i. e. वेष्टावि चरता अपरि-  
 १ a c e अण्डकीड वि । २ a c e वीपाह० । ३ a चाताव, e चाताव । ४ e  
 युक्तं (scl. परविवाहकरणम्) ; a c युक्तः (scl. मैथुननियोगः) । ५ a c e काम-  
 भोगनित्यभिलाषे । ६ c e ब्रह्मरूपी । ७ c e तावत्वेन । ८ c e only मैथुन-  
 कर्तुं om. चासेवा । ९ c वेदजनितबाधोऽपपन्नान्ति ।

धामामुत्पाद्याग्निसेवाजगितसुखं वाञ्छेदिति । अतिचारत्वं कामभोग-  
तीव्राभिषाष्येति ॥ ५ ॥

॥ ४८ ॥ खेत्तवत्युपमाणादकमे<sup>१</sup> त्ति खेचवस्तुनः प्रमाणातिक्रमः ।  
प्रत्याख्यानकालमृहीतमानोक्तानमित्यर्थः । एतस्य चातिचारत्वमना-  
भोगादिनातिक्रमादिना वा । अथवा एकचेच<sup>२</sup>ादिपरिमाणकर्तृसुदन्त्य-  
चेचस्य कृत्तिप्रवृत्तिसौमापनयनेन पूर्वचेचे<sup>३</sup> योजनात्वेचप्रमाणाति-  
क्रमः । अतिचार एव व्रतहापेक्षत्वात्तस्येति<sup>४</sup> ॥ १ ॥ हिरण्यसुवर्ण-  
पमाणादकमे त्ति प्राञ्जत् । अथवा राजादेः सकाशात्तत्त्वं<sup>५</sup> हिरण्याद्यभि-  
यहावधि<sup>६</sup> चावदन्यसौ<sup>७</sup> प्रयच्छतः<sup>८</sup> “पुनरवधिपूर्वौ<sup>९</sup> सहीष्यामि” इत्य-  
कथायवतो ऽयमतिचारस्तथैवेति ॥ २ ॥ धनधनपमाणादकमे त्ति  
श्लाभोगादेः । अथवा सन्धमानं धनाद्यभिग्रहावधिं चावत्परमृष्ट<sup>१०</sup> एवं  
बन्धनबद्धं कृत्वा धारयतो ऽतिचारो ऽयमिति ॥ ३ ॥ दुपयचउप्य-  
यपमाणादकमे त्ति अयमपि तथैव । अथवा गोवल्कादिषुत्पद्य-  
द्योषितु यथा अभिग्रहकालावधिपूर्वौ<sup>११</sup> प्रमाणाधिकवत्सादिषुत्प-  
द्यदोत्पत्तिर्भवति, तथा खण्डादिकं प्रक्षिपतो ऽतिचारो ऽयम् । तेन  
हि । जातमेव वत्सादिकमपेक्ष्य<sup>१२</sup> प्रमाणातिक्रमस्य परिहृतत्वाद्भन-  
नापेक्षया तस्य सम्यक्त्वादिति ॥ ४ ॥ कुत्रियपमाणादकमे त्ति कुर्षं  
मृहोपस्करः<sup>१३</sup> चासकचोसकादि<sup>१४</sup> । अयं चातिचारो ऽनाभोगा-

१ a c • यमना •, c • परिमाणा • । २ c c • पूर्वचेचयोजनात् । ३ c • चस्य for  
तस्य । ४ c c • कृत्ति • । ५ a • सकाशे, c • चावधे, e • चावधि • । ६ e • अभ्यजिह्व ।  
७ c • प्रयच्छति । ८ a c c • नेह । ९ c • कालावधेः । १० a c • अपेक्ष । ११ e  
मृहोपस्करं । १२ a • चासक •; the words are modern; *thāla* (Skr.  
*sthāla*) is a large, and *kacholā* (or *kancholā*, Marāṭhī *kācholā*) is  
a small metal vessel.



दिनाः । अथवा पञ्चैव स्वास्मानि परिगृहीतवान् । त्वानि पञ्चैव तः  
कक्षाधिकतराणां तेषां सन्धौ प्रत्येकं द्वादिमैलमेव<sup>१</sup> पूर्वशब्दा-  
वस्थापनेनातिचारो ऽयमिति ॥ ५ ॥ आह च ।

खेत्तादहिरण्यार्धधणादुपयादकुप्यमाणकमे<sup>२</sup> ।

जोषणपयाणमभ्यकारणभावेहि नो कुप्या ॥

॥ ५० ॥ दिग्गतं त्रिचात्रतानि च यद्यपि पूर्वं नोक्तानि, तथापि  
तच्च तानि द्रष्टव्यानि । अतिचारभणनस्यान्यथा निरवकाशता  
स्यादिहेति । कथमन्यथा प्रागुक्तं “दुवाससविहं सावगधर्षं पडि-  
वज्जिस्सामि” इति, कथं वा वक्ष्यति “दुवाससविहं सावगधर्षं  
पडिवज्ज” इति<sup>३</sup> । अथवा सामायिकादीनामित्तरकाखीनत्वेन  
प्रतिनियतकालकरणायत्वाच्च तदैव तान्यमौ प्रतिपन्नवान्, दिग्गतं  
च विरतेरभावाद्, उचितवसरे तु प्रतिपत्स्यते<sup>४</sup> इति । भगवतस्तदति-  
चारवर्जमोपदेष्टनमुपपन्नं, यच्च वक्ष्यति “दादन्नविधं आवकधर्मं  
प्रतिपद्यते”, तद्यथाकालं तत्करणाभ्युपगमनादनवद्यमवसेयमिति ॥  
तच्च उडुदिसिपमाणादक्षमे स्ति<sup>५</sup> कश्चिदेवं पाठः, कश्चित् उडुदिसा-  
दक्षमे स्ति ॥ एते चोर्ध्वदिगाद्यतिक्रमा अनाभोगादिनातिचारतया-  
वसेयाः ॥ १-३ ॥ खेत्तवुद्धिं स्ति एकतो योजनव्रतपरिमाणमभि-  
गृहीतमन्यतो दशयोजनान्यभिगृहीतानि, ततश्च यस्यां दिशि दश-  
योजनानि तस्यां दिशि समुत्पन्ने कार्ये योजनव्रतमध्यादपनीयान्यानि

१ ace जोषणेन । २ ac खेतादि, अचादि, उपचादि । ३ ace स्ति ।  
४ ace प्रतिपत्स्यते । ५ a om.

इह योजनानि तथैव कथं प्रक्षिपति संवर्धयत्येकं इत्यर्थः । अथ चातिचारो व्रतसापेक्षत्वादवसेयः ॥ ४ ॥ सदग्रन्तरु नि स्यात्तन्मार्गं स्यात्तन्मार्गं स्यातिभ्रंशः । “किं मया व्रतं गृहीतं, व्रतमर्थादवा पञ्चाशत्साधिका वा” इत्येवमकारणे योजनव्रतमर्थादाद्यामपि पञ्चा- व्रतमतिक्रामतो ऽयमतिचारो ऽवसेय इति ॥ ५ ॥

॥ ५ ॥ भोयणश्रो कश्च श्रो य नि भोजनतो भोजनमाश्रित्य वाद्याभ्यन्तरभोजनीयवस्तुन्यपेक्षेत्यर्थः । कर्मतः क्रीडां जीवनवृत्तिं वाद्याभ्यन्तरभोजनीयवस्तुप्राप्तिनिमित्तभूतामाश्रित्येत्यर्थः ॥ सचिन्ता- हारे नि सचेतनाहारः पृथिव्यप्कायवनस्पतिजीवन्नरीराणां सचेतना- वामभवहरणमित्यर्थः । अथ चातिचारः कृतसचिन्ताहारप्रत्याख्यानस कृततत्परिभाषस्य वागाभोगादिना प्रत्याख्यातं सचेतनं भक्षयनस्यदा प्रतीत्यातिक्रमादौ वर्तमानस्य ॥ १ ॥ सचित्तपडिवद्धाहारे नि सचित्ते वृत्तादौ प्रतिबद्धस्य गुन्दादेरभवहरणम् । अथवा सचित्ते ऽस्त्रिके प्रतिबद्धं यत्प्रकमचेतनं खर्जूरफलादि तस्य “साक्षिकस्य कटाक्षमचेतनं भक्षयिष्यामीतरत्यरिहरिष्यामि” इति भावनाया मुखलेपकमिति । एतस्य चातिचारमं व्रतसापेक्षत्वादिति ॥ १ ॥ अपउल्लिखोसहिमकत- णय नि अपकाया° सग्निमांसं कृताया पीरधेः° प्राक्षादिकाया भक्षयता भोजनमित्यर्थः । अस्याप्यतिचारतानाभोगादिनैव, च तु सचिन्ताहारातिचारेणैव । अथ सङ्गृहीतत्वात्किं भेदोपादानेनेति ।

१ e om. १ a om. १ e adds वा after it. १ e om. १ c सचेतनेति । १ e अपकीरति° । २ The reading of e is utterly corrupt here. ३ e पीरधेः ।

कथ्यते, पूर्वोक्तप्रमाणैश्चिन्तयामान्यापेक्षया, श्रोतव्यीनां सदाभ्य-  
 कृष्टत्वेन प्राधान्यस्थापनार्थं, दृश्यते च सामान्योपादाने सत्यपि  
 प्राधान्यापेक्षया विशेषोपादानमिति ॥ ३ ॥ दुष्पञ्चलिश्रोसहिभक्त-  
 ण्याः दुःपक्षा अस्त्रिणाः श्रोतव्यवस्तुत्वता । अतिचारता चासं-  
 पत्तयुक्ता भवत्यतः ॥ ३ ॥ तुच्छोसहिभक्त्यण्य न तुच्छा अक्षरा  
 श्रोतव्यो ऽग्न्यसमुद्रफलीप्रभृतयः । तद्गच्छे हि मच्छी विरा-  
 चना स्वप्ना च तत्कार्यहन्तिरिति । विविकिनाचिन्तात्रिणा ता-  
 अचिन्तीकृत्य न भवन्तीया भवन्ति । तत्करणेनापि भवत्येति चारो  
 भवति अतस्तपेक्षान्तर्हेति ॥ ५ ॥ १३ च पञ्चातिचारा इत्युपलक्ष्य-  
 मात्मनोवाक्येण, यतो मधुमक्षमांशराचिभोजनादिप्रतिनामनाभोना-  
 तिप्रमादिभिरनेके ते सन्भवन्तीति ॥ कश्चा एमित्यादि कर्मो  
 चरुपभोगमन् "खरकमादिकं कर्म प्रत्याख्यामि" इत्येवंप्र-  
 तय अमलोपासनेन पञ्चदशकमादानानि वर्जनीयानि ॥ इज्जाल-  
 कस्येति अज्ञातकरणपूर्वककर्मद्वय एव यद्व्यदपि कश्चिन्नकारण-  
 पूर्वकं जीवनमिष्टकाभाषकादिपाकरूपं तदज्ञातकर्मैति चासं समा-  
 खभावतात् । अतिचारता चासं इतिप्रत्याख्यानखानाभोनादिना,  
 कश्चैव वर्जनादिति । एवं सर्वत्र भावना कार्या ॥ १ ॥ यत् वनकर्म  
 कस्यतिच्छेदनपूर्वकं तद्विषयजीवनम् ॥ २ ॥ अकटकर्म अकटानी  
 चटविक्रयवाहनरूपम् ॥ ३ ॥ भाटककर्म मूखार्थं गन्धादिभिः

१० दुष्पञ्चलिश्रोः । १० चिन्ता, ० चिन्ता चिन्ता । १ २० om.  
 ३० om. ३ So c; but a उपलोपपरिभोगमन्, ० उपपरिभोगमन् । १ So  
 note 66 in the Translation.

परकीयभाष्यवचनम् ॥ ४ ॥ स्फोटकर्म कुहालहृत्वादिभिर्भूमिदारणे  
जीवनम् ॥ ५ ॥ दन्तवाणिज्यं<sup>१</sup> हसिदन्तग्रन्थपूतिवेमादीनां तत्कर्म-  
कारिभ्यः क्रयेण तदिक्रयपूर्वकं जीवनम् ॥ ६ ॥ साक्षावाणिज्यं<sup>२</sup>  
सञ्जातजीवद्रव्यान्तरविक्रयोपलब्धम् ॥ ७ ॥ रसवाणिज्यं<sup>३</sup> सुरादिवि-  
क्रयः ॥ ८ ॥ विषवाणिज्यं<sup>४</sup> जीवघातप्रयोजनग्रन्थादिविक्रयोपलब्धम् ॥  
९ ॥ केशवाणिज्यं<sup>५</sup> केशवर्ता दासमनोहरहस्तादिकानां विक्रयरूपम् ॥  
१० ॥ यन्त्रपौडनकर्म<sup>६</sup> चन्द्रेण तिलेक्षुप्रभृतीनां यन्त्रपौडनरूपं कर्म  
म् ॥ ११ ॥ तथा निर्वाणकर्म<sup>७</sup> वर्धितकरणम् ॥ १२ ॥ द्वाग्र्येक-  
नाग्रेर्दानं<sup>८</sup> वितरणं केषादिशोधननिमित्तं द्वाग्नदानमिति<sup>९</sup> ॥ १३ ॥  
शरोद्भूतभागपरिग्रहोपपत्ता, तत्र शरः स्वभावनिष्पन्नं, भूदो नद्या-  
दीनां निक्षतरः प्रदेशः, तडागं खननसम्यक्समुत्तानविस्तीर्णज-  
ज्ञानम् । एतेषां शोधनं गोधूमादीनां वपनार्थम् ॥ १४ ॥ अश्वती-  
जनपोषणता अश्वतीजनस्य दासीजनस्य पोषणं, तद्वाटिकोपजीवनार्थं  
यज्यम् । तथा एवमन्यदपि कुरङ्गकर्मकारिणः प्राणिनः पोषणमश्वती-  
जनपोषणमेवेति ॥ १५ ॥

॥ १६ ॥ कन्दर्पे<sup>१</sup> नि कन्दर्पः कामसाधनेतुर्विप्रिष्टो वाक्प्रयोगो  
ऽपि कन्दर्पं स्रज्यते । रागोद्रेकाद्यप्राप्तमित्तं मोक्षोद्दीपकं नामेति  
भावः । अयं चातिचारः प्रमादाचरितलक्षणार्थदृष्टभेदवत्तत्त्वं<sup>२</sup>  
सहसाकारादिनेति ॥ १ ॥ कुक्कुडए<sup>३</sup> ति कौकुब्धमनेकप्रकारा मुख-

१ a c e वाचिकः । १ e inserts दम्पिदानं before it. १ e द्वाग्नदानम्  
२ c e • सचक्षोऽनर्थः । ३, ४ कुक्कुड ए, either an error for कुक्कुड ए, or  
shortened for कुक्कुड ए ।

नयनादिविकारपूर्विका परिहासादिजनिका<sup>१</sup> भास्यांनोमिव वि-  
म्वनक्रिया । अयमपि तथैव ॥ १ ॥ मोहरिणं नि मौख्यं धार्यप्राव-  
मसत्या सम्पदप्रसापितमुच्यते । अयमतिचारः प्रमादप्रतप्तस्य पाप-  
कर्मोपदेष्टप्रतप्तस्य वागाभोगादिभैव ॥ २ ॥ संयुक्तादिगरे नि संयुक्त-  
मर्थक्रियाकरणसममधिकरणमुद्रुक्तसमुच्चयः । तदतिचारहेतुत्वा-  
दतिचारो हिंस्रप्रदाननिवृत्तिविषयः, यतो ऽसौ साक्षाच्चपि हिंस्रं  
प्रकटादिकं न समर्पयति परेषां, तथापि तेन संयुक्तेन ते याचि-  
त्वाप्यर्थक्रियां कुर्वन्ति, विषयुक्ते तु तस्मिंस्तो ह्यत एव विनिवारिता  
भवन्ति ॥ ४ ॥ उपभोगपरिभोगादिरित्ते<sup>२</sup> नि उपभोगपरिभोगविषय-  
भूतानि द्रव्याणि । ज्ञानप्रक्रमे उपभोदकोद्भूतजनकामसकादीनि ।  
भोजनप्रक्रमे अन्नपानादीनि । तेषु सदतिरिक्तमधिकमात्मादी-  
नामर्थक्रियासिद्धावप्यवब्रियते तदुपभोगपरिभोगातिरिक्तम् । तदुप-  
चारादतिचारः, तेन ज्ञात्वात्मापभोगातिरिक्तेन परेषां ज्ञानभोजनादि-  
भिरनर्थदृष्टो भवति । अयं च प्रमादप्रतप्तस्यैवातिचार इति ॥ ५ ॥

उक्ता गुणप्रतातिचाराः । अथ त्रिधाप्रतानां तानाह ॥

॥ ५२ ॥ सामादयस्त नि समो रागद्वेषविद्युक्तो<sup>३</sup> चः सर्वभूता-  
व्याप्तवत्पश्यति, तस्मै<sup>४</sup> चः प्रतिक्षणमपूर्वापूर्वज्ञानदर्शनचारिचपया-  
व्याप्ता निरूपमसुखहेतुभूतानामधःकृतचिन्तामधिकतन्त्रुमोपमानां<sup>५</sup>  
ज्ञानः समायः च । प्रयोजनमस्यानुष्ठानस्येति सामाधिकं, तस्मै

१ c • जनिता । १ a c • परिभोगातिरिक्ते, e • परिभोग om. चदिरिक्ते । २ c  
• विप्रसक्तो । ३ a c नका । ५ c • बोधसावसाधः ।

सावययोगनिषेधरूपस्य निरवयवयोगप्रतिषेधास्तभावस्य<sup>१</sup> च ॥ मन्-  
दुष्पणिहाणे नि सनसो दुष्टं प्रणिधानं प्रयोगो मनोदुःप्रणिधानम् ।  
हृतसामाधिक्यस्य गृहे ऽतिकर्तव्यतायां सुहृतदुःहृतपरिचिन्तनमिति<sup>२</sup>  
भावः ॥ १ ॥ वयदुष्पणिहाणे<sup>३</sup> नि हृतसामाधिक्यस्य निहुरसावयववाक्-  
प्रयोगः<sup>४</sup> ॥ २ ॥ कायदुष्पणिहाणे नि हृतसामाधिक्यस्याप्रत्युपे-  
क्षितादिभूतत्वादौ करचरणादीनां देशवयवानामभिभूतस्त्रापनमिति  
॥ ३ ॥ सामादयस्स सदश्रकरण्य नि सामाधिक्यस्य सम्बन्धिनी<sup>५</sup> वा  
स्यति "अस्यां वैखायां मया सामाधिक्यं कर्तव्यं, तथा कृतं तस्य<sup>६</sup> वा<sup>७</sup>  
इत्येवंरूपं करणं, तस्याः<sup>८</sup> प्रवक्ष्यप्रमादतयाकरणं सृष्ट्यकरणम् ॥ ४ ॥  
अणवद्वित्यस्य करण्य नि अणवस्थितस्याप्यकासौनस्यानियतस्य वा  
सामाधिक्यस्य करणमवस्थितकरणमप्यकासकरणान्वारमेव<sup>९</sup> त्यजति  
यथाकञ्चिदा तत्करोतीति<sup>१०</sup> भावः ॥ ५ ॥ इह बाह्यवयव्याता-  
भोगादिनातिचारमतिरहस्यस्य तु प्रमादवज्जलतमेति ॥

॥ ५४ ॥ देशवगाधिस्य नि दिग्गतगृहीतदिकंप्रतिमास्यसैन-  
देशो देशस्यस्मिन्नवकाशो गमनादिचेष्टास्थानं देशवकाशस्येन निर्दणं  
देशवकाशिकं, पूर्वगृहीतदिग्गतसङ्क्षेपरूपं सर्वगतसङ्क्षेपरूपं चेति ॥  
आणवण्यभोगे<sup>११</sup> नि इह विमिश्रावधिके भूदेशाभिप्राये<sup>१२</sup> परतः स्व-  
गमनायोगाद्यदन्त्यः सचिन्तादिद्रव्यावयवे प्रयुज्यते, सन्देशकप्रदान-

१० • प्रतिषेधाभावस्य, ११ • प्रतिषेधसमावस्य । १२ दुःकृतचिन्तनम् । १३  
मन्दुः । १४ • निहुरः ; ८ • वाक्ययोगः । (a c spell निहुरः) । १५ • सम्बन्धिनी ।  
१६ • तत्रे, १७ • तस्य । १८ • तस्य, १९ • तस्या । २० • करणान्वारमेव, २१ • कर-  
णान्वारमेव । २२ • om तद् । २३ a c • पञ्चाष्ट । २४ • चयवहे ।

दिना “तथेदंभानेयम्” इत्येवमप्यप्रयोगः ॥ १ ॥ येमवणप्यप्रयोगे<sup>१</sup> नि  
 मन्त्रादिनिमोऽयः प्रेष्यस्तस्य प्रयोगो, यथाभिम्यहीतप्रविचारदेव्यति-  
 क्रमभवात्<sup>२</sup> “तथावन्ममेव<sup>३</sup> गत्वा भम गवाद्यान्धमिदं वा तत्र  
 कर्तव्यम्” इत्येवंभूतः प्रेष्यप्रयोगः ॥ २ ॥ सद्वाणुवाए नि स्वम्यवृत्ति-  
 प्राकाराद्यवच्छिन्नभूतप्रदेशाभियहे<sup>४</sup> वहिः प्रयोजनोत्पत्तौ, तत्र स्व-  
 त्तमनायोगाङ्गुत्तिप्राकारादिप्रत्यासन्नवर्तिनो बुद्धिपूर्वकमभ्युत्पत्तिता-  
 दिशब्दकरणेन<sup>५</sup> समवसितकान्बोधयतः<sup>६</sup> शब्दाशुपातः शब्दशुपा-  
 तननुसारणं तादृशेन परकीयश्रवणविवरमनुभूतमविवरितं ॥ ३ ॥  
 शब्दाणुवाए नि अभिम्यहीतदेवादिहिः प्रयोजनभावे शब्दमनुसारयत  
 एव परेषां स्वसमीपानवगार्थं स्वशरीररूपदर्शनं रूपानुपातः ॥ ४ ॥  
 अहियापोमलपक्वेवे नि अभिम्यहीतदेवादिहिः प्रयोजनसङ्गाते  
 परेषां प्रवीक्षणाच्च खेद्यादिपुद्गलप्रलेप इति भावता ॥ ५ ॥ इह चाद्य-  
 त्तस्यसामानाभिनातिचारत्वं, इतरस्य तु त्रयस्य जनसापेक्षत्वादिति ॥

॥ ५५ ॥ पोषधोवासास्य नि इह पोषधशब्दो ऽष्टम्यादिपूर्वस्य  
 कृत्, तत्र पोषधे उपवासः पोषधोपवासः, स चाक्षरादिविषय-  
 भेदाच्चतुर्विध इति, तस्य ॥ अप्यखिलेहियेत्यादि अग्रतुपेक्षितो जीव-  
 रक्षार्थं चक्षुषा न निरीक्षितः । दुःप्रत्युपेक्षित उद्भूतचेतोवृत्तितत्त्व-  
 सम्यगिरीक्षितः । अथ्या अचनं तदर्थं संसारकः कुशकमलफलकादिः  
 अथ्यानसारकः । ततः पदत्रयस्य कर्मधारये भवत्यग्रतुपेक्षितदुःप्र-  
 त्युपेक्षितअथ्यासंसारकः<sup>७</sup> । एतदुपभोगस्यातिचारहेतुत्वादयमतिचार

१. a c e • पक्षीवे । २. a c e • प्रवीक्षार • । ३. a c e • यवस्यम् । ४. a • प्रकाराद्य • ।  
 ५. e • अभ्युत्पत्तिता • । ६. e • बोधयत् । ७. a om. दुःप्रत्युपेक्षित ।

नामासुत्याद्याग्निसेवाजनितकुशं वाञ्छेदिति । अतिचारत्वं कामभोग-  
तीत्राभिषाष्येति ॥ ५ ॥

॥ ४८ ॥ खेत्तवत्युपमाणादकमे<sup>१</sup> ति खेत्तवस्तुनः प्रमाणातिक्रमः ।  
प्रयास्यानकालगृहीतमानोलङ्घनमित्यर्थः । एतस्य चातिचारत्वमना-  
भोगादिनातिक्रमादिना वा । अथवा एकत्वेनादिपरिमाणकर्तुंस्तदन्य-  
त्वेन कृत्तिप्रवृत्तिर्हीमापनयनेन पूर्वत्वेने<sup>२</sup> योजनात्वेन प्रमाणाति-  
क्रमः । अतिचार एव व्रतशापेकत्वात्तस्येति<sup>३</sup> ॥ १ ॥ हिरण्यसुवर्ण-  
पमाणादकमे ति प्राम्यत् । अथवा राजादेः सकाशात्तन्म<sup>४</sup> हिरण्याद्यभि-  
यहावधि<sup>५</sup> चावदन्वक्षी<sup>६</sup> प्रयच्छतः<sup>७</sup> “पुनरवधिपूर्णे<sup>८</sup> यहीष्यामि” इत्य-  
कथायवतो ऽयमतिचारस्तथैवेति ॥ २ ॥ धनधन्रपमाणादकमे ति  
अनाभोगादेः । अथवा लभ्यमानं धनाद्यभियहावधिं चावत्परगृह<sup>९</sup> एवं  
बन्धनबद्धं कृत्वा धारयतो ऽतिचारो ऽयमिति ॥ ३ ॥ दुपयचउप्य-  
यपमाणादकमे ति अयमपि तथैव । अथवा गोवडवादिषतुष्यद-  
योषितु यथा अभियहाकालावधिपूर्णे<sup>१०</sup> प्रमाणाधिकवत्सादिषतु-  
ष्यदोत्पत्तिर्भवति, तथा खण्डादिकं प्रक्षिपतो ऽतिचारो ऽयम् । तेन  
हि । जातमेव वत्सादिकमपेक्ष<sup>११</sup> प्रमाणातिक्रमस्य परिहृतत्वाद्गर्भन-  
नापेक्षया तस्य सप्यजलादिति ॥ ४ ॥ कुत्रियपमाणादकमे ति कुप्य  
गृहोपस्करः<sup>१२</sup> घासकचोलकादि<sup>१३</sup> । अयं चातिचारो अनाभोगा-

१ a e • यमना •, c • परिमाणा • । २ c e पूर्वत्वेन योजनात् । ३ c चस्य for  
तस्य । ४ c e • कृत्ति • । ५ a चवधि, c चवधेर्, e चवधिर् । ६ e चन्वक्षिन् ।  
७ c प्रयच्छति । ८ a c • मेह । ९ c • कालावधेः । १० a c चपेच । ११ e  
गृहोपस्करं । १२ a घासक •; the words are modern; *thāla* (Skr.  
*sthāla*) is a large, and *kacholā* (or *kancholā*, Marāṭhī *kāchola*) is  
a small metal vessel.



दिनाः । अथवा पञ्चैव स्वास्मानि परिगृहीतवान् । त्वानि पञ्चैवः  
कस्मात्पञ्चैवराणां तेषां सन्धौ प्रत्येकं द्वादिमैस्तेन<sup>१</sup> पूर्ववद्वा-  
वस्थापनेनातिचारो ऽयमिति ॥ ५ ॥ आह ॥

खेत्तादहिरण्यार्धपाददुपयादकुप्यमाणकमे<sup>१</sup> ।

जेनपयवाक्यमन्वकारणभावेहि नो कुप्या ॥

॥ ५० ॥ दिग्गतं त्रिचात्रतानि च यद्यपि पूर्वं नोक्तानि, तथापि  
तत्र तानि द्रष्टव्यानि । अतिचारभणनस्थान्यथा निर्वकाशता  
स्यादिहेति । कथमन्यथा प्रागुक्तं “दुवाखसविहं सावगधर्षं पञ्चि-  
वज्जिस्सामि” इति, कथं वा वक्ष्यति “दुवाखसविहं सावगधर्षं  
पञ्चिवज्जद” इति<sup>२</sup> । अथवा सामायिकादीनामित्तरकाखीनत्वेन  
प्रतिनियतकालकरणौच्यत्वात् तदैव तान्यसौ प्रतिपन्नवान्, दिग्गतं  
च विरतेरभावाद्, उचिततावसरे तु प्रतिपत्स्यते<sup>३</sup> इति । भगवत्सदति-  
चारवर्जनोपदेष्टनमुपपन्नं, यच्च वक्ष्यति “दादशविधं आवकधर्मं  
प्रतिपत्स्यते”, तद्यथाकालं तत्करणाभ्युपगमनादनवद्यमवसेयमिति ॥  
तच्च उड्ढुदिसिपमाणादक्षमे स्ति<sup>४</sup> कश्चिदेवं पाठः, कश्चित् उड्ढुदिसा-  
दक्षमे स्ति ॥ एते चोर्ध्वदिगाद्यतिक्रमा अनाभोगादिनातिचारतया-  
वसेयाः ॥ १-३ ॥ खेत्तवुष्टिं स्ति एकतो योजनव्रतपरिमाणमभि-  
गृहीतमन्यतो दशयोजनान्यभिगृहीतानि, ततश्च यस्यां दिशि दश-  
योजनानि तस्यां दिशि समुत्पन्ने कार्ये योजनव्रतमध्यादपनीयान्यानि

- १ ace जेननेन । २ ace जेनादि, अचादि, दुपयादि । ३ ace स्ति ।  
४ ace प्रतिपत्स्यते । ५ a om.

इत्युक्तानि तत्रैव कथं प्रणिपति संवर्धयत्येकं इत्यर्थः । अथ चातिचारो व्रतसापेक्षत्वादवसेयः ॥ ४ ॥ सदप्रन्तरद् नि स्वात्मनार्था<sup>१</sup> स्वात्मनार्थानं<sup>२</sup> सतिभ्रंजः । “किं मया व्रतं गृहीतं, व्रतजनार्था<sup>३</sup> पक्षाग्रसायदिषा वा” इत्येवमकारणे योजनव्रतमर्यादायामपि पक्षा-  
व्रतमतिक्रामतो ऽयमतिचारो ऽवसेय इति ॥ ५ ॥

॥ ५१ ॥ भोयणश्रो कस्यश्रो य नि भोजनतो<sup>४</sup> भोजनमाश्रित्य वाद्याभ्यन्तरभोजनीयवस्तुन्यपेक्षेत्यर्थः<sup>५</sup> । कर्मतः क्रीडां जीवनवर्ति माह्लाभ्यन्तरभोजनीयवस्तुप्राप्तिनिमित्तभूतामाश्रित्येत्यर्थः ॥ सचिन्ता-  
हारे नि सचेतनाहारः पृथिव्यप्काववनस्यतिजीवन्नरौराणां सचेतना-  
मामभवहरसमित्यर्थः । अथ चातिचारः कृतसचिन्ताहारप्रत्याख्यामस्य कृततत्परिमाणस्य वागाभोगादिना प्रत्याख्यातं सचेतनं भक्षयतश्चा प्रतीत्यातिक्रमादौ वर्तमानस्य ॥ १ ॥ सचित्तपडिवद्धाहारे नि सचित्ते  
वृत्तादौ प्रतिबद्धस्य गुन्दादेरभवहरसम् । अथवा सचित्ते ऽस्तिने प्रतिबद्धं सत्पक्कमचेतनं कर्जूरफलादि तस्य “साक्षिकस्य कटाक्षमचेतनं भक्षयिष्यामीतरत्यरिहरिष्यामि” इति भावनाया मुखरूपकमिति ।  
एतस्य चातिचारत्वं व्रतसापेक्षत्वादिति ॥ २ ॥ अपउलिश्रोसहिमकल-  
णय नि<sup>६</sup> अपकाथा<sup>७</sup> अग्निमांसंक्रताया पीबधेः<sup>८</sup> प्राक्कादिकावा भक्षयता भोजनमित्यर्थः । अस्याप्यतिचारतानाभोगादिनैव, न तु सचिन्ताहारातिचारेणैव । अस्य अनुहीतत्वात्किं भेदोपादानेनेति ।

१ e om. १ a om. २ e adds वा after it. ३ e om. ४ c सचेतनेति ।  
५ e अपकीवदि । ६ The reading of e is utterly corrupt here. ७ e पीबधेः ।

कथ्यते, पूर्वैर्ग्राह्यविशेषादिष्वित्यसामान्योपायेण, शेषधीनां यदाभ्य-  
सहरत्वेन प्राधान्यस्थापनार्थं, दृश्यते च सामान्योपादाने सत्यपि  
प्राधान्योपादेया विशेषोपादानमिति ॥ ३ ॥ दुष्यजलिभ्रोसहिभक्त्वं-  
ण्याः दुःपक्षा अस्मिन्नाः श्रोत्रधसङ्गवृत्तता । अतिचारता चासं-  
पक्षबुद्ध्या भवत्यतः ॥ ३ ॥ तुच्छोसहिभक्त्वंण्य नितुच्छा चकारा  
श्रोत्रधस्योऽग्नियुक्तमुद्रफलीप्रधृतवः । तद्गच्छे हि मक्षी विरा-  
धना स्वस्या च तत्कार्यवृत्तिरिति । विवेकिनाचिन्तात्रिणा ता-  
चचिन्तीकृत्य न भवत्युपा भवन्ति । तत्करणेनापि भवत्येति चरितारो  
भवति प्रतसापेक्षानास्तेति ॥ ५ ॥ इह च पञ्चातिचारा इत्युपसङ्ग-  
मात्पक्षेवावसेवं, यतो मधुमक्षमांस्त्राचिभोजनादिप्रतिगामनाभोगा-  
तिप्रमादिभिरनेके ते सभावन्तीति ॥ कस्मात्रो णमिच्छादि कर्मो  
चरुभोगात् ॥ "हरकर्मादिकं कर्म प्रत्याख्यामि" इत्येवंप्र-  
त्यय अमलोपासकेन चन्द्रदम्भकर्मादानादि वर्जनीयानि ॥ इङ्गात्-  
कस्येति अङ्गात्करणपूर्वकसद्विकच एवं चरन्त्यदपि कश्चिदमारक्त-  
पूर्वकं जीवनमिष्टकाभाष्यकादिपाकरूपं तदङ्गात्कर्मेति यत्तुं समा-  
खभाष्यत्वात् । अतिचारता चासं इतिप्रत्याख्यानखानाभोगादिना,  
अथैव वर्जनादिति । एवं सर्वेषां भावना कार्या ॥ १ ॥ कर्त्तृ वनकर्म  
कस्यसिच्छेदपूर्वकं तद्विक्रयजीवकम् ॥ २ ॥ शकटकर्म शकटानां  
चट्टविक्रयवाहनरूपम् ॥ ३ ॥ भाटककर्म मूल्यार्थं गन्थादिभिः

१० पुनश्चोपरिः । १० चविना, ० चविना चविना । १ २००m.  
३००m. & Soc; but a उपमोदपरिमोदमदं, ० उपपरिमोदमदं । १ Soc  
note 66 in the Translation.

परकीयभाष्यवचनम् ॥ ४ ॥ स्फोटकर्म सुहासहसादिभिर्भूमिदारणेन  
जीवनम् ॥ ५ ॥ दन्तवाणिज्यं<sup>१</sup> हृदिदन्तग्रन्थपूतिशेमादीनां तत्कर्म-  
कारिभ्यः क्रयेण तद्विक्रयपूर्वकं जीवनम् ॥ ६ ॥ स्नात्तावाणिज्यं<sup>२</sup>  
श्रद्धातज्जीवद्भ्यान्तरविक्रयोपलक्षणम् ॥ ७ ॥ रसवाणिज्यं<sup>३</sup> सुरादिवि-  
क्रयः ॥ ८ ॥ विषवाणिज्यं<sup>४</sup> जीवघातप्रयोजनग्रन्थादिविक्रयेप्रलक्षणम् ॥  
९ ॥ केशवाणिज्यं<sup>५</sup> केशवर्ता दासमन्त्रोद्भवादिकानां विक्रयरूपम् ॥  
१० ॥ यन्त्रपीडनकर्म चन्द्रेण तिलेचुप्रभृतीनां घटपीडनरूपं कर्म  
तत् ॥ ११ ॥ तथा निखाञ्जनकर्म वर्धितकरणम् ॥ १२ ॥ द्वाग्नेर्क-  
नाग्नेर्दानं<sup>६</sup> वितरणं श्रेष्ठादिशोधननिमिजं द्वाग्निदानमिति<sup>७</sup> ॥ १३ ॥  
शरोद्भूतभागपरिशोषणता, तत्र शरः स्वभावनियमं, द्रवो नद्या-  
दीनां निक्षतः प्रदेशः, तडागं खननसम्यक्मुत्तानविस्तीर्णव-  
त्क्षणम् । एतेषां शोधनं गोधूमादीनां वपनार्थम् ॥ १४ ॥ अश्वती-  
जनपोषणता अश्वतीजनस्य दासीजनस्य पोषणं, तद्वाटिकोपजीवना-  
र्थं वपनम् । तथा एवमन्यदपि क्रूरकर्मकारिणः प्राचिनः पोषणमश्वती-  
जनपोषणमेवेति ॥ १५ ॥

॥ १६ ॥ कन्दर्पे नि कन्दर्पः कामसाद्वैतुर्विशिष्टो वाक्प्रयोगो  
ऽपि कन्दर्प उच्यते । रागोद्भूताप्रहासमित्रं मोक्षोद्दीपकं नामेति  
भावः । अयं प्रातिहारः प्रमादाचरितखल्वणानर्थदण्डभेदवतस्त-  
द्वहसाकारादिनेति ॥ १ ॥ कुक्कुट<sup>८</sup> ति कौकुक्षसनेकप्रकारा सुख-

१ a c c वाणिज्यः । १ e inserts दन्तमिदं before it. १ e द्वाग्निदानम्  
२ c c = चन्द्रेण जनये । ५, ७ कुक्कुट ति, either an error for कुक्कुटर ति, or  
shortened for कुक्कुट ति ।

नयनादिविकारपूर्विका परिहासादिजनिका<sup>१</sup> भाषाङ्गोनिव विज्ञ-  
मनक्रिया । अयमपि तथैव ॥ १ ॥ मौहरि<sup>२</sup> न्ति मौख्यं धार्म्यप्राच-  
मसत्या सम्प्रदायपितृसुच्यते । अयमतिचारः प्रमादव्रतस्य पाप-  
कर्मोपदेष्टव्रतस्य वागाभोगादिभैव ॥ २ ॥ संयुक्तादिगरे<sup>३</sup> न्ति संयुक्त-  
मर्थक्रियाकरणवमनधिकरणसुदूखसुसखादि । तदतिचारहेतुत्वा-  
दतिचारो हिंस्रप्रदाननिवृत्तिविषयः, यतो ऽनौ साक्षाच्चपि हिंस्रं  
व्रकटादिकं न समर्पयति परेषां, तथापि तेन संयुक्तेन ते याचि-  
त्ताप्यर्थक्रियां कुर्वन्ति, विषयुक्ते तु तस्मिंस्तो ह्यत एव विनिवारिता  
भवन्ति ॥ ४ ॥ उपभोगपरिभोगादिरित्ते<sup>४</sup> न्ति उपभोगपरिभोगविषय-  
भूतानि द्रव्याणि । ज्ञानप्रक्रमे उपभोदकोद्घर्तनकामसकादीनि ।  
भोजनप्रक्रमे अन्नपानादीनि । तेषु चदतिरिक्तमधिकमात्मादी-  
नामर्थक्रियासिद्धावप्यवस्थिते तदुपभोगपरिभोगातिरिक्तम् । तदुप-  
चारादतिचारः, तेन ज्ञात्वात्मात्मातिरिक्तेन परेषां ज्ञानभोजनादि-  
भिरनर्थदृष्टो भवति । अथ च प्रमादव्रतस्यैवातिचार इति ॥ ५ ॥

उक्ता गुणव्रतातिचाराः । अथ त्रिषाव्रतानां तानाह ॥

॥ ५२ ॥ सामादयस्य<sup>५</sup> न्ति समो रागद्वेषविद्युक्तो<sup>६</sup> यः सर्वभूता-  
भ्यामवतप्यते<sup>७</sup>, तस्य<sup>८</sup> यः प्रतिक्षणमपूर्वापूर्वज्ञानदर्शनचारिचपया-  
वासां निरूपमसुखहेतुभूतानामधःकृतचिन्तामखिलव्यङ्ग्यमोपमानां<sup>९</sup>  
ज्ञातः समायः यः । प्रयोजनमस्यानुष्ठानस्येति सामाधिकं, तस्य

१० • जयिता । १ a c • परिभोगातिरिक्ते, e • परिभोग om. चदिरित्ते । २ c  
• दिप्रमुक्तो । ३ a c मकरा । ४ e • उपचारादतिचारः ।

सावद्ययोगनिषेधरूपस्य निरवद्ययोगप्रतिषेधास्तभावस्य<sup>१८</sup> च ॥ अण-  
दुष्पणिहाणे<sup>१९</sup> न्ति सनसो दुष्टं प्रणिधानं प्रयोगो मनोदुःप्रणिधानम् ।  
कृतसामाधिक्यस्य गृहे ऽतिकर्तव्यतायां सुष्ठतदुःकृतपरिचिन्तनमिति<sup>२०</sup>  
भावः ॥ १ ॥ वयदुष्पणिहाणे<sup>२१</sup> न्ति कृतसामाधिक्यस्य निष्ठुरभावस्यवाक्-  
प्रयोगः<sup>२२</sup> ॥ २ ॥ कायदुष्पणिहाणे<sup>२३</sup> न्ति कृतसामाधिक्यस्याप्रत्यु-  
क्षितादिभूतत्वादौ करचरणादौर्णा देशवयवानामभिधत्तस्यापनमिति  
॥ ३ ॥ सामादयस्स सदभ्रकरणय न्ति सामाधिक्यस्य सम्बन्धिनी<sup>२४</sup> वा  
स्यति “अस्यां वैखायां मद्या सामाधिकं कर्तव्यं, तथा कृतं तस्य<sup>२५</sup> वा<sup>२६</sup>”  
इत्येवंरूपं स्मरणं, तस्याः<sup>२७</sup> प्रवक्ष्यप्रमादतयाकरणं स्मृत्यकरणम् ॥ ४ ॥  
अणवद्वियस्स करणय न्ति अणवस्थितस्याप्यकासौनस्यानियतस्य वा  
सामाधिक्यस्य करणमवस्थितकरणमप्यकासकरणान्नारमेव<sup>२८</sup> त्यजति  
यथाकथञ्चिदा तत्करोतीति<sup>२९</sup> भावः ॥ ५ ॥ इह चाक्षय्यस्याना-  
भोगादिनातिचारमभितरदयस्य तु प्रमादवञ्छतमेति ॥

॥ ५४ ॥ देशवगामियस्स न्ति दिग्गतगृहीतदिकंप्रतिमासकैक-  
देशो देशस्यस्मिन्नवकाशो गमनादिचेष्टास्यानं देशवक्तावस्थेन निर्दत्तं  
देशवकाशिकं, पूर्वगृहीतदिग्गतसङ्केपरूपं सर्वगतसङ्केपरूपं चेति ॥  
आणवण्यभोगे<sup>३०</sup> न्ति इह विविष्टावधिके भूदेशाभियुगे<sup>३१</sup> परतः स्वार्थ-  
ममनायीनाद्यदस्यः सचिन्तादिद्रव्यावयवे प्रयुज्यते, सन्देहकप्रदान-

१८ •प्रतिषेधाभावस्य, १९ •प्रतिषेधस्तभावस्य । २० दुःकृतचिन्तनम् । २१ अ-  
णदुः । २२ निष्ठुरः ; २३ •वाक्प्रयोगः । (a c spell निष्ठुरः) । २४ सम्बन्धिनी ।  
२५ तत्रे, २६ तस्य । २७ वा । २८ तस्य, २९ तस्या । ३० •करचरणातिरमेव, ३१ •कर-  
चरितरमेव । ३२ e om तद् । ३३ a c e •यथाह । ३४ •यथाह ।

दिना “तथेदंज्ञानेयम्” इत्येकमध्यमप्रयोगः ॥१॥ येमवण्यप्रयोगे<sup>१</sup> नि  
 वृत्तादिनिप्रोक्तः प्रेक्षस्तस्य प्रयोगो, यथाभिग्रहीतप्रविचारदेव्यति-  
 क्रमभवात्<sup>२</sup> “तथावस्तमेव<sup>३</sup> गत्वा मम गवाद्यान्धमिदं वा तत्र  
 कर्तव्यम्” इत्येकमध्यमः प्रेक्षप्रयोगः ॥२॥ भद्राणुवाए न्ति स्मष्टवृत्ति-  
 प्राकाराद्यवच्छिन्नप्रदेशाभिग्रहे<sup>४</sup> वहिः प्रयोजनोत्पत्तौ, तत्र स्वयं-  
 गमनायोगादृत्तिप्राकारादिप्रत्यासन्नवर्तिनो बुद्धिपूर्वकमभ्युक्तामिता-  
 दिशब्दकरणे<sup>५</sup> समवसितकान्बोधयतः<sup>६</sup> शब्दानुपातः शब्दानुपा-  
 तननुसारणं तादृशेन परकीयश्रवणविवरमनुपनयसाविति ॥ ३ ॥  
 श्वाणुवाए न्ति अभिग्रहीतदेवादिहिः प्रयोजनभावे शब्दमनुसारयत  
 एव परेषां स्वसमीपानयनार्थं स्वशरीररूपदर्शनं रूपानुपातः ॥ ४ ॥  
 वहियापोमलपक्वेवे न्ति अभिग्रहीतदेवादिहिः प्रयोजनसङ्गाते  
 परेषां प्रवीक्षणाच्च खेटादिपुद्गलप्रलेप इति भावता ॥ ५ ॥ इह चाद्य-  
 दवस्थानाभोगादिनातिचारत्वं, इतरस्य तु जयस्य मनसापेक्षतादिति ॥

॥ ५५ ॥ पोषहेवावासस्तु न्ति इह पोषधश्चन्द्रो ऽष्टम्यादिपर्वसु  
 कृत्, तत्र पोषधे उपवासः पोषधोपवासः, स चाहारादिविषय-  
 भेदाच्चतुर्विध इति, तस्य ॥ अप्पडिलेद्वियेत्यादि अप्रत्युपेक्षितो जीव-  
 रक्षार्थं चतुषा न निरीक्षितः । दुःप्रत्युपेक्षित उद्भूतचेतोवृत्तितस्य-  
 चन्मग्निरौक्षितः । अथ्या ग्रथनं तदर्थं संस्कारकः कुशकमलफलकादिः  
 शब्दासंस्कारकः । ततः पदत्रयस्य कर्मधारये भवत्यप्रत्युपेक्षितदुःप्र-  
 त्युपेक्षितशब्दासंस्कारकः<sup>७</sup> । एतदुपभोगस्यातिचारहेतुत्वादयमतिचार

१. ace = पयवे । २. aoe = प्रवीचारः । ३. ace = यवस्तम् । ४. a प्रकाराद्यः ।  
 ५. e चभ्युक्तामिताः । ६. e बोधयत् । ७. aom. दुःप्रत्युपेक्षितः ।

कृतः ॥ १ ॥ एवमप्रमार्जितकुःप्रमार्जितमध्यसंसारकोऽपि, नवर  
प्रमार्जनं वसनाञ्जलादिना ॥ २ ॥ एवमितरौ दौ, नवर सुचारः पुरीषं,  
प्रसवर्णं मूर्ध्, तयोर्भूमिः<sup>१</sup> खण्डितम् ॥ ३, ४ ॥ एते चमारोऽपि  
प्रमादितयातिचाराः ॥ पोषहेवावासस्य स्यं अणुपालणस्य नि  
कृतपोषधीपवासस्याखिरविन्नतयाहारग्रीरसत्काराप्रसूत्यापाराहाम-  
भिलषणादननुपासना पोषधस्येति । अस्य यातिचारत्वं भावतो  
विरतेर्वाधितत्वादिति<sup>२</sup> ॥

॥ ५६ ॥ अष्टासंविभागस्य नि अष्ट नि यथासिद्धस्य स्वार्थे<sup>३</sup>  
निर्वर्तितस्येत्यर्थः, अग्न्यादेः समितिसङ्गतत्वेन पक्षात्कर्मादिदोषपरि-  
हारेण विभजनं साधवे दानदारेण विभागकरणं यथासंविभागः ।  
तस्य ॥ सचित्तनिष्पेवणयेत्यादि<sup>४</sup> सचित्तेषु त्रीणादिषु निष्पेव-  
मन्नादेरदानबुद्ध्या माहृष्टानतः सचित्तनिष्पेवणम् ॥ १ ॥ एवं सचित्तेन  
फलादिना स्वगमं सचित्तनिष्पेवणम् ॥ २ ॥ कालातिक्रमः कालस्य  
साधुभोजनकालस्यातिक्रम उत्पन्नं कालातिक्रमः । अयमभिप्रायः,  
“कालमूनमधिकं वाञ्छात्वा<sup>५</sup> साधवो न गृहीयन्ति<sup>६</sup>, स्वास्वनि च यथाचं  
ददाति” एवं विकल्पतो दानार्थमभ्युत्थानमतिचार इति ॥ ३ ॥ तथा  
परःपदेनः “परकीयमेतत्तेन साधुभ्यो न दीयते” इति साधुवमर्च  
भक्षणं, “जानन्तु साधवो यद्यस्यैतद्भक्षादिकं भवेत्तदा कथमस्यभं न  
दद्यद्” इति साधुवमृत्यवार्थम्<sup>७</sup> । अथवा “अस्माद्दानाकाम माचादेः

१ c e insert मिमित after तयोर् । २ c बोधिताद् । ३ a स्वार्थे । ४ a  
•निष्पेवणयेत्यादि, c e •निष्पेवणयेत्यादि । ५ e वाञ्छात्वा । ६ a गृहीयन्ते, c e गृही-  
यन्ति । ७ c •सम्यक्त्ववार्थभजनम्



मुष्टमक्षि" इति भक्षणमिति ॥ ४ ॥ मत्सरिता<sup>१</sup> "अपरेषेदं दत्तं,  
किमहं तस्मादपि क्षपणो वीनो वातो ऽहमपि ददामि" इत्येवंहृषो  
दानप्रवर्तकविकल्पो मत्सरिता ॥ ५ ॥ एते चातिचारा एव, न  
भङ्गा, दानार्थमभ्युत्थानपरिणतेषु<sup>२</sup> दूषितत्वाद्भङ्गस्वरूपस्य चेद्वैमभि-  
धानाद्, यथा ।

दानान्तराद्य दोषा न हेतुः, द्विज्जन्यं च वारेह ।

दिष्टे<sup>३</sup> वा परितप्यद् इति किवचन्ता भवे भङ्गो ॥

आवश्यकटीकार्या हि न भङ्गातिचारयोर्विज्ञेयो<sup>४</sup> ऽस्माभिरवबुद्धः,  
केवलमिह भङ्गादिवेकं कुर्वद्भिरस्माभिरतिचारा व्याख्याताः । सम्प्र-  
दायाज्यपदादिषु तथा दर्शनात् ।

कारिण्यो वरभेनो जह जायद् जह व तत्<sup>५</sup> दोषगुणा ।

अवस्था जह अद्वयारा भङ्गा तद् भावणा नेचा ॥

इत्यस्मा आवश्यकपूर्त्वा पूर्वगतगाद्याया दर्शनादतिचारः स  
सर्वभङ्गे प्रायो ऽप्रसिद्धत्वाच्च । ततो नेदं<sup>६</sup> ब्रह्मनीयं<sup>७</sup>, य एते ऽतिचारा  
उक्तस्ये भङ्गा एवेति । तथा<sup>८</sup> य<sup>९</sup> एते प्रतिग्रतं पञ्चपञ्चातिचारास्त<sup>१०</sup>  
उपसक्तमतिचारान्तराणामवशेया, न त्ववधारणम् । यदाहुः पूज्याः ।

पञ्चपञ्चाद्वयारा ओ सुनन्ति ओ पदंविधा ।

ते नावधारणदाए किन्तु ते अवसक्तस्य ॥

इति<sup>११</sup> । इदं चेह तत्त्वं । अथ व्रतविषये ऽनाभोगादिनातिक्रमा-

१ c मत्सरिता, e मत्सरिता । २ c e दानार्थमभ्युत्थानं दानपरिणतेषु । ३ a c e  
दिष्टे । ४ c e अवबुद्धः । ५ c वरभेन for व तत् । ६ c नेदं । ७ c ब्रह्मनीये रते ।  
८ c e यथा । ९ c e ये, ने । १० a e ति, com. ति ।

दिपदचयैष वा खंडुष्टिकमनया वा व्रतवापेक्षतया व्रतविषयं परि-  
हरतः<sup>१</sup> प्रवृत्तिः सा ऽतिचारे, विपरीततायां तु भङ्ग इत्येवं  
सङ्कीर्णतिथारपदमनिका कार्या। अथ सर्वविरतावेवातिचारा  
भवन्ति, देवविरतौ तु भङ्गा एव। यदाह।

सखे वि य अदयारा सञ्चलणं तु उदयश्रो ङ्गि ।

मूलच्छेदं पुण षोडशवारसङ्गं कथाकार्यं ॥

अचोच्यते इयं हि गाथा सर्वविरतावेवातिचारभङ्गोपदर्शनाया<sup>२</sup>,  
न देवविरतादिभङ्गदर्शनायां। तथैव तृतीया व्याख्यातत्वात्। तथा  
सङ्ख्यलनोद्घविशेषे सर्वविरतिविशेषस्यातिचारा एव भवन्ति, न  
मूलच्छेदम्। प्रत्याख्यानानवरणादौनां तद्वये पञ्चातुपूर्वा सर्ववि-  
रतादौनां मूलतः छेदो भवतीत्येवंभूतव्याख्यानान्तरे ऽपि न देव-  
विरत्यादावतिचाराभावः सिध्यति। यतो यथासंयतस्य चतुर्था-  
नामुदये यथाख्यातचारित्रं भवति, इतरचारित्रं<sup>३</sup> सम्यक् च साति-  
चारमुद्घविशेषाश्चिरतिचारं<sup>४</sup> भवतीति। एवं तृतीयोदये सरा-  
गचरणं<sup>५</sup> भवति, देवविरतिसम्यक्ते सातिचारे निरतिचारे<sup>६</sup> च प्रत्येकं  
तथैव स्याताम्। द्वितीयोदये देवविरतिर्भवति, सम्यक् तु तथैव  
विधा स्यात्। प्रथमोदये तु सम्यक् भवतीति। एवं चैतत्,  
कथमन्यथा सम्यक्सातिचारेषु दैविकेषु प्राचक्षितं तप एव निरूपितं,  
चार्विकेषु तु<sup>७</sup> मूलमिति। अद्यामन्मानुषमध्यादयो दादन्न कथायाः  
सर्वघातिनः, सङ्ख्यलनास्तु देवघातिन इति। ततश्च सर्वघातिना-

१ ० परिचारा। २ ० उपदर्शनाय। ३ ० इतरचारित्रं। ४ ० om. च। ५ ०  
सरागचरणं प्रचक्षति। ६ ० निरतिचारेषु om. च। ७ ० om. तु।

मुदये नूतनेव, हेमघातिनां त्वेति चर इति वयं, किन्तु चदे-  
तत्त्वघातिनं दाहजानं कषाघाती, तत्त्वविरत्यपेक्षमेव तत्तत्त्व-  
पूर्विकारेण व्याख्यातं, न तु सत्यक्ताद्यपेक्षमिति । तथा हि तदाकं  
“भगवन्पक्षीयं” पञ्चमहन्वयमदयं चट्टारमवीचङ्गचदस्यकक्षियं चारिणं  
घातन्ति स्ति सन्मन्नादयो” इति । किञ्च प्रागुपदर्शितायाः “चारि-  
चको” इत्यादि गात्रावाः सामर्थ्यादतिचारभङ्गौ हेमन्निरतिवन्-  
क्तयोः प्रतिपत्तयाविति ॥

॥ ५७ ॥ अपश्चिमेत्यादि पश्चिमैवापश्चिमा, मरणं प्राक्काल-  
लक्ष्यं, तदेवान्तो मरणान्तः, तत्रभवा मारणान्तिकी, संस्त्रिस्तरे  
लक्ष्यीक्रियते प्ररीरकषाद्याद्यनयेति संलेखना तपोविज्ञेयलक्षणा, ततः  
चदचस्य कर्मधारयः, तस्या जोषणा<sup>१</sup> सेवना, तस्या आराधना  
अलक्ष्यकायकरवमित्यर्थः, अपश्चिममारणान्तिकसंलेखनाजोषणारा-  
धना, तस्याः ॥ इहलोगेत्यादि इहलोको मनुसलोकः, तस्मिन्नाश्र-  
मिक्षावः, तस्याः प्रयोग इहलोकाश्रमाप्रयोगः । “अष्टौ स्त्री जन्मान्तरे  
ऽमात्यो वा” इत्येवंकृपा<sup>२</sup> प्रार्थना ॥ १ ॥ एवं परलोकाश्रमाप्रयोगो,  
“देवो ऽहं खाम्” इत्यादि ॥ २ ॥ जीविवाश्रमाप्रयोगो जीर्णं  
प्राणधारणं तदाश्रमायास्तदभिक्षावस्य प्रयोगो, “यदि वक्तृकायमहं  
जीवेयम्” इति । अयं हि संलेखनाश्रमस्त्रिद्वत्प्राणपुस्तक-  
वाचनादिपूजादर्चनाद्वृत्तपरिवारावलोकनालोकक्षयाभाववशाच्चैवं मन्येत,  
यथा “जोवितमेव श्रेयः, प्रतिपन्नान्ननद्यापि यत एवंविधा मदुद्देशेन

१. भगवन्पक्षीयं, ०० चदचस्यचकोः । २. मनुजोपिदर्शितायाः, ३. मनुजोप-  
दिशितायाः । ४. ०० पिका । ५. ०० जोषणा । ६. ३. एवंकृपाश्रमा ।



अथ च निवेद्यो धर्मकुर्वन्, कथं च त्वं दद्यादपि ॥ किं धर्मं च क  
कथं च दद्यात् । न कथं राधाभिन्नोऽपि ति न कति न कथं  
इति योऽयं निवेद्यः, योऽयं राजाभिन्नोऽपि, इतीत्याद्य  
यथाधर्मं राजाभिन्नोऽपि धर्मं निवेद्यः । राजाभिन्नोऽपि राजपर-  
वत् । गणः बहुदायकदभिन्नोऽपि वत् । गणाभिन्नोऽपि वत् ।  
यथाभिन्नोऽपि नाम राजगणव्यतिरिक्तं वत् । पारमार्थ्यम् । देव-  
ताभिन्नोऽपि देवपरमवत् । मुनिपदो मातृपितृपरवत् । गुह्यं  
वा वैयर्थ्यभूतं निवेद्यः प्रत्येकैककर्तृपरवत् । गुह्यं निवेद्यः, तयोर्धर्म-  
तद्व्यर्थमन्ययुक्त्यादिभ्यो ददपि<sup>१</sup> नातिशयमिति वत् ।  
द्विजिह्वारो<sup>२</sup> ति वत् । वीणा, तक्ताः कंठारमरुः त्रिदिव  
कान्तारं<sup>३</sup> चेत् काष्ठं वा वीणाकान्तारं निर्वाहमात्रं इत्यर्थः ।  
तस्यादन्तं निवेद्यो दीनप्रधानादेरिति वत् । पण्डितं ति  
पात्रम् । पीठं ति वहादिभ्यम् । फलं ति अथवात्किं फलम् ।  
भेषजं<sup>४</sup> ति वत् । अर्घ्यं ति जनप्रभुतनर्वागदहति ॥

॥ ३८ ॥ अजकारण इत्यत्र प्राक्कारणकारणव्युत्पत्तिरिति  
आदिर्कारणकारणव्युत्पत्तिरिति वत् ।

॥ ३९ ॥ महावीरस्य अन्तिमं ति अन्तिमं प्राप्तिः<sup>५</sup> महा-  
वीरस्यैवाभ्युपगतेत्यर्थः<sup>६</sup> । तं धर्मपथं ति धर्मप्रज्ञापनार्थम् ।  
धर्मप्राप्तीकृत्यानुष्ठानद्वारतः<sup>७</sup> । अहा पूरणो ति भगवत्यभिहितो

१ ददपि । २ द्विजिह्वारो । ३ कान्तारं । ४ भेषजं । ५ प्राप्तिः ।  
६ अन्तिमं । ७ धर्मप्राप्तीकृत्यानुष्ठानद्वारतः ।

वसतप्रसी<sup>१</sup> । य यथा वसतामे पुत्रादिस्वापनमुकरोत्, तद्योयं वस-  
तानित्यर्थः । एवं चासौ वसतान्, विचलं चक्षुषमात्राहमकारं  
चक्षुषमात्रावित्ता, मित्तनादनिधनमन्विपरिजणं आमन्तेता, तं  
मित्तनादनिधनमन्विपरिजणं विचलेषं ३ वत्सगन्धमहावद्वारेण च<sup>२</sup>  
वद्वारेणा सभाषेता, तस्मै मित्तनादनिधनमन्विपरिजणं वत्सापुरषो  
वेदुपुत्तं कुडुमे<sup>३</sup> ठावित्ति ॥ नासकुचं चित्ति सप्तगन्धरे ॥  
॥ ६ ८ ॥ चक्षुषसेषं<sup>४</sup> चित्ति उपस्करोत् राभ्यत् । उपकरेत् चित्ति  
उपस्करोत्, सिद्धं सद्<sup>५</sup> द्रव्यान्तरैः कृतोपकारमाहितगुणात्तरं विद-  
धातु ॥

॥ ७० ॥ प्रहणं चित्ति एकादशानामाद्यानुपासकप्रतिमां आस्वकोचि-  
तप्रतिमाविविधेष्वप्यनुपसंग्य विहरति । तस्याख्येदं सङ्ख्यम् ।

सङ्ख्यदिसप्तत्रिंशद्विधसङ्ख्यसङ्ख्यो<sup>६</sup> उ<sup>७</sup> यो जक्त<sup>८</sup> ।

ये सङ्ख्यविषयमुक्तो, एसा खलु हेतुः प्रहमा<sup>९</sup> यो<sup>१०</sup> ॥

सम्यग्दर्शनप्रतिपत्तिश्च तस्य पूर्वमप्यवसीत् । केवलमिह प्रहमादि-  
दोषराजानिदोषाद्यपवादवर्जितत्वेन तच्चाविधमस्यग्दर्शनादिविधेय-  
पास्तनाभ्युपगमेन च प्रतिमात्वं सम्भाष्यते । काश्चनमन्विपरिजणमात्रं  
प्रहमायाः प्रतिमायाः<sup>११</sup> पास्तनेन, द्वौ मासौ द्वितीयायाः पास्तनेन,  
एवं<sup>१२</sup> चापदेकादश मासानेकादशाः पास्तनेन चतुसार्धं चि<sup>१३</sup> यार्धं

१. १०० वासतप्रसी । २. ० om. व । ३. ० कुडुमे, ० कुडुमे । ४. See footnote to the translation. ५. सप्त (error for सत्), ० तु ० स च । ६. ० ० ० ० ० विरचितः । ७. ० om. उ ; see Hemachandra ii, 208, 211 ; it is a shorter form of चो. or चव । ८. ० कुत्ता, ० om. जो । ९. ० उ ; see footnote ७ । १०. ० om. ११. ० om. १२. ०

भूतिवार्तिकार्थो<sup>१</sup> वेद्यमेति । न चाद्यमर्थो देवाभ्युत्पन्नोदगभ्यु-  
त्पद्यते अहमाद्यरूपायास्तत्र तास्याः प्रतिपादनात् ॥ अहाद्युत्तं मि  
सूत्रानतिक्रमेण । - अथकृष्णं प्रतिप्रसारनतिक्रमेण । - यथामार्गं  
चायोपक्रमिकभट्टानतिक्रमेण । - अद्यतत्वं ति, अद्यतत्वं दर्शनप्रतिमेति  
ब्रह्मसाधनार्थनतिक्रमेण । फलयेदं ति, स्मृतिप्रतिपत्तिक्रमे विधिना  
प्रतिपत्तेः । पादेदं ति, समतोपयोगप्रतिप्रसारणेन रचयति । सोहेदं  
ति, बोध्यति, भूतपूर्वापुरस्कारपरस्परद्वयेन बोधयति यत् गिरति-  
चारतया । तीरेदं ति, पूर्वेऽपि कस्याप्यभ्यवगुणव्याख्याकात्<sup>२</sup> । कीर्त-  
यति तत्समाप्तौ, "इहमिदं चेदादिकथावधानेषु कर्तव्यं तत्र मन्त्रा  
स्तम्" इति बोधनात् । चाराद्ययति, शब्दरेव प्रचारः, कर्तव्यनिर्णयं  
नयतीति ॥ दोषं ति द्वितीयां प्रतप्रतिमाम् । इहं चास्मात्स्वरूपम् ।

कंसकथिमाजुतो पासेतो<sup>३</sup> ऽकुम्भं गिरदत्तरे ।

। अद्यकथारमुषकुयो जीतो<sup>४</sup>, इहं दोषं कथयतिमा ॥

तद्यं ति द्वितीयां प्रतप्रतिमाम् । तत्समाप्त्यसिद्धम् ।

। कंसकथारमुषकुयोः चामरदयं कुम्भं यो उ चकथयत् ।

उक्तोसेन विनासं, इत्या चामरदयमपिमा ॥

चकथयत् ति चतुर्थी<sup>५</sup> शेषप्रतिपत्तिमेवंप्रपञ्च ।

पुर्वोक्तिप्रतिपत्तिमनुप्रो पासेदं यो पोकथं तु कथयत्<sup>६</sup> ।

अद्यसिचकथयत् चकथो मासे<sup>७</sup>, चकथी<sup>८</sup> चा ॥

१०० चकथः कथो । १०० चकथः । १०० चकथो । १०० चकथो । १०० चकथो ।  
चामरदयं । १० चतुर्थी शेषप्रतिपत्तिमेवंप्रपञ्च । १० कथयत् । १०० चकथः । १०० चकथः ।

यत्नं नि प्रथमं प्रतिमाप्रतिमा<sup>१</sup> काव्योत्तमप्रतिमाप्रतिमा<sup>२</sup> । यत्नं  
वाच्यः ।

संयमस्य यमस्य यमस्य विनशा ययं धिरो य नासी य।

अष्टमिषडहसीसुं पडिमं ठा एगरीयं ॥

कविशालविद्युत्भोषी मण्डलिकडो दिवसमपारी य ।

राष्ट्र परिषासकनी पञ्चिमाब्जेषु दिगहेसु ॥

सायक मठिनादठित्री१ तिसोपपुत्रो१ त्रित्री० त्रिपुत्रात्री०

जिसदीयवचसीधं नमः का पञ्च का भाषा ॥

जन्मादौ ऽराभिभोजी चेत्यर्थः । मुकुटकण्ठ इत्यर्थः ॥

ब्रह्मं हि पठो नमस्तद्वावर्जमप्रतिमाम् । एतत्सकृदप्युच्यते ।

पुनोदित्तुपुनो विवेकतो विविक्ततोदित्तो" ॥

मध्यह्नं प्रकथयिष्यामि च रात्रं वि विरहितो ॥

सिद्धास्मदविश्वो इत्येह धर्म एवम् नो हार ।

अथ हिंसां च अपहृत्तं तथा किंभूतं च उच्यते ॥

हर्ष नाभः कृपाया एषो हि नमो त्वीं इत्येता दिङ् ।

जावज्जीव्यं पि इमं वज्जर इत्यस्मि क्षीयस्मि ॥

सप्तमं ति सप्तमौ सत्त्वित्वाद्वाक्वर्जप्रतिमानित्यर्थः । इयं वैष्ण्व- ।

वर्षिणं प्राणहारं कण्ठद भयणहार्यं निरवशेषं ।

श्रेष्ठयसमाङ्गता<sup>११</sup> वा भाषा वरा विहिषुष्यं ।

१० has only प्रतिमा omitting प्रतिमा, e प्रतिमा प्रातिम । १० ब्रह्मराज्यम् ।

१० मण्डोदरी । ॥ सुकसक, ८८ सुकसक; cf. सुकसक । ॥ अविवा-  
रहित । ११० सुक, ८८ सुक । १०००, जिने । १००० विजय । १००० रवि ।

१००० काठमाडौं । २१०० काठमाडौं । १००० काठमाडौं ।





॥ ८३ ॥ निहमन्ना वपन्नास्तु स्ति मृदमध्यावसते, गेहे वर्त-  
मानस्येत्यर्थः ॥

॥ ८५ ॥ सप्तार्णमित्यादयः<sup>१</sup> एकार्थाः शब्दाः ॥

॥ ८६ ॥ गीयमा इ ति हे गौतम इत्येवमावगच्छेति ॥

निकलेवन्त्रो ऽस्ति निगमनं, यथा “एवं खलु अमू समणेषं जाव  
 उवासगदंसां पठमत्ता अण्णयत्ता अयमद्वे पणत्ते ऽस्ति वेमि”॥

॥ उपासकद्वयानां प्रथमाध्ययनं समाप्तम् ॥

अयं च निषेधो धर्मबुध्येव, कश्चनवा तु दद्यादपि ॥ किं सर्वथा न  
कल्पत इत्याह । नक्षत्रं रायाभिभोगेणं ति न इति न कल्पत  
इति यो ऽयं निषेधः, सो ऽन्यत्र राजाभियोगात्, तृतीयायाः  
पञ्चम्यर्थत्वाद्राजाभियोगं वर्जयित्वेत्यर्थः । राजाभियोगस्तु राजपरत-  
न्त्रता । गणः समुदायस्तदभियोगो वक्ष्यता गणाभियोगस्तस्मात् ।  
बलाभियोगो नाम राजगणव्यतिरिक्तस्तु बलवतः पारतन्त्र्यम् । देव-  
ताभियोगो देवपरतन्त्रता । गुरुनिग्रहो मातापितृपारवश्यं, गुरुणां  
वा चैत्यसाधूनां निग्रहः प्रत्यनीककृतोपद्रवो गुरुनिग्रहः, तत्रोपस्थिते  
तद्रक्षार्थमन्ययूयिकादिभ्यो दददपि<sup>१</sup> नातिक्रामति सम्यक्कामिति ॥  
वित्तिकन्तारेणं<sup>२</sup> ति वृत्तिर्जीविका, तस्याः कान्तारमरणां तदिव  
कान्तारं चेचं काष्ठो वा वृत्तिकान्तारं निर्वाहाभाव इत्यर्थः ।  
तस्मादन्यत्र निषेधो दानप्रणामादेरिति प्रकृतमिति ॥ पडिगहं ति  
पाचम् । पौढं ति पट्टादिकम् । फलगं ति अवष्टम्भादिकं फलकम् ।  
भेसज्जं<sup>३</sup> ति पथ्यम् ॥ अट्टाहं ति उत्तरभूतानर्थानाददाति ॥

॥५८॥ लज्जकरण इत्यत्र यावत्करणलज्जकरणजुप्तजोदयमि-  
त्यादिर्यानवर्णको व्याख्यास्वमानसप्तमाध्ययनवदवसेधः ॥

॥६६॥ महावीरस्तु अन्तियं ति अन्तेभवा आन्तिकी<sup>४</sup> महा-  
वीरसमीपाभ्युपगतेत्यर्थः<sup>५</sup> । तां धन्यपण्तिं ति धर्मप्रज्ञापनामुप-  
सम्पद्याङ्गीकृत्यानुष्ठानदारतः<sup>६</sup> । जहा पूरणो त्ति भगवत्यभिहितो

१ a o f h ददपि । २ a c e वित्तिकन्तारेणं । ३ a भेसज्ज ति । ४ c आन्तिका ।  
५ a f • पाभ्युपगतेत्यर्थः । ६ c प्रज्ञापनम् ।

वस्तुतपस्वी<sup>१</sup> । स यथा स्वस्थाने पुत्रादिस्थापनमकरोत्, तथाचं कृत-  
वानित्यर्थः । एवं चासौ कृतवान्, विद्वत्तं अस्यपात्रादमशारमं  
उवकउडाविता, भित्तनादनिधनसम्बन्धिपरिजणं आमनोत्ता, तं  
भित्तनादनिधनसम्बन्धिपरिजणं विद्वत्तं<sup>२</sup> वत्यनन्धमज्ञासद्वारेण<sup>३</sup> यं  
सद्वारेणा यथाशेषेणा, तस्यैव भित्तनादनिधनसम्बन्धिपरिजणस्य पुराणो  
वेदपुत्रं कुटुम्बे<sup>४</sup> ठावित नि ॥ नायकुलंसि नि स्वजनगृहे ॥

॥ ६ ८ ॥ उवकउडेउ<sup>५</sup> नि उपस्करोत् राक्षतु । उवकरोउ नि  
उवकरोत्, विद्वं सद<sup>६</sup> द्रव्यान्तरेः कृतोपकारमाहितगुणान्तरं विद-  
धातु ॥

॥ ७ ० ॥ पठमं<sup>७</sup> इति एकादशानामाद्यामुपासकप्रतिमां आवकोचि-  
तमभिपद्यविशेषरूपासुपसम्बन्ध विहरति । तस्याद्येदं स्वरूपम् ।

सद्वादिसप्तविरहियसद्यदंसकुञ्जो<sup>८</sup> ७<sup>०</sup> जो जन्म<sup>९</sup> ।

सेसगुणविष्यसुक्ती, एसा खसु होद पठमा यो<sup>१०</sup> ॥

सम्बन्धदर्शनप्रतिपत्तिश्च तस्य पूर्वमप्यासीत् । केवलमिह शब्दादि-  
दोषरानामभियोगाद्यपवादवर्जितत्वेन तथाविधसम्बन्धदर्शनाकारविशेष-  
पाक्षनाभ्युपगमेन च प्रतिमात्वं सम्भाव्यते । कथमन्यथासावेकमात्रं  
प्रथमाद्याः प्रतिमाद्याः<sup>११</sup> पाक्षनेन, द्वौ मासौ द्वितीयाद्याः पाक्षनेन,  
स्व<sup>१२</sup> चावदेकादश मासानेकादश्याः पाक्षनेन पञ्चसार्धानि वर्षाणि

१ c e वास्तपस्वी । २ e om व । ३ c कुटुम्बे, e कुटुम्बे । ४ See footnote  
to the translation. ५ a f सत (error for सत्), c तु, e स च । ६ a c e f h  
•विरहितः । ७ e om उ ; see Hemachandra ii, 203, 211 ; it is a shorter  
form of यो or यच । ८ c कुञ्जो, om. जी । ९ a f उ ; see footnote ७  
१० a f om. ११ a om.

पूरितवानित्यर्थतो<sup>१</sup> वक्ष्यतीति । न चायमर्थो दशाभुतस्त्वन्वादानुप-  
 क्षभ्यते अहमात्ररूपाचास्तत्र तस्याः प्रतिपादनात् ॥ अहासुत्तं ति  
 सूचानतिक्रमेण । यथाकल्पं प्रतिमाचारातिक्लमेण । यथामार्गं  
 चाथोपग्रमिकभावानतिक्रमेण । अहातच्चं ति अचातत्वं दर्शनप्रतिमेति  
 ग्रन्थस्यान्वर्धानतिक्रमेण । फासेद् ति स्युग्रति प्रतिषत्तिकाले विधिना  
 प्रतिपत्तेः । पालेद् ति अततोपयोगप्रतिआगरेणेन रक्षति । सोहेद्  
 ति शोभयति गुरुपूजापुरस्सरपारणकरणेन शोधयति वा गिरति-  
 चारतया । तौरेद् ति पूर्वे ऽपि कात्यावधावनुबन्ध्यात्यामात्<sup>२</sup> । कीर्त-  
 यति तत्समाप्तौ “इदमिदं चेहादिमध्यावधानेषु कर्त्तव्यं तच्च मया  
 कृतम्” इति कीर्तनात् । आराधयति एभिरेव प्रकारैः सन्पूर्वेर्निर्वा-  
 नयतीति ॥ दोच्चं ति द्वितीयां अतप्रतिमाम् । इदं चास्याः स्वरूपम् ।

दंसणपडिमाजुत्तो पाखेजो<sup>३</sup> ऽजुवण मिरदधारे ।

अशुकन्यादगुणजुजो जीवो<sup>४</sup>, इह होद वयपडिमा ॥

तच्चं ति तृतीयां चामाधिकप्रतिमाम् । तत्स्वरूपमिदम् ।

वरदंसणवयजुत्तो चामदयं<sup>५</sup> सुखद जो उ सज्ज्यासु ।

उज्जोवेण तिमासं, एसा चामादयण्डिमा ॥

चउत्थं ति चतुर्थी<sup>६</sup> पोषधप्रतिमानेवंरूपाम् ।

पुज्जोदिणपडिमजुजो पाखद जो पोषधं तु सज्जुषं<sup>७</sup> ।

अइमिचउदयादसु चउरो मासे<sup>८</sup>, चउत्थी<sup>९</sup> चा ॥

१० चकेः ततो । १२ अन्त्यान्व । ३००० पाखजो । ३० अजुजो ।  
 ४००० चामादयं । १० चतुर्थी पोषधप्रतिमानेवंरूपा । ७० अजुजुषं । ८० चामा ।  
 ९००० चउत्थे ।

पञ्चमं ति पञ्चमीं प्रतिमाप्रतिमां<sup>१</sup> कायोत्सर्गप्रतिमामित्यर्थः । स्वरूपं  
वाक्याः ।

सकामण्यवयवगुणवयसिक्तावयवं धिरो च नाशी च ।

अद्विमिचउद्दीप्तं पडिमं ठा एगराईयं<sup>२</sup> ॥

असिणाणविद्युभोई मउल्लिकडो<sup>३</sup> दिवसवभयारी च ।

राइं परिमाणकडो पडिमावज्जेसु दिद्यहेसु ॥

झायइ पडिमाए ठिओ<sup>४</sup> तिलोयपुज्जे जिणे<sup>५</sup> जियकसाए ।

निद्यदोसपञ्चणीयं अणं वा पञ्च जा मासा ॥

अस्मानो ऽराचिभोजी चेत्यर्थः । मुकुलकण्ठ<sup>६</sup> इत्यर्थः ॥

कटुं ति षष्ठीं अन्नद्वयवर्जनप्रतिमाम् । एतत्स्वरूपं चैवम् ।

पुम्बोदियगुणजुत्तो विसेसओ विजियमोहणिज्जो<sup>७</sup> च ।

वज्जइ अवभमेगन्नाओ उ राइं पि धिरचित्तो ॥

सिङ्गारकहाविरओ इत्यौए समं रहन्ति<sup>८</sup> नो ठाइ ।

चयइ च अदप्पसङ्गं तहा विभूयं च उल्लोयं ॥

एवं जा<sup>९</sup> कम्मासा एसो हि गओ उ<sup>१०</sup> इयरहा दिट्ठं ।

जावज्जीवं पि इमं वज्जइ एयन्नि सोगन्नि ॥

सत्तमं ति सप्तमीं सचित्ताहारवर्जनप्रतिमामित्यर्थः । इयं चैवम् ।

सच्चित्तं आहारं वज्जइ असणाइयं निरवसेसं ।

सेसपथसमाउत्तो<sup>११</sup> जा मासा सत्त विहिपुम्बं ॥

१ c has only प्रतिमा omitting प्रतिमा, e प्रतिमा प्रतिमं । २ e भरवराइय ।  
३ e मउलीकडो । ४ a f h डिउ । ५ e om. जिणे । ६ a मुकुलकण्ठ; ce  
मुकुलकण्ठ; cf. मुकुलकण्ठ । ७ ce विजय । ८ c रहन्ति । ९ ce जावज्जा ।  
१० ce om. उ । ११ c वय ।

अट्टमं ति अष्टमीं सयमारम्भवर्जनप्रतिमाम् । तद्रूपमिदम् ।

वज्रद सयमारम्भं सावज्जं, कारवेद पेसेहिं ।

वित्तिनिमित्तं पुव्वद्यगुणजुत्तो अट्ट जा मासा ॥

नवमं ति नवमीं अतकप्रेव्यारम्भवर्जनप्रतिमाम्<sup>१</sup> । सा चेयम् ।

पेसेहिं आरम्भं सावज्जं कारवेद नो गुरुयं ।

पुव्वोदयगुणजुत्तो नव मासा जाव विहिणा ओ<sup>२</sup> ॥

दममं ति दशमीं उद्दिष्टभक्तवर्जनप्रतिमाम् । सा चैवम् ।

उद्दिष्टकडं भत्तं पि वज्जए किमुय सेसमारम्भं ।

सो होइ थ<sup>३</sup> खुरमुण्डो सिहसिं वा धारए<sup>४</sup> कोइ ॥

दम्भं पुट्ठो जा<sup>५</sup> षं जाणेइ इ<sup>६</sup> वयइ नो इ नो वेइ ।

पुव्वोदयगुणजुत्तो दस मासा काखमाणेणं<sup>७</sup> ॥

एकारममं ति एकादशीं अमणभूतप्रतिमाम् । तत्स्वरूपं चैतत् ।

खुरमुण्डो खोएण<sup>८</sup> व<sup>९</sup> रयहरणं<sup>१०</sup> ओग्गइ<sup>११</sup> च चेत्तूण ।

समणब्रूओ विहरइ धम्मं काएण फासेत्तो<sup>१२</sup> ॥

एवं उक्कोसेणं एकारस मास<sup>१३</sup> जाव विहरेइ ।

एक्काहाइपरेणं<sup>१४</sup> एवं सम्बत्थ पाएणं ॥

इति ॥

॥ ७२ ॥ उरान्नेणमि त्यादिवर्णको मेघकुमारतपोवर्णक इव  
व्याख्येयः । यावदनवकाङ्गान्विहरतीति ॥

१ This clause and verse is very corrupt in e. १ a ड । १ e om. च ।  
४ a e. धारते कीति. c धारर कीवि । ५ a जो वं, e जावे । ६ a इ वयइ नो वेति,  
c वयइ नो य नो वेइ, e वयइ नो वेति । ७ c ० साखेणं । ८ e खोर, h खोरणं ।  
९ a f च । १० c वरहरणं, e ववरहरण । ११ a c f h उग्गइ, e पडियइ ।  
१२ c e h फासन्तो । १३ a मासक जाव, f मासभ जाव । १४ एक्काहाइइ ।

सप्तमं नि सप्तमीं प्रतिमाप्रतिमां<sup>१</sup> काव्योत्तमप्रतिमाप्रतिमां<sup>२</sup> । सप्तमं  
वाक्याः ।

सप्तमस्कन्धगुणवयविकलावयवं धिरो व नाथी व ।

महामिषउहीसुं पठिमं ठा सगराई<sup>३</sup> ॥

कविशाकविषउभीष्टे मउलिकडो<sup>४</sup> दिवसवमयासी व ।

राष्ट्रं परिसाककडो पठिमाकजोसु दिवहेसु ॥

सायन पठिमादठिमी<sup>५</sup> तिथीपुष्पो<sup>६</sup> मित्री<sup>७</sup> निवसवासी ।

निवदोषवचसीर्थ कथं वा पञ्च जा भावा ॥

सप्तमीं उराभिभोवी प्रेत्यर्थः । मुकुटकक<sup>८</sup> इत्यर्थः ॥

सप्तं नि सप्तमीं सप्तमस्कन्धप्रतिमाम् । एतत्सप्तमं वैकुम् ।

पुमोदियतुसजुतो विवेकतो विविचलोदविज्यो<sup>९</sup> व ।

मज्जर मज्जमेमज्जतो उ राष्ट्रं नि धिरमिती ॥

छिन्नास्त्रहाविरभो इत्यीह धर्म रक्षि<sup>१०</sup> मो ठार ।

कथं व मज्जप्रवृत्तं तथा किं व सप्तमीं ॥

इत्वं जा<sup>११</sup> कथाया एषो हि मनी उ<sup>१२</sup> इवरहा दिष्टं ।

जावज्जीवं पि इमं मज्जर रक्षन्ति क्षीयन्ति ॥

सप्तमं नि सप्तमीं सप्तमस्कन्धप्रतिमाप्रतिमाप्रतिमार्थः । इत्वं वैकुम् ।

वकिन्तं आहारं मज्जर मज्जनादर्थं निरवस्थं ।

क्षेत्रमवसमाउता<sup>१३</sup> जा भावा वत विहिपुण्यं ॥

१० has only प्रतिमा omitting प्रतिमा, ० प्रतिमा प्रतिमा । १० मज्जरारवम् ।  
१० मउलीकडो । ३० मुकुटकक, ०० मुकुटकक ; cf. मुकुटक । १० पठिमा-  
रहितः । १०० पुष्पो, ००० मित्री । १००० मित्री । १०००० मित्री । १००००० मित्री ।  
१०००००० मित्री । १००००००० मित्री । १०००००००० मित्री ।





॥ ८३ ॥ निहमन्ना वपन्नासु नि ऋमन्धावसन्ते, गेहे वर्त-  
मानस्तेत्यर्थः ॥

॥ ८४ ॥ वपन्नामित्यादयः एकार्याः श्रद्धाः ॥

॥ ८५ ॥ गीयमा इति हे गौतम इत्येवमामन्थेति ॥

नित्येवमिति निगमनं, यथा “एवं खलु जन्तू समष्टेः जात  
सवासगदसर्षा पठमस्तु अन्त्ययस्तु अयमङ्गे पथने नि वेमि” ॥

॥ उपासकद्वयानां प्रथममध्ययनं समाप्तम् ॥

अयं च निषेधो धर्मबुधैव, कश्चिदपि तु दद्यादपि ॥ किं सर्वथा न  
कल्पत इत्याह । नस्तस्य रायाभिभोगेणं ति न इति न कल्पत  
इति यो ऽयं निषेधः, सो ऽन्यत्र राजाभियोगात्, द्वितीयाद्याः  
पञ्चम्यर्थत्वाद्राजाभियोगं वर्जयित्वेत्यर्थः । राजाभियोगस्तु राजपरत-  
न्त्रता । गणः समुदायस्तदभियोगो वक्ष्यता गणाभियोगस्तस्मात् ।  
बलाभियोगो नाम राजगणव्यतिरिक्तस्य बलवतः पारतन्त्र्यम् । देव-  
ताभियोगो देवपरतन्त्रता । गुरुनियहो मातापितृपारवश्यं, गुरुणां  
वा चैत्यसाधूनां नियहः प्रत्यनीककृतोपद्रवो गुरुनियहः, तत्रोपस्थिते  
तद्रक्षार्थमन्ययूधिकादिभ्यो दददपि<sup>१</sup> नातिक्रामति सम्यक्कामिति ॥  
वित्तिक्रान्तारेणं<sup>२</sup> ति वृत्तिर्जीविका, तस्याः कान्तारमरणां तदिव  
कान्तारं चेचं कास्तो वा वृत्तिकान्तारं निर्वाहाभाव इत्यर्थः ।  
तस्मादन्यत्र निषेधो दानप्रणामादेरिति प्रकृतमिति ॥ पडिग्गहं ति  
पाचम् । पीठं ति पट्टादिकम् । फलगं ति अवष्टम्भादिकं फलकम् ।  
भेसज्जं<sup>३</sup> ति पथ्यम् ॥ अट्टाहं ति उत्तरभूतानर्थानाददाति ॥

॥५८॥ लङ्गकरण इत्यत्र यावत्करणलङ्गकरणजुक्तजोदयमि-  
त्यादिर्यानवर्णको व्याख्यास्वमानसप्तमाध्ययनवदवसेयः ॥

॥६६॥ महावीरस्तु अन्तियं ति अन्तेभवा आन्तिकी<sup>४</sup> महा-  
वीरसमीपाभ्युपगतेत्यर्थः<sup>५</sup> । तां धम्मपण्तिं ति धर्मप्रज्ञापनामुप-  
सम्पद्याङ्गीकृत्यानुष्ठानदारतः<sup>६</sup> । जहा पूरणो च्छि भगवत्यभिहितो

१ a o f h ददपि । २ a c e वित्तिक्रान्तारेणं । ३ a भेसज्जं ति । ४ o आन्तिका ।  
५ a f • पाभ्युपगतेत्यर्थः । ६ c प्रज्ञापनम् ।

वसतपत्नी<sup>१</sup> । व चया खसामे पुचादिस्त्रापनमकरोत्, तथाचं कृत-  
वानित्यर्थः । एवं चासौ कृतवान्, विदुषं असकृपासकृदादमचारं  
उवक्खडावित्ता, भित्तवादनियगसम्बन्धिपरिजणं आमन्तेत्ता, तं  
भित्तवादनियगसम्बन्धिपरिजणं विदुषेणं ४ वत्थगन्धमसासकृदरेण च<sup>२</sup>  
सकृदरेत्ता सभाषेत्ता, तस्येव भित्तवादनियगसम्बन्धिपरिजणस्य पुरणो  
वेदुपुसं कुडुन्ने<sup>३</sup> ठावित्त नि ॥ नायकुलंसि नि सज्जनमृदे ॥

॥ ६८ ॥ उवक्खडेउ<sup>४</sup> नि उपक्करोत् राखत् । उवकरेउ नि  
उपक्करोत्, विदुं सद्<sup>५</sup> द्रव्यान्तरैः कृतोपकारमाश्रितगुणान्तरं विद-  
धात् ॥

॥ ७० ॥ पढमं इति एकादशानामाद्यासुपासकप्रतिमां आवकोचि-  
तामिषविशेषरूपासुपसम्यक् विहरति । तस्याचेदं स्वरूपम् ।

सङ्गादिससविरदिसससदंससजुओ<sup>६</sup> ७<sup>७</sup> जो जनु<sup>८</sup> ।

सेसगुणविष्णुओ, एसा खसु होद पढमा ओ<sup>९</sup> ॥

सम्यग्दर्शनप्रतिपत्तिश्च तस्य पूर्वमप्यासीत् । केवलमिह ग्रन्थादि-  
दोषराजाभियोगाद्यपवादवर्जितत्वेन तथाविधसम्यग्दर्शनाक्षरविशेष-  
पाक्षनाभ्युपगमेन च प्रतिमात्वं सम्भाव्यते । कथमन्यथासावेकमात्रं  
प्रथमाद्याः प्रतिमाद्याः<sup>१०</sup> पाक्षनेन, द्वौ मासौ द्वितीयाद्याः पाक्षनेन,  
सर्वे<sup>११</sup> चावदेकादश मासानेकादश्याः पाक्षनेन पञ्चसार्धाणि वर्षाणि

१ c c वासतपत्नी । १ e om व । २ c कुडुन्ने, e कुडुन्ने । ३ See footnote  
to the translation. ४ a f सत (error for सत्), c द्द, e स च । ५ a c e f h  
•विरहितः । ७ e om उ ; see Hemachandra ii, 203, 211 ; it is a shorter  
form of ओ or उच । ८ c जुन्ना, om. जी । ९ a f उ ; see footnote ७  
१० a f om. ११ a om.

पूरितवानित्यर्थतो<sup>१</sup> वक्ष्यतीति । न चायमर्थो दशाभुतस्कन्धादावुप-  
लभ्यते अहमात्ररूपाद्यास्तत्र तस्याः प्रतिपादनात् ॥ अहासुतं ति  
सूचानतिक्रमेण । यथाकल्पं प्रतिमाचारानतिक्रमेण । यथामार्गं  
चाद्योपग्रमिकभावानतिक्रमेण । अहातत्वं ति वचातत्त्वं दर्शनप्रतिमिति  
ग्रन्थस्यान्वयानतिक्रमेण । फालेदं ति स्युग्रति प्रतिपत्तिकाखे विधिना  
प्रतिपत्तेः । पालेदं ति सततोपयोगप्रतिभागरत्वेन रचति । सोहेदं  
ति शोभयति गुह्यपूजापुरस्सरपारस्करणेन शोधयति वा निरति-  
चारतया । तीरेदं ति पूर्वेऽपि कात्यायनादनुबन्ध्यात्यागात्<sup>२</sup> । कीर्त-  
यति तत्समाप्तौ “इदमिदं चेष्टादिमन्त्रावसानेषु कर्त्तव्यं तच्च मन्त्रा  
कृतम्” इति कीर्तनात् । आराधयति एभिरेव प्रकारैः सम्पूर्णेर्निष्ठां  
नयतीति ॥ दोचं ति द्वितीयां व्रतप्रतिमाम् । इदं चास्याः स्वरूपम् ।

दंशपडिमज्जुतो पालेज्जो<sup>३</sup> ऽनुग्रह निरद्वारे ।

अशुकन्यादगुणवुचो जीवो<sup>४</sup>, इह होइ वषपडिमा ॥

तच्चं ति तृतीयां सामाधिकप्रतिमाम् । तत्स्वरूपमिदम् ।

वरदंशपडिमज्जुतो वामद्वयं<sup>५</sup> कुण्डर वो उ सञ्ज्ञासु ।

उज्जोवेण तिमासं, एसा वामाद्वषपडिमा ॥

चउत्थं ति चतुर्थी<sup>६</sup> शोधप्रतिमामेवंरूपाम् ।

पुम्बोदिषपडिमज्जुतो पासद वो पोसदं तु सन्नुषं<sup>७</sup> ।

अडमिचउद्दारासु चउरो मासे<sup>८</sup>, चउत्थी<sup>९</sup> वा ॥

१० चर्चः नतो । १२ अत्यन्त । २००h पाञ्जो । ३० अनुग्रहजीवो ।

४ ००h वामाद्वयं । १० चतुर्थी शोधप्रतिमैवंरूपा । ७ ० सन्नुषम् । ८ ० वामा ।

९ a f h चउत्थे ।

पञ्चमं ति पञ्चमीं प्रतिमाप्रतिमां<sup>१</sup> कायोत्सर्गप्रतिमामित्यर्थः । स्वरूपं चास्माः ।

सममण्युयगुणवयसिक्तावयवं धिरो य नाशी य ।

अद्भुमिच्छदृशीसुं पडिमं ठा एगराईयं<sup>२</sup> ॥

असिष्णाणविद्यउभोई मउखिकडो<sup>३</sup> दिवसवधायारौ य ।

रादं परिमाणकडो पडिमावज्जेसु दिद्यहेसु ॥

झायद पडिमाए ठिओ<sup>४</sup> तिलोयपुज्जे जिणे<sup>५</sup> जियकसाए ।

नियदोसपञ्चणीयं अयं वा पञ्च जा मासा ॥

अस्मानो ऽराचिभोजी चेत्यर्थः । सुकुलकण्ठ<sup>६</sup> इत्यर्थः ॥

कटुं ति षष्ठीं अत्रह्यवर्जनप्रतिमाम् । एतत्स्वरूपं चैवम् ।

पुम्बोदियगुणजुत्तो विसेसओ विजियमोहणिज्जो<sup>७</sup> य ।

वज्जद अवभभमेगम्माओ उ रादं पि धिरचिन्तो ॥

सिक्कारकहाविरओ इत्यौए समं रहन्धि<sup>८</sup> नो ठाद ।

चयद य अदप्पसङ्गं तथा विभूयं च उल्लोयं ॥

एवं जा<sup>९</sup> क्कमासा एसो हि गओ उ<sup>१०</sup> इयरहा दिट्ठं ।

जावज्जीवं पि इमं वज्जद एयन्धि लोगन्धि ॥

सप्तमं ति सप्तमीं सच्चित्ताहारवर्जनप्रतिमामित्यर्थः । इयं चैवम् ।

सच्चित्तं आहारं वज्जद असणाइयं निरवसेसं ।

सेसपथसमाउत्तो<sup>११</sup> जा मासा सप्त विहिपुम्बं ॥

१ c has only प्रतिमा omitting प्रतिमा, e प्रतिमा प्रातिमं । २ e अरवराइय । ३ e मउडीकडो । ४ a f h डिउ । ५ e om. जिणे । ६ a मुकुलकण्ठ; ce मुकुलकण्ठ; cf. सुकुलकण्ठ । ७ ce विजय । ८ c रहन्धि । ९ ce जायकसा । १० ce om. उ । ११ o वय ।

अट्टमं ति अष्टमीं स्वयमारम्भवर्जनप्रतिमाम् । तद्रूपमिदम् ।

वज्रं सयमारम्भं सावज्जं, कारवेद पेसेहिं ।

वित्तिनिमित्तं पुव्वयगुणजुत्तो अट्ट जा मासा ॥

नवमं ति नवमीं भृतकप्रेष्यारम्भवर्जनप्रतिमाम्<sup>१</sup> । सा चेयम् ।

पेसेहिं आरम्भं सावज्जं कारवेद नो गुरुयं ।

पुव्वोदयगुणजुत्तो नव मासा जाव विहिणा ओ<sup>२</sup> ॥

दशमं ति दशमीं उद्दिष्टभक्तवर्जनप्रतिमाम् । सा चैवम् ।

उद्दिष्टकडं भत्तं पि वज्जए किमुय सेसमारम्भं ।

सो होइ य<sup>३</sup> खुरमुण्डो सिहसिं वा धारए<sup>४</sup> कोइ ॥

दब्बं पुटो जा<sup>५</sup> णं जाणेइ इ<sup>६</sup> वयइ नो इ नो वेइ ।

पुव्वोदयगुणजुत्तो दस मासा कासमाणेणं<sup>७</sup> ॥

एकादशमं ति एकादशीं अमणभूतप्रतिमाम् । तत्स्वरूपं चैतत् ।

खुरमुण्डो सोएण<sup>८</sup> व<sup>९</sup> रयहरणं<sup>१०</sup> ओग्गहं<sup>११</sup> च चेत्तूण ।

समणञ्चूओ विहरइ धम्मं काएण फासेन्तो<sup>१२</sup> ॥

एवं उक्कोसेणं एक्कारस मास<sup>१३</sup> जाव विहरेइ ।

एक्काहाइपरेणं<sup>१४</sup> एवं सम्बत्थ पाएणं ॥

इति ॥

॥ ७२ ॥ उरान्नेणमि त्यादिवर्णको मेघकुमारतपोवर्णक इव  
व्याख्येयः । यावदनवकाङ्गनिहरतीति ॥

१ This clause and verse is very corrupt in e. १ a ड । २ o om. व ।  
३ a e. धारते कीति. c धारए कीति । ४ a जो बं, e जाणे । ५ a इ वयइ नो वेति,  
c वयइ तो य नो वेइ, e वयइ नो वेति । ६ c मासेणं । ७ e सोइ, h सोइरं ।  
८ a f च । ९ c यरहरणं, e यवरहरण । १० a c f h उग्गहं, e पडिग्गहं ।  
११ c e h फासेन्तो । १२ a मासक जाव, f मासभ जाव । १३ एक्काहाइ ।

॥ ८२ ॥ गिरिमञ्ज्वा वसन्तस्तु न्ति गिरिमञ्ज्वावसन्तः, नेहे वर्तमानस्येत्यर्थः ॥

॥ ८३ ॥ सन्ताणमिथादय<sup>१</sup> एकार्थाः शब्दाः ॥

॥ ८४ ॥ गोयमा द न्ति हे गौतम इत्येवमामन्वेति<sup>२</sup> ॥

निकलेवमो न्ति किममनं, यथा “इयं खलु जन्तु समष्टेयं जाय उवासकदशाचं पङ्कजस्य जन्मयस्यस्य जन्ममते यवन्ते न्ति नेमि” ॥

॥ उपासकदशानां प्रथमाध्ययनं समाप्तम् ॥

त्रिवीर्यमध्ययनम् ।

अथ द्वितीये किमपि लिख्यते ॥

॥ ८५ ॥ पुञ्चरत्नावरत्तकालममयंसिन्ति पूर्वरात्रस्य भावपररात्र-  
स्येति पूर्वरात्रावररात्रः<sup>३</sup>, स एव कालसमयः<sup>४</sup> कालविशेषः ॥

॥ ८६ ॥ तत्र प्रमेयारूढे वस्त्रावासे पल्लन्तेति वर्णकध्यासो वर्ण-  
कविक्षारः ॥ सोमंति शिरः । से तस्य । गोकिलञ्ज<sup>५</sup> न्ति नवां  
चरणार्थं यदंगदक्षमयं<sup>६</sup> मङ्गलाननं, तद्गोकिलञ्जं उल्ले न्ति वदु-  
च्यते, तस्याधोमुखीकृतस्य यत्संस्नानं, तेन संस्नितं तदाकारमित्यर्थः ।  
पुस्तकान्तरे विशेषान्तरमुपलभ्यते । विगयकप्ययनिभं ति विद्वतो

१ a f h सन्ताणम्, c e सन्ताणम् । २ f इत्येदं नामं । ३ e पूर्वरात्रावररात्रः ।  
४ e कालः समयः । ५ a o f गोकिलिञ्ज, but immediately afterwards गोकि-  
लञ्ज, as in A B D E F; Skr. गोकिलिञ्ज or गोकिलिञ्ज, cf. Marāṭhi गोकिल  
or गोकिलीच । ६ e दक्षमयमङ्गलाननं ।



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| Part II, Chrestomathy and Vocabulary (Extra No., J. A. S. B., 1882) .. .. .                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 4      | 0 |
| 11. Anis-ul-Musharrihi .. .. .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 2      | 0 |
| 12. Catalogue of Fossil Vertebrata .. .. .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 2      | 0 |
| 13. Catalogue of the Library of the Asiatic Society, Bengal .. .. .                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 3      | 8 |
| 14. Examination and Analysis of the Mackenzie Manuscripts by the Rev. W. Taylor .. .. .                                                                                                                                                                                                                                                                                                                                                                                                                                           | 2      | 0 |
| 15. Han Koong Tsew, or the Sorrows of Han, by J. Francis Davis .. .. .                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 1      | 8 |
| 16. Istiḥāt-ṣ-Ṣūfiyah, edited by Dr. A. Sprenger, 8vo. .. .. .                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 1      | 0 |
| 17. Ināyah, a Commentary on the Hidayah. Vols. II and IV, @ 16/ each .. .. .                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 22     | 0 |
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| 22. Purāṇa Sangraha, I (Markandeya Purana), Sanskrit .. .. .                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 1      | 0 |
| 23. Sharaya-ool-Islam .. .. .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 4      | 0 |
| 24. Tibetan Dictionary .. .. .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 10     | 0 |
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| Notices of Sanskrit Manuscripts, Fasc. I—XIX @ 1/ each .. .. .                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 19     | 0 |
| Nepalese Buddhist Sanskrit Literature, by Dr. R. L. Mitra .. .. .                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 6      | 0 |

श्रुतं ति ऋतुमीं सयमारब्धवर्जनप्रतिमाम् । तद्रूपनिष्पत्तिम् ।

वज्रस्य सयमारब्धं सावर्जनं, कारवेद पेयेहिं ।

विन्निनिमित्तं पुष्यद्यगुजुतो ऋतु जा मासा ॥

नवमं ति नवमां धृतकप्रेष्यारब्धवर्जनप्रतिमाम्<sup>१</sup> । सा चेत्तम् ।

पेयेहिं आरब्धं सावर्जनं कारवेद नो गुरुत्वं ।

पुष्योदयगुरुजुतो नव मासा जाव विहिता ओ<sup>२</sup> ॥

दशमं ति दशमीं उद्दिष्टभक्तवर्जनप्रतिमाम् । सा चैत्तम् ।

उद्दिष्टकं भक्तं पि वज्रस्य किमुच्य सयमारब्धं ।

सो होत य<sup>३</sup> सुरमुष्टो सिद्धिं वा धारय<sup>४</sup> कोद ॥

द्वयं पुष्टो जो<sup>५</sup> यं जाणेद वयद<sup>६</sup> नो वेद (?) ।

पुष्योदयगुरुजुतो दश मासा कालमायेण<sup>७</sup> ॥

एकारसमं ति एकादशीं अमणभूतप्रतिमाम् । तत्स्वरूपं चेतत् ।

सुरमुष्टो लोए यं<sup>८</sup> रयहरयं<sup>९</sup> ओगह<sup>१०</sup> च घेत्तुणं ।

अमणभूतो विहरद धमं काएण फासेनो<sup>११</sup> ॥

एवं उक्त्वोक्तेण एकारस मास<sup>१२</sup> जाव विहरेद ।

एकाहादपरेण<sup>१३</sup> एवं सव्यत्य पाएणं ॥

इति ॥

॥ ७२ ॥ उरालेणमित्यादिवर्णको मेघकुमारतपोवर्णक इव

वाक्येयः । यावदनवकाङ्गान्विहरतीति ॥

१ The reading of this clause and verse is very corrupt in e.  
१ a a १ e om. वा । ३ a e धारवे कीति, c धारर कीति । ५ c जा च, e जावे ।  
१ a रयदकीति, c वयदतीत्यकीवेद, e वयदकीवेति । ७ c मासेच । ८ a च च;  
७ a, e om. ९ c वरहरयं, e वररहरय । १० a c उगह, e पडिगह । ११ c c  
फासेनो । १२ a मासस जाव । १३ c रक्षाहाद ।

॥ ८३ ॥ गिहमज्ज्ञा वमन्तस्स त्ति म्हरमथावसतः, नेहे वर्त-  
मानस्येत्यर्थः ॥

॥ ८५ ॥ सन्ताणमित्यादय<sup>१</sup> एकार्थाः ऋदाः ॥

॥ ८६ ॥ गोयमा इ त्ति हे गौतम इत्येवमामञ्ज्वेति ॥

मिक्खेवओ त्ति निगमनं, यथा “एवं खलु जन्मू समणेणं वाव  
उवासगदवाणं पढमस्स अण्णयणस्स अचमट्ठे पणत्ते त्ति वेमि” ॥

॥ उपासकद्वानां प्रथमाध्ययनं समाप्तम् ॥

द्वितीयमध्ययनम् ॥

अथ द्वितीये किमपि लिख्यते ॥

॥ ८३ ॥ पुव्वरत्तावरत्तकालसमयंसि त्ति पूर्वरात्र्यासावपररात्र्येति  
पूर्वरात्रापररात्रः<sup>१</sup>, स एव कालसमयः<sup>२</sup> काष्ठाविशेषः ॥

॥ ८४ ॥ तत्र इमेयारूवे वणावासे पणत्ते त्ति वर्षकथासो वर्ष-  
कविस्तरः ॥ सौमं त्ति श्विरः । से तस्य । गोकिलञ्ज<sup>३</sup> त्ति गवां  
चरणार्थं यद्वृद्धलमयं<sup>४</sup> महद्भाजनं, तद्गोकिलञ्च उक्ते त्ति यदु-  
च्यते, तस्याधोमुखीकृतस्य यत्संस्नानं, तेन संस्थितं तदाकारमित्यर्थः ॥  
पुस्तकान्तरे विशेषान्तरमुपलभ्यते । विगयकप्पयनिभं त्ति विहृतो

१ a सञ्चावसु, ०० सञ्चावसु । १० पूर्वरात्र्यापररात्रः । २० काष्ठाः एवम् ।  
3 a e f गोकिलिञ्ज, but immediately afterwards गोकिलिञ्ज as in A B D  
E F; Skr. गोकिलिञ्ज or गोकिलिञ्ज, cf. Marāṣṭhi किलिञ्ज or किलिञ्ज ।  
५ ०० दलमयनचङ्गाजनं ।

बोद्धव्यरादीनां<sup>१</sup> कस्य एव कस्यकः हेतुः कस्यं कर्परमिति तात्पर्यं,  
तस्मिन् तत्सङ्गमिति ॥ कश्चिन् वचनकोप्परनिभं ति दृश्यते, तद्यो-  
पदेनमव्यम् ॥ मालिभमेवसरिमा मोहिकचिद्विशूकवमाः<sup>२</sup> से तस्य  
पेशा वाक्ताः । एतदेव व्यनक्ति, कविलतेएणं दिप्पमाणा<sup>३</sup> पिङ्गकदीप्ता<sup>४</sup>  
रोचमानाः ॥ उट्टियाकभल्लसंठाणसंठियं उट्टिका म्पुल्लवो महा-  
भावनिब्रिजसुखाः कभल्लं कपाळं, तस्य<sup>५</sup> यत्तुं चानं तत्संस्थितम् ।  
निडात्तं ति खल्लाटम् ॥ पाठान्तरे । महत्तुट्टियाकभल्लसरिवोमे<sup>६</sup>  
मोहिकाकपाससङ्गमियेवमुल्लेखेनोपमा<sup>७</sup> उपमानवाक्यं यच्च त-  
न्ना ॥ मुगुंसपुंक्तं<sup>८</sup> व भुजपरिसर्पविब्रवो मुगुंसा, सा<sup>९</sup> च खल्ला-  
ट्ति ति सम्भाव्यते, तत्पुच्छवत् । तस्येति पिङ्गाचरूपस्य भुम-  
गात्रो<sup>१०</sup> ति भुवौ प्रस्तुतोपमार्थमेव व्यनक्ति, फुग्गफुग्गात्रो<sup>११</sup> ति  
भस्मरासम्बद्धरोमिके विकीर्णविकीर्णरोमिके<sup>१२</sup> इत्यर्थः ॥ पुस्तका-  
न्तरे तु जडिजजडिजात्रो<sup>१३</sup> ति प्रतीतम् ॥ विगयबीभच्छदंसणात्रो  
ति विहृतं बीभत्सं च दर्शनं रूपं यथोक्ते तथा ॥ सौमघडिविणिग्ग-  
याणि बीर्षमेव घटी तदाकारत्वात् बीर्षघटी<sup>१४</sup>, तस्या विनि-  
र्गते इव विनिर्गते त्रिरोधटीमतिक्रम्य व्यवस्थितत्वात् । अविणी  
षोषणे, विहृतबीभत्सदर्शने प्रतीतम् ॥ कण्ठौ<sup>१५</sup> अवणौ यथा शूर्प-

१ a of वरचरादीनां । २ of बीरी । ३ a f दिप्पमाणे, apparently  
intended as a nom. plur. ending in ए, see E. Müller's *Beiträge zur*  
*Jaina Grammatik*, p. 50, Bhag., p. 418. ४ a f पिपक्ष । ५ e तत्तुं चानं ।  
६ e कश्चिन् । ७ e •सङ्गमियेव उल्लेखेनोपमा । ८ e समुंसपुंक्तं, f मुगुंस ।  
९ e om. सा । १० e भुजगात्र, f भुजगात्र । ११ a भुजगात्रो । १२ e om. one  
विकीर्ण । १३ a f जडिजजडिजात्र, e जडिजजडिजात्र । १४ e •घटी ।

कर्त्तरमेव शूर्पखण्डमेव नान्वयाकारौ टप्पराकारवित्त्वर्थः । विवर्ते-  
 त्यादि तथैव ॥ उरब्धपुण्डसन्निभा कुम्भ उरब्धसख<sup>१</sup> पुटं नखा-  
 पुटं, तत्सन्निभा तत्सदृशी नाखा नासिका ॥ पाठान्तरेण<sup>२</sup> उरब्ध-  
 पुण्डसंठानसंठिया, तत्र उरब्धा<sup>३</sup> वाक्त्रिभेवसख्याः पुटं पुष्परं  
 तत्संस्थानसंस्थिता<sup>४</sup> अतिचिपिटत्वेन<sup>५</sup> समत्वादिति ॥ झुसिर नि  
 महारम्भा, जमलसृक्षीसंठांखसंठिया यमलस्योः समस्वितद्वयस्वरूपे  
 पुण्डस्योर्थसंस्थानं<sup>६</sup> तत्संस्थिते हे अपि तस्य नासापुटे नासिकाविरे ।  
 वाचनान्तरे महान्कुम्भसंठिया<sup>७</sup> दो वि से<sup>८</sup> क्वोद्या, तत्र चौफ-  
 मांसत्मादुन्नतास्थित्वाच<sup>९</sup> कुम्भं<sup>१०</sup> ति निष्णं साममित्यर्थः । तत्सं-  
 स्थितौ दावपि से तस्य कपोलौ गण्डौ ॥ तथा घोडय<sup>११</sup> ति  
 शोटकपुष्कवदस्यवालधिवनस्य पित्राचक्षपस्य श्मश्रूणि<sup>१२</sup> कूर्चवेगाः ।  
 तथा कपिलकपिलाणि अतिकडाराणि विह्वतानौत्यादि तथैव ॥  
 पाठान्तरेण घोडयपुण्डं<sup>१३</sup> व तस्य कविलफदसाभौ उद्धसोमाभौ<sup>१४</sup>  
 दाडियाभौ<sup>१५</sup>, तत्र पक्षे<sup>१६</sup> कर्कशस्यर्धे ऊर्ध्वरोमिके<sup>१७</sup> न तिर्यग-  
 गते इत्यर्थः । दंडिके उन्नरौहरोमाणि<sup>१८</sup> ॥ शोष्ठौ<sup>१९</sup> दन्नगच्छरौ

१ a e f उरब्धः । २ e पाठान्तरे । ३ e उरब्धो । ४ e संस्थाने संस्थिता ।  
 ५ e चिपिटत्वेन । ६ a f तुल्यार, e तुल्यार । ७ So e here, while afterwards  
 it has कुच ; but a f have कुच here, but afterwards कुम्भ ; Skr. कुम्भ  
 'a hole', 'a cavity'; the Marāṭhī has a word कुचा or कुचा (or कुचा)  
 'a dint', 'a depression'. ८ e ते । ९ a e f मांसत्मा उन्नता । १० a f  
 कुम्भं, e कुच । ११ a f om. घोडय नि । १२ a श्मश्रूणि, f श्मश्रूणि । १३ a  
 e f पुण्डं । १४ e उद्धसोमाभौ, f उद्धसोमा । १५ So e; but a f दाडियाभौ  
 (see Hem. II, 139). १६ e पक्षे । १७ a e f कर्कशे । १८ a e f उन्नरौ-  
 हरोमा । १९ a e f शोष्ठौ ।

उभये सन्तौ<sup>१</sup> प्रसन्नमानौ ॥ पाठान्तरेण उट्टा ये चोडवस्य  
 महा दो वि सन्ममाणा ॥ तथा फाणा<sup>२</sup> सोदमस्युभाः, तस्य-  
 इज्ज दीर्घत्वात्, ये तस्य दन्ता दन्ताः<sup>३</sup> ॥ जिह्वा यथा शूर्पकर्त्तर-  
 सेव गान्ध्याकारा, विह्वलेत्यादि तदेव ॥ पाठान्तरे हिङ्गुलुयथाउ-  
 कन्दरविषं व<sup>४</sup> तस्य वयसं इति दृश्यते । तत्र हिङ्गुलुको वर्क-  
 इयं तद्रूपो धातुर्यस्य तत्, तथाविधं कन्दरविषं गृह्णात्यस्य  
 रत्नं तदिव तस्य वदनम् ॥ हलकुट्टाख<sup>५</sup> हलस्योपरि ततो  
 ध्वनः, तस्य स्थिते तदाकारे अतिवक्रदीर्घे ये तस्य हलस्य नि दंष्ट्रा-  
 विधौ<sup>६</sup> ॥ गल्लकडिलं च तस्य नि मल्ल एव कपोल एव कडिल  
 गल्लकादिपञ्चमभाजनं गल्लकडिलं, च<sup>७</sup> समुच्चये, तस्य पिशा-  
 चरूपस्य । खड्ग<sup>८</sup> ति गर्भाकारं<sup>९</sup> निचमस्यभागमित्यर्थः । फुट्टं ति  
 म्ब्रीकं, अनेनेव साधर्म्ये<sup>१०</sup> कडिलमित्युपमानं कृतम् । कविसं  
 ति वर्धतः । फरसं ति स्थग्नतः । महलं ति महत् ॥ तथा  
 मृदङ्गाकारेण मर्दलाकृत्या उपमा यस्य स मृदङ्गाकारोपमः । ये  
 तस्य स्कन्धाऽऽद्वेष्टः ॥ पुरवरे<sup>११</sup> ति पुरवरकपाटोपमं ये तस्य वस-  
 परःखसं विस्तीर्णत्वादिति ॥ तथा कोष्ठिका<sup>१२</sup> सोडादिधातुधमनाद्यै  
 सनिकामयी कुशुलिका<sup>१३</sup>, तस्या यत्संस्थानं तेन संस्थितौ तस्य  
 दावपि बाह्व भुजौ सूलावित्यर्थः ॥ तथा निसापाहाणे नि सुज्ञ-

१० inserts प्रसन्नौ । ११ f फाणा । १२ f दन्ताः । १३ f  
 'उट्टा, e उट्टाख नि । १४ विधौ । १५ व । १६ च । १७ चर्द, Marāṭhi  
 चर्द । १८ e गर्भा रभाकारं । १९ e f साधर्म्ये । २० a f om. २१ a f  
 कोष्ठिका । २२ a f कुशुलिका ।

दिदसनत्रिणा, तत्संस्थितौ पृथुसत्वसूतत्वाभ्यां, दावपि चपस्वौ  
 भुजघोरपभृतौ करावित्यर्थः<sup>१</sup> । तथा निसालोटे<sup>२</sup> ति त्रिणा-  
 युचकः, तत्संस्थानसंस्थिता हसघोरपुच्छः सूलत्वदीर्घत्वाभ्याम् ॥ तथा  
 सिप्पिपुडं ति शुक्तिवन्मुटस्यैकं दलं, तत्संस्थितास्य नक्तं ति नक्त  
 हक्तापुल्लिसम्बन्धिनः ॥ वाचमानरे तु इदमपरमधीयते । च-  
 चासगुण्डिओ<sup>३</sup> उरो तस्य रोमगुविलो<sup>४</sup> ति अथ इडयासुन<sup>५</sup> ति  
 अट्टासकः प्राकारावधवः<sup>६</sup> सन्भाव्यते तत्ताभ्यर्थं चोरसः क्षामनारि-  
 नेति ॥ तथा एहाविपसेवओ<sup>७</sup> व्य ति नापितप्रसेवक<sup>८</sup> ए  
 नक्तघोषकचुरादिभाजनमिव, उरसि वक्षसि, सम्येते<sup>९</sup> प्रसम्भमानौ  
 तिष्ठतः<sup>१०</sup>, दावपि तस्य क्षनकौ वक्षोजौ ॥ तथा पोडुं कठं,  
 अथःकोष्ठकवसोहकुसूखवदृत्तं<sup>११</sup> वर्तुलम् ॥ तथा पानं घान्धरसंभृतं  
 कलं येन कुविन्दास्त्रीवराणि पाययन्ति तस्य कलन्दं कुण्डं पान-  
 कलन्दं, तत्सदृशी गभीरतया से तस्य नाभिर्जठरमध्यावधवः ।  
 वाचमानरेऽधीतं भग्नकडी विगधवकपट्टी<sup>१२</sup> असरिषा दो  
 वि तस्य फिसगा । तथ भग्नकटिर्विहृतवकपट्टः<sup>१३</sup>, फिसकौ<sup>१४</sup>  
 धृतौ ॥ तथा शिकक<sup>१५</sup> इत्यादिभाजनानां दोरकमधमाकात्रे<sup>१६</sup> ज-  
 क्षम्यन्<sup>१७</sup> लोकोप्रसिद्धं<sup>१८</sup>, तत्संस्थानसंस्थितं से तस्य नेचं मचिदक्षा-

१ a f करो रत्वर्थः । २ o निसालोटी । ३ o चचासुन । ४ o रोम विहो ।  
 ५ a o f चट्टयासुन । ६ o प्रकारावधवः । ७ a f पसेवउ म ति, o पसेवउ ति ।  
 ८ o नापित तत्प्रसेवक । ९ e लं पि चि । १० a f तिष्ठतः । ११ a o f कोष्ठक ।  
 १२ e पिट्टी (see Hem. I, ३५, 129). १३ a f इडया, e इडि । १४ Skr.  
 properly फिसकौ । १५ a f शिकक, e शिककं । १६ a o f इतरकमधमा । १७ a  
 f क्षम्यन् । १८ e लोको प्रसिद्धं ।



कर्मरक्तः<sup>१</sup>, तद्वहीर्षतया<sup>२</sup> तस्येवं श्रेयः<sup>३</sup> उच्यते ॥ तथा  
 किशपुडसंठाणसंठिय ति सुरागोचकरूपतण्डुलकिल्लधतगोची-  
 पुटदधसंस्नानसंस्त्रिताविति<sup>४</sup> वक्ष्याम्यते । दावपि तस्य दृष्यो  
 पोषको ॥ तथा जमलकोट्टिय ति समतया व्यवस्थापितसुरा-  
 लिकादधसंस्नानसंस्त्रितौ<sup>५</sup> दावपि तस्य ऊह<sup>६</sup> जहे ॥ तथा  
 अञ्जणगुट्टं<sup>७</sup> व ति अञ्जनकृषविशेषस्तस्य गुट्टं<sup>८</sup> सम्यसादनस्य<sup>९</sup>  
 बावुनी । अननरोक्तोपमानस्य<sup>१०</sup> साधस्ये व्यनक्ति । कुटिककुटिसे  
 अतिवक्त्रे विहृतवीभस्यदर्शने ॥ तथा जहे जानुनोरधोवर्तिन्यौ<sup>११</sup> ।  
 ककडीचो<sup>१२</sup> ति कठिने निर्मसि इत्यर्थः । तथा रोमभिहप-  
 स्ति ॥ तथा अधरी येवज्जिज्ञा, तस्यंस्नानसंस्त्रितौ दावपि तस्य  
 पादौ ॥ तथा अधरीलोष्टः जिज्ञापुषकः, तस्यंस्नानसंस्त्रिताः पादयो-  
 र्गुणः ॥ तथा<sup>१३</sup> शक्तिपुटसंस्त्रिताः से तस्य पादाङ्गुलिगन्धाः ॥

॥ ८५ ॥ केजापासज्यायं चावदर्थितं पित्राचरूपमधुना सामान्येन  
 तद्वर्णनाद्याह । लउहमउहजाण<sup>१४</sup> ति इहप्रस्तावे लउहमन्वेन  
 गम्याः पसाङ्गागवर्ति तदुत्तराङ्गरक्षार्थं<sup>१५</sup> यत्काष्ठं<sup>१६</sup> तदुच्यते, तस्य  
 गम्यां स्रव्यवन्धनं भवति, एवं च स्रव्यसम्भिवन्धनत्वाल्लउह<sup>१७</sup> इव,  
 लउहे मउहे च स्त्रुसत्वात्पदीर्घत्वाभ्यां जानुनी यस्य तन्नया ॥ विहृते

१० मिथि० । १ af तद्वहीर्षतया । २ af वेका । ३ a० भवुर्ल ; af  
 मिथि० । ४ af चक्ष्मापित० । ५ af कर्मरक्ते, ० उह जहे । ६ af उच्यते ;  
 af० मुंष्ट, ० मुंष्ट । ७ af मुंष्ट, ० मुंष्ट । ८ ० लवकः । ९ ० ० पमानसाधको ।  
 ११ ० जानोरधो० । १२ af ककडीच ति । १३ af om. १४ af० जानुर ।  
 १५ af तदुत्तराङ्गरक्षार्थं, ० तदुत्तराङ्गरक्षार्थं । १६ af यत्काष्ठं । १७ ० स्रव्यसं-  
 धनत्वात् ।

विकारवद्यौ, भग्ने<sup>१</sup> विरिञ्चलतया<sup>२</sup>, सुग्ने<sup>३</sup> वक्त्रे भुवौ वक्षः पित्रावरुणस्य  
तत्तया ॥ इहान्यदपि विशेषवचनमुच्यते वाचनान्तरे<sup>४</sup> ऽधीयते । मरिच<sup>५</sup>  
मूषगमहिषकाशए<sup>६</sup> मयीभूषिकामहिषवत्काशकम् । भरिषमेहव<sup>७</sup>  
जलधृतमेघवर्षं काशमेवेत्यर्थः । सन्मोहो निम्नचन्दनो प्रतीत-  
मेव<sup>८</sup> तथा ॥ अवदारितं विद्यतीकृतं वदनसंख्यं विवरं येन तत्तथा ।  
तथा निर्मासिता निष्कासिता<sup>९</sup> अणजिह्वा जिह्वाया अणभागो येन  
तत्तथा । ततः कर्मधारयः ॥ तथा शरटैः<sup>१०</sup> ककलामैः कृता<sup>११</sup>  
मासिका चक् सुष्ठे वक्षसि वा येन तत्तथा ॥ तथा<sup>१२</sup> उन्दुरमा-  
सया<sup>१३</sup> मूषिकक्षणा<sup>१४</sup> परिषदं परिगतं सुकृतं सुहु<sup>१५</sup> रचितं चिह्नं  
खकीयसाङ्गनं येन तत्तथा ॥ तथा नकुलाभ्यां बध्भ्यां कृते  
कर्णपूरे चाभरणविशेषौ येन तत्तथा ॥ तथा<sup>१६</sup> सर्पाभ्यां कृतं वैक-  
सुत्तरासङ्गो येन तत्तथा<sup>१७</sup> ॥ पाठान्तरेण मूषगकथसुंभलए<sup>१८</sup> विष्कु-  
कयच्छे<sup>१९</sup> सप्यकवजस्रोवहए<sup>२०</sup>, तथ सुंभलए ति<sup>२१</sup> श्रेखरः<sup>२२</sup>, विष्कु-  
त्ति कसिकाः, चञ्चोपवीतं ब्राह्मणकण्डयुजम् । तथा अभिजगुह-  
नयणमलवरवग्धचित्तकन्तिनिधयसं<sup>२३</sup> अभिजाः अवित्रीर्षा मुखनयन-

१० भुग्ने । १ a f विरिञ्चलतया, e विरिञ्चलतया । २ ० सुग्ने । ३ a f  
० मरे चधीयते, ० मरे तु चधीयते । ४ a f चकाट । ५ ० मूर्यम् (see  
Hem. I, 88); ० मासिषः । ६ a f मेहे वक्त्रे, ० मेहवक्त्रे । ७ ० प्रतीतं  
तत्तथा । ८ a f निर्मासिता । ९ a f शरटैः । १० a कृता मासिका चक् सुंठे  
ता वक्षसि वा, ० कृतमासिकसुंठे वक्षसि वा । ११ e om. १२ ० उन्दुरः, a f  
० मासा । १३ e मूषकः । १४ a e f सुहु । १५ e om. १६ e om. १७ अतः ।  
१८ a f ० सुंभल, ० सुंभल, but see afterwards; the Marāṭhi has  
सुंभल or सुंभल । १९ ० विष्कुयच्छे । २० a e f ० वजस्रोवह । २१ a f ० सुंभल  
ति, ० सुंभल ति । २२ a e f श्रेखरः । २३ ० किति (see Nām. 110).

यथा वस्त्रां या तथा, या चासौ वस्त्राग्रस्य चिन्ता कर्तुरा कृत्तिव  
 र्मेति कर्मधारयः, या निवसनं परिधानं यस्य तन्मया । सरव-  
 रहरिमंसावसितंगते धरसाभां दधिरमांसाभ्यामवसितं नाचं यस्य  
 तन्मया ॥ आस्फोटयन् करास्फोटं कुर्वन् । अभिगर्जन् वनध्वनिं  
 वृत्तम् । भीमो वृत्तः कृतो ऽहहृहायो हासविशेषो ज्ञेयः तन्मया ॥  
 नानाविधपञ्चवर्णैरोमभिरुपचित<sup>१</sup> एकं महन्नीलोत्पलमवलगुलि-  
 कात्सीकुसुमप्रकाशसहिं सुरधारं गृहीत्वा, यत्र पोषधमाला<sup>२</sup> यत्र  
 अश्वरेवः अमलोपासकस्तपोपांगच्छतिस्मेति । इह गवत्सं महिष-  
 वत्, गुलिका नीली, अतसी धान्यविशेषः, अशिः<sup>३</sup> बद्धः, सुरसेव  
 शारा यस्यातिच्छेदकत्वादसौ सुरधारः ॥ आसुरस्ते वृद्धे कुविण  
 पण्डित्वा मिमिमिसीयमाणे<sup>४</sup> स्ति एकाद्याः कृद्धाः कोपातिशय-  
 दर्शनाद्याः ॥ अप्रत्ययपत्त्या अप्रार्थितप्रार्थिक<sup>५</sup> ॥ दुरन्तानि  
 दुष्टपर्यवसानानि प्राप्तान्यसुन्दराणि खल्वानि यस्य स तथा ॥  
 हीणपुष्पाउद्गमय<sup>६</sup> स्ति हीना, असम्पूर्णा पुष्पा चतुर्दशी तिथि-  
 काले यस्य स हीनपुष्पचतुर्दशीकः, तदामन्त्रणं औद्गी-  
 धतिकीर्तिवर्जितेति व्यक्तम् ॥ तथा धर्मं अतृप्तिरिच्छास्यं काम-  
 यतेऽभिलाषयति यः स धर्मकामः, तस्यामन्त्रणं हे धर्मकामया ।  
 एवं सर्वपदानि । नवरं पुण्यं शुभप्रकृतिरूपं कर्म, स्वर्गसात्फलं,  
 मोक्षो धर्मफलं, काङ्क्षा अभिलाषातिरेकः<sup>७</sup>, पिपासा काङ्क्षान्ति-

१ a उपचितं रक्तं, e उपचितमेकं । २ e पोषधमालायां । ३ e अशि बद्धः ।  
 ४ a f मिमिमिसेवाये । ५ a f प्रार्थक, e प्रार्थिकः । ६ a f चापदसि ति;  
 ७ पाठस्य ति । ७ e चतिरेकाः ।

रैकः<sup>१</sup> । एवमेतैः परैश्चरौत्तरो<sup>२</sup>ऽभिज्ञानप्रकर्षं हवोक्तः ॥ नो खलु  
इत्यादि न खलु नैव कस्यको श्रीसादौनि चक्षयितुमिति वक्ष-  
स्वितिः<sup>३</sup> । केवलं यदि त्वं तान्मद्य न चक्षयसि, ततोऽहं त्वां वक्ष्या-  
मिच्छं करोमीति वाक्यार्थः ॥ तच्च श्रीलान्यणुव्रतानि, प्रतापि  
दिग्गजादीनि, विरमज्ञानि रागादिविरतचः, प्रत्याख्यामानि वन-  
स्कारसहितादीनि, पोषधोपवासान् आशरादिभेदेन चतुर्विधाः ।  
चालित्तए भङ्गकान्तरकरणतः, जोभयितुं एतत्पाखनविषयं चेत्  
कर्तुं, चक्षयितुं देवतो, भङ्गं सर्वतः<sup>४</sup>, उज्जितुं सर्वथा<sup>५</sup> देशविते-  
स्यागतः, परित्यक्तुं सम्यक्कस्यापि त्यागादिति ॥ अद्वदुहद्वसष्टे चि  
आर्तस्य ध्यानविशेषस्य यो दुहद्व ति दुर्घटो दुःखागो<sup>६</sup> दुर्निरोधो  
वन्नः पारतन्त्र्यं तेन चतः पौडितः आर्तदुर्घटवन्नार्तः । चक्ष-  
आर्तेन दुःखार्तः आर्तदुःखार्तः, तथा वन्नेन<sup>७</sup> विषयपारतन्त्र्ये  
चतः परितो वन्नार्तः, ततः कर्मधारय इति ॥

॥ ८६ ॥ अभौते<sup>८</sup> इत्यादीन्येकार्थान्यभयप्रकर्षप्रदर्शनार्थानि<sup>९</sup> ॥

॥ ८८ ॥ तिवलियं ति चिबलौकां भूकुटी<sup>१०</sup> इष्टिरचनावि-  
शेषम् ॥ असाटे संदृत्य विधायेति ॥

१ ० ० चतिरेकाः । १ ० उत्तरोत्तराभिज्ञानः । २ Instead of चक्षयितुं  
० reads वेधितुं देवतो भङ्गं सर्वतः, which has probably wrongly  
crept in here from the subsequent part of the comm. ३ a f सर्वतः ।  
उज्जितुं; but ० सर्वत उज्जितुं, evidently, though wrongly, construct-  
ing सर्वत with the preceding clause. ४ ० सर्वतः । ५ ० दुर्घटो ।  
६ ० adds च । ७ a f चोत्तः । ८ ० चतिभय for चभय । ९ a f भूकुटी,  
० भूकुटी ।

॥१०१॥ चलयितुमन्यथा<sup>१</sup> कर्तुम् । चलनं च विधा संव-  
 दारेण विपर्ययदारेण च । तच्च चोभयितुमिति संवदतो, विपरि-  
 यमयितुमिति<sup>२</sup> च विपर्ययतः ॥ आन्तादयः समानार्थाः ॥ सत्तङ्ग-  
 परद्वयं ति सप्ताङ्गानि चत्वारः पादाः करः पुच्छं त्रिभिः<sup>३</sup> चेति,  
 रतानि प्रतिष्ठितानि<sup>४</sup> भूमौ लग्नानि यस्य तत्तथा ॥ समं<sup>५</sup> मांशोप-  
 चकारंस्थितम् ॥ मज्जसल्लोपेतसकलान्नोपाङ्गत्वात्सुजातमिव । सुजातं  
 शुद्धदिनजातम् ॥ पुरतोऽपत<sup>६</sup> उदयं उच्यं समुद्भूतमिव इत्यर्थः ॥  
 श्रुतः<sup>७</sup> श्रुतदेवे<sup>८</sup> वराहः शूकरः, च इव वराहः । प्राकृतत्वात्पुंसक-  
 विज्ञाता ॥ अजाया इव कुक्षिर्यस्य<sup>९</sup> तदजाकुक्षि ॥ अलम्बकुक्षि<sup>१०</sup>  
 लम्बनेन<sup>११</sup> ॥ प्रलम्बो दीर्घा, लम्बोदरश्चैव गणपतेरिव, अधरः<sup>१२</sup>  
 मोठः, करश्च हस्तो यस्य तत्प्रलम्बलम्बोदराधरकरम् ॥ अभ्युद्गतमुकुला  
 नापातकुम्भत्वा वा<sup>१३</sup> मल्लिका विषकिलसदृश, विमलधवलौ<sup>१४</sup>  
 रत्नौ । अच<sup>१५</sup> वा प्रकृतत्वान्नल्लिकामुकुलवदभ्युद्गतावुच्यतौ विमल-  
 धवलौ<sup>१६</sup> च दम्तौ यस्य तदभ्युद्गतमुकुलमल्लिकाविमलधवलसदृशम् ॥  
 वाञ्छनकोष्ठीप्रविष्टदन्तं,<sup>१७</sup> कोष्ठी<sup>१८</sup> प्रतिमा ॥ आनामितमौषधामितं  
 चक्षुषं धनुस्तदद्या क्लृप्ता च विद्यामवती, संवेक्षिता च वेक्षणी  
 यद्वोचिता वा, अग्रशृङ्गा शृङ्गार्थं यस्य तत्तथा ॥ कूर्मवत्कूर्माकाराः  
 प्रतिपूर्णाक्षरणा यस्य तत्तथा ॥ विंशतिनखम् ॥ आलीनप्रमाणयुक्त-  
 पुच्छमिति कथम् ॥

१० चलयितुम् । १० विपरिचालयितुम् । २af चित्रं, ० चित्र । ३af  
 प्रतिष्ठितानि । ५aof समं । ६af पुरतो । ७af श्रुतः । ८af श्रुतदेवे ।  
 ९aof कुक्षौ यस्य । १०० चलनकुक्षौ । ११० प्रलम्बनेन । १२० अधरोष्ठः ।  
 १३० वा । १४० विमलधवलौ । १५० अचक्षुषा for अचक्षुषा । १६०  
 विमलधवलसदृशौ । १७० प्रतिष्ठ । १८० कोष्ठीति ।

॥१०७॥ उगंविषं इत्यादीनि सर्परूपविशेषाणि कश्चिदा-  
 वच्छब्दोपात्तानि, कश्चिदाद्यादुक्तानि<sup>१</sup> दृश्यन्ते ॥ तत्र उपविषं  
 दुरधिसङ्गविषम् । चण्डविषं अल्पकालेनैव दृष्टन्नरीरथापकविषत्वात् ।  
 घोरविषं मारकत्वात् । महाकायं महान्नरीरम् । मषीमूषाकालकम् ।  
 नयनविषेण दृष्टिविषेण रोषेण च पूर्णं नयनविषरोषपूर्णम् । अञ्जन-  
 पुञ्जानां कञ्जलोत्करणां यो निकरः समूहस्तद्वत्प्रकाशो न  
 तदञ्जनपुञ्जनिकरप्रकाशम् । रक्ताक्षं लोहितलोचनम् । यमल्लो-  
 समल्लयोर्युगलं इयं चञ्चलं चञ्चलद्वोरत्यर्थं चपलयोर्युगलं योर्वच-  
 तयमल्लयुगलचञ्चलजिह्वम् । धरणीतलस्य वैष्णव केवलवन्धविशेष इव  
 कृष्णत्वदीर्घत्वाभ्यामिति धरणीतलवेषिभूतम् । उत्कटो ऽनभिन्न-  
 नीयत्वात्, स्फुटो व्यक्तो भासुरतया दृश्यत्वात्, कुटिलो वक्रत्वात्,  
 जटिलः केवलवटाद्योगात्, कर्कशो निष्ठुरो<sup>२</sup> नयताया अभावः  
 त्रिकटो विल्लीर्णो यः स्फुटाटोपः फणाडम्बरं तत्करणे दत्तं उत्कट-  
 स्फुटकुटिलजटिलकर्कशविकटस्फुटाटोपकरवद्वत् ॥

॥१०८॥ तथा लोहाग्रधममाणधमधमेन्तघोसं<sup>३</sup> लोहाकरसे  
 आद्यमानस्य भस्त्राका<sup>४</sup> तेनोद्दीप्यमानस्य धमधमाद्यमानस्य धम-  
 धमेत्येवं ब्रह्माद्यमानस्य घोषः ब्रह्मो यस्य तत्तथा । इह च विश्वेयस्य<sup>५</sup>  
 पूर्वनिपातः प्राप्तत्वादिति ॥ अणागलियतित्वपयण्डरोसं अणागलितो  
 ऽपरिमितो<sup>६</sup> ऽनर्गलितो वा निरोद्धुमन्नक्षसीमः प्रचण्डो ऽतिप्रचण्डो  
 रोषो यस्य तत्तथा ॥ सरसरस्तु त्ति कौकिकानुकरवभावा ॥ पञ्च-

१ a f om. कश्चिदाद्यादुक्तानि । २ o f चञ्चल्योः । ३ a f निष्ठुरोः । ४ a f  
 •धमधमधमेन्त• । ५ a f भस्त्राया, ६ भस्त्राया । ७ o विश्वेयस्य । ८ f चञ्चल्योः ।

मेणं भाएणं<sup>१</sup> ति पुण्णेनेत्यर्थः ॥ निकुट्टेमि ति निकुट्टयामि  
प्रवक्षि ॥

॥ १११ ॥ उज्जलं ति उज्ज्वला विपक्षलेभेगायकसङ्गिनाम् ।  
विपुला प्रतीरव्यापकत्वात् । कर्कशा कर्कशद्रव्यमिवानिष्टाम् । प्रगाढा  
प्रकर्षणीम् । चष्ठा रौद्राम् । दुःखा<sup>२</sup> दुःखरूपां, न सुखमित्यर्थः ।  
विमुक्तं भवति, दुरक्षियामं ति दुरक्षिण्यामिति ॥

॥ ११२ ॥ हारविरादयवष्कमित्यादौ<sup>३</sup> चावत्करणादिदं दृश्यम्<sup>४</sup> ।  
अमृतद्विययम्वियभुषं<sup>५</sup> अन्नदकुण्डलमद्वगण्डतलकणपौडधारिं [वि-  
पित्तहत्याभरणं<sup>६</sup>] विचिन्तमासामउल्लिं कल्लाणगपवरवत्यपरिहियं  
[मल्लाणगपवरमल्लाणलेवणधरं<sup>७</sup>] भासुरबोद्धिं<sup>८</sup> पल्लम्ववसमासाधनं  
दिव्येणं वषेणं दिव्येणं गन्धेणं दिव्येणं फासेणं दिव्येणं सङ्गयणेणं  
दिव्येणं घंठाणेणं दिव्याए दड्डीए दिव्याए जुईए दिव्याए यभाए<sup>९</sup>  
दिव्याए छायाए दिव्याए अचीए दिव्येणं तेएणं दिव्याए खेसाए  
ति कथ्यम् । गवरं कटकानि कल्लणविशेषास्तुटितानि बाउरव-  
सासाभिरतिवज्जत्तात्सल्लभितौ<sup>१०</sup> सन्धीकृतौ भुजौ यल्ल तत्तथा ।  
अद्वरे च केयूरे, कुण्डले च प्रतीते<sup>११</sup>, मृष्टगण्डतले घृष्टगण्डे<sup>१२</sup> ये  
कर्णवीठाभिधाने कर्णाभरणे ते च धारयति यत्तत्तथा । तथा<sup>१३</sup>

१ a f भावेण । २ ० दुःख । ३ a ० वत्सम् । ४ Compare Ov. § 33 on  
this passage. ५ a f भुषं । ६ Probably an interpolation, as it is  
omitted in the following interpretation. ७ Possibly an interpolation,  
as it is omitted in the version of the interpretation given by MS. f,  
see below, note १ on pg. ४९ । ८ a f भासुरबोद्धिं । ९ ० यभाए । १० a f  
रविताः । ११ ० प्रतीते । १२ ० reads दृष्टगण्डोपक कर्णे । १३ ० तथा ।

त्रिचिन्मासाप्रधानो मौलिर्बुधुटं मस्तकं वा यच्च तत्तथा । कक्षा-  
कमनुपहतं<sup>१</sup> प्रवरं वक्षं परिहितं चेन तत्तथा । [१कक्षाकानि  
प्रवराणि मास्यानि कुसुमानि अनुलेपनानि च धारयति यत्तत्तथा] ।  
भास्वरबोन्दीकं<sup>२</sup> दौप्तप्ररीरम् । प्रसन्ना या वनमासा आभर-  
विशेषसां धारयति यत्तत्तथा । दिव्येन वर्णेन युक्तमिति गम्यते ।  
एवं सवच, नवरं चक्ष्वा विमानवत्प्रभृषणादिकथा । युक्त्या इ-  
परिवारादियोगेन । प्रभया प्रभावेन । ज्ञायया प्रतिबिम्बेन । अर्पिता  
दौप्तिज्यासया । तेजसा कानया । लेख्यया आत्मपरिष्कारेण ॥ उद्यो-  
तयत्प्रकाशयच्छोभयदिति ॥ प्रासादीयं चित्ताङ्गादकं, दर्शनीयं  
यत्प्रकाशयच्छुर्न आन्वति, अभिरूपं मनोज्ञं, प्रतिरूपं दृष्टारं<sup>३</sup> प्रति-  
रूपं यच्च ॥

॥११३॥ विकुर्व्य वैक्रियं कृत्वा ॥ अन्तरिक्षप्रतिपन्न आकाश-  
स्थितः ॥ सकिङ्किणीकानि सुद्रघष्टिकोपेतानि ॥ सङ्के देविन्दे इत्यादौ  
चावत्करणादिदं दृश्यम्<sup>४</sup> । वज्रपाणी पुरन्दरे सयज्ज्ज सयस्यस्य  
मघवं पागसासणे दाहिषडूखोगाद्विर्वी वत्तीसविमाणसयस्यस्य-  
द्विर्वी एरावणवाहणे सुरिन्दे<sup>५</sup> अरयम्बरवत्प्रधरे<sup>६</sup> आसद्वयमासम-  
उडे नवहेमचादचित्तचक्षकुण्डलविशिष्टिज्जमाणगच्छे भासुरबोन्दी<sup>७</sup>  
पलम्बवणमाखे<sup>८</sup> सोहस्ये कप्ये सोहस्यवडिंसए<sup>९</sup> विमाणे सभाए  
सोहसाए ति ब्रकादिब्रह्मणां च व्युत्पत्यर्थभेदेन भिन्नार्थता दृष्ट-

१ a f अनुपहतं । २ f omits this passage entirely. ३ a •बोदीकं ।  
४ Compare Kap. § 14. ५ a f सुरेन्दे । ६ a सवरम् । ७ a f भासुरबोदी ।  
८ a •मासधरे । ९ a f •वडिंसर ।



था । तथाहि । अक्रियोगाच्छकः । देवानां परमेश्वरत्वाद्देवेन्द्रः ।  
 देवानां मध्ये राजमानत्वाच्छोभमानत्वाद्देवराजः<sup>१</sup> । वज्रपाणिः कुक्षि-  
 प्रकरः । पुरोऽसुरादिमगरविशेषस्तस्य दारुणात्पुरन्दरः । तथा क्रतु-  
 म्भेदे<sup>२</sup> प्रतिमा विवक्षितास्तः कार्त्तिकश्रेष्ठित्वे अतं क्रतूनामभि-  
 यविशेषाणां अष्टासौ अतक्रतुरिति चूर्धिकारव्याख्या । तथा पञ्चानां  
 मन्त्रिभूतानां सदृशमन्त्राणां भवतीति तद्योगादसौ सदृशः । तथा  
 मयम्भेदे<sup>३</sup> मेधा विवक्षितास्तो यस्य वज्रवर्त्मनः सन्ति स मधवान् ।  
 तथा पाको नाम वज्रवांस्तस्य रिपुसंश्लामनात्पाकप्राशनः । लोक-  
 शार्ङ्गमर्द्दल्लोको, दक्षिणे चोऽर्द्दल्लोकः, तस्य<sup>४</sup> चोऽधिपतिः स तथा ।  
 शरावधः शैरावनो<sup>५</sup> हस्तौ, स वाहनं यस्य स तथा । सुहु<sup>६</sup> राजने  
 वे<sup>७</sup> ते सुरास्तेषामिन्द्रः प्रभुः सुरेन्द्रः, सुराणां देवीनां वा इन्द्रः  
 सुरेन्द्रः । पूर्वच देवेन्द्रत्वेन प्रतिपादितत्वादन्यथा वा पुनरुक्तपरिहारः  
 कार्यः । अरजांसि निर्मलानि, अम्वरमाकाशं, तददृश्यत्वेन यानि  
 तान्यम्वराणि तानि वज्राणि, तानि<sup>८</sup> धारयति यः स तथा ।  
 आलिङ्गितमासमारोपितस्तम्भुकुटं<sup>९</sup> यस्य स तथा । मवे इव मवे<sup>१०</sup>  
 रेवः सुवर्णस्य सम्बन्धिनौ चारुणी शोभने चिच चिचवती चक्षुषे  
 ये कुण्डले<sup>११</sup> ताभ्यां विलिख्यमानौ गण्डौ यस्य स तथा । ज्ञेयं  
 प्राग्वेति ॥ सामाण्यसाहस्यौणमिह<sup>१२</sup> यावत्करणादिदं दृश्यम् ।  
 तावन्तीसा<sup>१३</sup> तावन्तीसमा<sup>१४</sup> चण्डहं लोगपालाशं अण्डहं अग्नः-

१ a f राजमानाच्छो । २ ० अतक्रतु । ३ ० om. ४ ० शरावधः । ५ a e f  
 सु । ६ ० रेवे for वे ने । ७ ० om. ८ ० सुहु । ९ ० मव । १० a f  
 कुण्डो । ११ Compare Kap. § 14. १२ a । तावन्तीस ।

महिषीणं सपरिवाराणं तिष्ठं परिषाणं सप्तह्यं अश्वियाणं सप्तह्यं  
अश्वियाद्विर्दणं चण्डाहं चण्डरासीणं<sup>१</sup> आथरक्खदेवसाहस्यीणं<sup>२</sup> ति  
तच चायत्तिंजाः पूज्या महत्तरकल्पाः । लोकपाप्माः पूर्वादिदिन-  
धिपतयः सोमयमवहणवैभवणाख्याः<sup>३</sup> । अयमहिष्यः प्रधानभार्ता,  
तत्परिवारः प्रत्येकं पञ्चसहस्राणि, सर्वमीक्षणे<sup>४</sup> यत्नारिंस्तुहसाणि ।  
तिष्ठः परिषदोऽभ्यन्तरा मध्यमा वज्रा च । यत्नानीकानि पदाति-  
गजाश्चरयवृषभभेदात्पञ्चसाङ्गामिकाणि गन्धर्वाणीकं गान्धारीकं देवि  
सप्त । अनीकाधिपतयश्च सप्तैवं, प्रधानः पत्तिः प्रधानो गज इव  
मन्येऽपि ॥ आत्मारवा<sup>५</sup> अङ्गरवासेर्वा चतस्रः सहस्राणां चतुरग्रीवः ॥  
आख्याति सामान्यतो, भाषते विप्रेषतः, एतदेव प्रज्ञापयति  
प्ररूपयतीति पदद्वयेन क्रमेणोच्यत इति ॥ देवेण वेत्यादौ धावत्क-  
रणादेवं द्रष्टव्यम् । जक्खेण वा रक्खसेण वा किञ्चरेण वा  
किण्णुरिषेण<sup>६</sup> वा महोरगेण वा गन्धब्बेण वा इति ॥ इड्ढौ इत्यादि  
धावत्करणादिदं दृश्यम् । जुई जसो बलं वीरियं पुरिसङ्कारपरक्खे  
त्ति ॥ नाई<sup>७</sup> भुज्जो करणयाए, नई नैव, आई<sup>८</sup> ति निपातो  
वाक्यालङ्कारे ऽवधारणे वा, भूयः करणतायां पुनराचरणे वा  
प्रवर्त्तिष्ये इति गम्यते ॥

॥ ११६ ॥ जहा सङ्को ति यथा सङ्कोः अत्रको भगवत्याम-  
भिहितस्तथायमपि वक्तव्यः । अयमभिप्रायः<sup>९</sup> । अन्ये, पञ्चविधमभिमतं

१ Kap. § 14 has चण्डरासिरे as well as var. lec. चण्डरासीच । १०  
० सावत्तीर्य । २ e om. ३ e वैभवणा । ४ a f om. पञ्च सर्वे । ५  
आत्मारवाचैमङ्गरवाः । ६ e किण्णुरिषेण । ७ e नायं । ८ e om. १०० वायं ।  
११ a e f ० प्रावोऽन्ये ।

कस्मैन्दया सुखा<sup>१</sup> भविता अनाराधो अन्नारिद्यं पम्बरा,  
 कस्मैन्दया पञ्चापम्बरायं सप्तचिन्तावर्यं सुवासयविहं निदिधनं  
 पञ्चिन्ता ॥ अथेसा चं<sup>२</sup> परिषा समचं भगवं<sup>३</sup> महावीरं<sup>४</sup> वन्दिता  
 नमंस्मिता<sup>५</sup> एवं वधासी । “सुखकलाए चं, भन्ते, निम्नन्ते पावयचे,  
 एवं सुपचन्ते, भेदतः, सुभाविण, वचनव्यक्तिः, सुविषीए, सुहु  
 विन्नेषु विनिवोजनात्, सुभाविण तत्त्वभणनात्, अणुत्तरे, भन्ते,  
 निम्नन्ते पावयचे । धर्मा<sup>६</sup> तं आदक्खमाणा<sup>७</sup> उपसमं<sup>८</sup> आदक्खह,  
 कोषादिनिगदमित्यर्थः, उपसमं आदक्खमाणा विवेगं आदक्खह,  
 शङ्कपञ्चत्यागमित्यर्थः, विवेगं आदक्खमाणा वेरमणं आदक्खह,  
 मनोनिवृत्तिमित्यर्थः, वेरमणं आदक्खमाणा अकरणं पावाचं कम्माचं  
 आदक्खह, धर्मसुपन्नमादिरूपं ब्रूयेति<sup>९</sup> इदमम्<sup>१०</sup> । गत्थि चं अणे केद  
 समचे वा माहणे वा जे एरिसं धम्ममादक्खित्तए, प्रभुरिति ज्ञेयः ।  
 किमिह पुच एत्तो उत्तरतरं<sup>११</sup> । एवं वन्दिता जामेव दिस्<sup>१२</sup> पा-  
 उभूया, तामेव दिस्<sup>१३</sup> पञ्चिणय न्ति ॥

॥ ११८ ॥ अट्ठे<sup>१४</sup> समट्ठे न्ति । अस्सेषो ऽर्थ इत्यर्थः, अथवा अर्थः<sup>१५</sup>  
 मयोदितवस्तुसमर्थः सङ्गतः ॥ इन्ता इति कोमलामन्मथवचनम् ॥

॥ ११९ ॥ अज्जो न्ति आर्या<sup>१६</sup> इत्येवमामन्मथैवमवादीदिति ॥  
 महन्ति न्ति धावत्करणादिदं दृश्यम् । खमन्ति तिरस्कृति ।

१ a f जुंछे । २ o om. ३ a f only २ । ४ a f only २ । ५ e adds  
 रवं सुपचो before धर्मां । ६ e आदक्खमाणे । ७ e adds तं after उपसमं ।  
 ८ e ब्रूयेति । ९ a f इदमं । १० e दिस्सि । ११ a जामे समट्ठे । १२ o om.  
 १३ a f चावेत्त । इति रयमं, ० चावेत्त इति रयमं ।

एकार्हासैते विज्ञेयव्याख्यानमप्येषामस्ति, तदन्यतो ऽवशेषमिति ।

निकलेवप्रो त्ति निगमनवाक्यं वाच्यम् । तच्चेदं “एवं खसु, जम्, समणेणं जाव समणेणं दोषसु अज्झयवसु अचमट्ठे पवत्ते त्ति वेमि” ।

॥ इति उपसकद्वानां द्वितीयाध्ययनविवरणं समाप्तम् ॥

द्वितीयमध्ययनम् ।

अथ द्वितीयं व्याख्यायते । तत्सुगममेव ॥ नवरं उक्खेवो<sup>१</sup> त्ति उपपद्येप उपोद्घातः द्वितीयाध्ययनस्य वाच्यः । स चायम् । “जरं भन्ते, समणेणं भगवसा जाव समणेणं उवासमर्दसाणं दोषसु अज्झयवसु अचमट्ठे पवत्ते, तच्चस्स<sup>२</sup> एं, भन्ते, वे अट्ठे पवत्ते” इति कथयसायम् ॥

॥ १९६ ॥ तथा<sup>३</sup> कचित्कोट्टकं सैत्थमधीतं, कश्चिन्नासकामवनमिति<sup>४</sup> ॥

॥ १९७ ॥ आमा<sup>५</sup> नाम भार्या ॥

॥ १९८ ॥ तत्रो मंससोले<sup>६</sup> त्ति चीणि मांसशूखकानि, शूखे पचन्ते इति शूखानि, चीणि मांसखण्डानीत्यर्थः ॥ आदाणभरि-

१ a f उक्खेवउ, e उक्खेवो । २ a f om. from तच्चस्स up to पवत्ते । ३ e adds कोट्टर त्ति । ४ a e f ० पवत्त; the error is due to the great similarity of the old Nāgarī signs for *dh* and *v*. ५ e prefixes आमा नाम त्ति । ६ a f सोलर ।

यंसि न्ति आदायमाद्र्दृषं<sup>१</sup>, यदुदकतैसादिकमन्यतरद्रव्यपाकावा-  
द्वावुत्ताप्यते<sup>२</sup> तद्गुते ॥ कडाहंसि न्ति कटाहे खोहमयभाजनविशेषे ॥  
आर्द्रह्याम्युत्काययामि<sup>३</sup> ॥ आद्रह्यामि न्ति आसिह्यामि ॥

॥ १४१ ॥ एष एं तए<sup>४</sup> विदरिखणे दिट्टे न्ति एतच्च त्वया  
विदर्शनं विरूपाकारं<sup>५</sup> विभीषिकादि दृष्टमवलोकितमिति ॥ भग-  
वए<sup>६</sup> न्ति भग्नव्रतः, खूखप्राणातिपातविरतेर्भावतो भग्नत्वात्, तदि-  
नाशार्थं कोपेनोद्धावनात्, सापराधस्यापि व्रतविषयीकृतत्वात् ॥  
भग्ननियमः कोपोदयेनोत्तरगुणस्य क्रोधाभिग्रहरूपस्य भग्नत्वात् ॥  
भग्नपोषधो ऽव्यापारपौषधभग्नत्वात् ॥ एयस्स न्ति द्वितीयार्थत्वात्  
वज्राः, एतमर्थमाख्यय गुह्यो निवेदय । यावत्करणात्पडि-  
क्त्वाहि निवर्त्तस्व, निन्दाहि आत्मसाक्षिकां कुत्सां कुह, गरिहाहि  
गुरुसाक्षिकां कुत्सां विधेहि, विड्डाहि विचोटय तद्भावागुबन्धच्छेदं  
विधेहि, विषोहेहि अतिचारमलक्षणेन, अकरणयाए अद्भुटेहि  
तदकरणाभ्युपगमं कुह, अहारिहं तवोकसं पायच्छिस्तं पडिवज्राहि  
न्ति प्रतीतम् । एतेन<sup>७</sup> च निज्जीयादिषु<sup>८</sup> गृहिणः प्रतिप्रायश्चित्तस्या-  
प्रतिपादनाच्च तेषां प्रायश्चित्तमस्तीति ये प्रतिपद्यन्ते, तन्मतम-  
पास्तां<sup>९</sup> साधूद्देशेन गृहिप्रायश्चित्तस्य जीवितव्यवहारानुपातित्वात्<sup>१०</sup> ॥

॥ इति उपपासकदशानां<sup>११</sup> द्वितीयाध्ययनस्य<sup>१२</sup> विवरणं समाप्तम्<sup>१३</sup> ॥

१ a e f • साद्र्दृषं । २ a • पाकावाजावुत्ताप्यते, f • पाकावाजावुत्ताप्यते । ३ a f  
आद्रह्याम्यु, e आद्रह्याम्यु • । ४ e तु, text तुमे (Hem. III, 94). ५ f वि-  
रूपाकारं । ६ e भग्नवद । ७ a f रतेनिच । ८ e निज्जीया • । ९ e अपास्तां ।  
१० a जीवितव्य •, e जीवितव्य •, f जीवितव्य • । ११ a f • दशानां । १२ a f  
• अध्ययनम् । १३ a f om.

## चतुर्थमध्ययनम् ।

॥ १४५ ॥ अथ चतुर्थमारभ्यते<sup>१</sup> । तदपि सुगमम् ॥ नवरं चैवं  
कोष्ठकं, पुस्तकान्तरे काममहावनम्<sup>२</sup> । धन्या च भार्या ॥

॥ १४८ ॥ जमगसमं तिं यौगपद्येनेत्यर्थः ॥ साधे इत्यादौ  
यावत्करणादिदं वृक्षम् । साधे १, काधे २, जरे ३, दाधे ४,  
कुच्छिस्रले ५, भगन्दरे ६, अरिषा ७, अजीरए<sup>३</sup> ८, दिट्टी ९,  
मुट्टस्रले १०, अकारण ११, अक्खिवेयणा १२, कखवेयणा १३,  
कण्डू १४, उदरे १५, कोठे १६ । अकारकः अरोचकः ॥

॥ इति चतुर्थाध्ययनविवरणं समाप्तम् ॥

## पञ्चममध्ययनम् ।

पञ्चमं कण्ठम् ॥

## षष्ठमध्ययनम् ।

षष्ठे किमपि लिख्यते ॥

॥ १६६ ॥ धमपण्ति न्ति श्रुतधर्मप्ररूपणादभेनं मतं सिद्धान्त  
इत्यर्थः ॥ उत्थानं उपविष्टः सन् चटूर्द्धी भवति ॥ कर्म गमनादि-  
कम् ॥ बलं आरीरम् ॥ वीर्यं जीवप्रभवम् ॥ पुरुषकारः<sup>४</sup> पुरुषता-  
भिमानः, पराक्रमः स एव ॥ सम्पादितस्वप्रयोजनः इति उपदर्शनैवा-

१० चतुर्थमध्ययनमारभ्यते । १ a f धनम् । २० अजीरये । ४ a f चतुर्थं ।  
५ a f om. ६० पुरुषाकारः ।

विकल्पे<sup>१</sup>, नास्तेतदुत्थानादि जीवानां, एतस्य पुरुषार्थप्रसाधक-  
त्वात्<sup>२</sup>, तदसाधकत्वं<sup>३</sup> च पुरुषकारसङ्गावेऽपि पुरुषार्थसिध्यनुप-  
सम्भात् ॥ एवं च नियताः सर्वभावाः । यैर्यथा भवितव्यं, ते तथैव  
भवन्ति, न पुरुषकारबलादन्यथा<sup>४</sup> कर्तुं शक्यन्ते<sup>५</sup> इति । आह च ।

प्राप्तव्यो नियतिबलाश्रयेण योऽर्थः

सोऽवश्यं भवति नृणां शुभोऽशुभो वा ।

भूतानां महति कृतेऽपि हि प्रयत्ने

नाभावं भवति न भाविनोऽस्ति नाशः ॥

तथा ।

नहि भवति यत्प्रभावं, भवति च भावं विनापि यत्नेन ।

करतलगतमपि<sup>६</sup> नश्यति यस्य तु भवितव्यता नास्ति ॥

इति ॥ मङ्गुलि<sup>७</sup> न्ति असुन्दरा धर्मप्रशस्तिः श्रुतधर्मप्ररूपणा ।  
किंलरूपासावित्याह अस्तीत्यादि ॥ अनियताः सर्वभावाः उत्था-  
नादेर्भवन्ति, तद्भावाच्च भवन्तीति कृत्येत्येवंलरूपा ॥

॥ १६७-१६८ ॥ ततोऽसौ कुण्डकोलिकः तं देवमेवमवा-  
रीत् । यदि गोशालकस्य<sup>८</sup> सुन्दरो धर्मो, “नास्ति कर्मादीत्यतो  
नियताः सर्वभावा” इत्येवंरूपो, मङ्गुलस्य महावीरधर्मो “ऽस्ति  
कर्मादीत्यनियताः सर्वभावा” इत्येवं लरूपः, इत्येवं तन्मतमनूय

१ a f इतिरूपदर्शनेऽवाविकल्पे । २ e •येप्रसाध• । ३ e तदसाधकं च । ४ e  
पुरुषकारः । ५ e शक्यन्ते इति । ६ e reads करतलगतमिव न पश्यति यस्य  
तु मतिः ना• । ७ a f मङ्गुलि न्ति । ८ a e f गोशालकस्य ।

कुण्डकोलिकसाम्प्रतदूषणाच्च विकल्पदयं कुर्वन्नाह । तुमे शक्ति-  
दिपूर्ववाक्ये<sup>१</sup> यदीति पदोपादानादेतच्च वाक्यस्यादौ तदेति सं-  
द्रष्टव्यं इति । त्वयायं दिव्यो देवर्थादिगुणः केन हेतुना स्व-  
किमुत्पानादिना, उदाहृत्ति अहोस्मिन्<sup>२</sup> अनुत्पानादिना तपो-  
ब्रह्मचर्यादीनामकरणेनेति भावः । यद्युत्पानादेरभावेनेति पक्षो  
गोत्रालकमतान्नितात्वाद् भवतः, तथा येषां जीवानां नास्त्यत्वा-  
नादि तपश्चरणकरणमित्यर्थः, ते इति जीवाः किं न देवाः ? ।  
पृच्छतो ऽयमभिप्रायः । यथा त्वं पुरुषकारं विना देवः संवृत्तः  
स्वकीयान्शुपगमतः, एवं सर्वजीवा ये उत्पानादिवर्जितास्ते देश-  
प्राप्नुवन्ति, न चैतदेवमिष्टमित्युत्पानाद्यपत्त्यापत्ते दूषणम् । अथ  
त्वयेयं अधिदत्तानादिना<sup>३</sup> लब्धा । ततो यददधि “सुन्दरा गो-  
त्रालकप्रशस्तिरसुन्दरा” महावीरप्रशस्तिः” इति, तस्मै तव मित्रा-  
वचनं भवति<sup>४</sup> तस्य व्यभिचारादिति ॥

॥ १७० ॥ ततो ऽसौ देवस्तेनैवमुक्तः सन् प्रकृतः संव्रयन्  
जातः, “किं गोत्रालकमतं सत्यमुत महावीरमतम्” ? । महावीर-  
मतस्य<sup>५</sup> युक्तितो ऽनेन प्रतिष्ठितत्वादेवविधविकल्पवान् संवृत्त इत्यर्थः ॥  
काङ्क्षितो महावीरमतमपि<sup>६</sup> साध्येतद्युक्त्युपेतत्वादिति<sup>७</sup> विकल्पवान्  
संवृत्त इत्यर्थः ॥ यावत्करणाद्भेदमापन्नो<sup>८</sup> मतिभेदमुपागतो गोत्रा-  
लकमतमेव<sup>९</sup> साध्विति निश्चयादपोढत्वात् ॥ तथा कलुषं समापन्नः

१ a f चमित्यादौ पू० । २ e f •स्मिन् । ३ a f अधिदत्तानादिना । ४ e  
गोत्रालक० । ५ a f भवतः । ६ e महावीरस्य, om. मतः । ७ e ममापि ।  
८ a f •तत्त्वपुपेतत्वादिति । ९ e •भेदमापन्नो ।



प्राप्तनित्यविपर्ययलक्षणं गोत्रात्मतादुसारिणां मतेन मिथ्यात्वं  
प्राप्त इत्यर्थः । अथवा कलुषभावं जितो अहमनेनेति खेदरूपमापन्न  
इति ॥ नो संचाएद्<sup>१</sup> त्ति न ब्रवीति । पामोक्त्वं ति प्रमोक्षमुत्तर-  
माख्यातुं भवितुमिति ॥

॥ १०४ ॥ गिहमज्झावसन्ता<sup>२</sup> णं ति ऋह<sup>३</sup> अन्धावसन्नो, समिति  
वाक्यालङ्कारे<sup>४</sup> । अन्ययूथिकान् अर्थैर्जीवादिभिः स्रवाभिधेयैर्वा ।  
हेतुभिस्त्वान्वयव्यतिरेकलक्षणेः । प्रश्नैश्च परप्रश्ननीयपदार्थैः<sup>५</sup> । कारणै-  
स्सप्तमाचक्षुपैः । व्याकरणैश्च परेषु प्रश्नितस्त्वोत्तरदानरूपैः ॥  
निष्पट्टपसिणवागरणे<sup>६</sup> त्ति निरस्तानि स्पष्टानि व्यक्तानि<sup>७</sup> प्रश्नव्याक-  
रणानि येषां, ते निःस्पष्टप्रश्नव्याकरणाः<sup>८</sup>, प्राकृतत्वाद्वा निष्पट्ट-  
प्रश्नव्याकरणास्तान् कुर्वन्ति ॥ सक्ता पुण त्ति ब्रह्मा एव ॥ हे  
आर्याः अमणैरन्ययूथिका निःस्पष्टप्रश्नव्याकरणाः कर्तुम् ॥

॥ इति षष्ठं विवरणतः समाप्तम् ॥

१ a f संचाएद् । २ f गिहमज्झा० । ३ e ऋहमन्धावसन्नो । ४ a f om.  
वाक्य । ५ e ० प्रश्ननीय० । ६ e निष्पट्टपसिण० । ७ e adds वागरणानि  
after सक्ताणि । ८ e निःस्पष्ट० ।



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तथा ।

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अनयोर्निरन्तरा<sup>२</sup> प्रीतिः स्वर्ग इत्यभिधीयते ॥

॥ २५५ ॥ अलसएणं ति विषूचिका<sup>३</sup> विशेषलक्षणेन । तल्लक्षणं चेदम् ।

नोर्ध्वं व्रजति नाधस्तादाहारो न च पच्यते ।

आमाशये<sup>४</sup> ऽलसीभूतलोभेन सो ऽलसकः स्मृतः ॥

इति ॥

॥ २५६ ॥ हीणे<sup>५</sup> ति प्रीत्या हीनः त्यक्तः ॥ अवण्णाय ति अपध्याता<sup>६</sup> दुर्ध्यानविषयीकृता ॥ कुमारेणं<sup>७</sup> ति दुःखमृत्युना ॥

॥ २५८ ॥ नो खलु कप्पइ गोयमेत्यादि । सन्नेहिं ति स-  
द्विर्विद्यमानार्थैः । तच्चेहिं ति तथैस्तत्त्वरूपैर्वागुपचारिकैः<sup>८</sup> । तद्दि-  
एहिं ति तमेवोक्तं<sup>९</sup> प्रकारमापन्नैर्न माचयापि न्यूनाधिकैः किमुक्तं  
भवति । सद्भूतैरिति । अनिष्टैरवाञ्छितैः । अकान्तैः स्वरूपेणाक-  
मनीयैः । अप्रियैरप्रीतिकारकैः । अमनोऽर्भनसा न ज्ञायन्ते नाभि-  
सख्यन्ते<sup>१०</sup> वक्तुमपि यानि तैः । अमनआपैर्न मनसा आयन्ते प्रायन्ते  
चिन्तयापि यानि तैः, वचने चिन्तने<sup>११</sup> च येषां मनो नोत्सहत<sup>१२</sup>  
इत्यर्थः ॥ व्याकरणैर्वचनविशेषैः ॥

इति अष्टममध्ययनसुपासकदशानां विवरणतः<sup>१३</sup>

समाप्तम् ॥

१ f • विंशतिकः । २ अनयोर् does not scan ; तयोर् might do. ३ a e e  
विषूचिका । ४ a f आमाशये । ५ a e f हीणे । ६ a f अपध्यातो । ७ e कुमारेणं ।  
८ f वचनपचारिकैः । ९ e उक्तप्रकारं । १० e places नाभिसख्यन्ते न ज्ञायन्ते । ११ f  
only वचनेऽपि, om. चिन्तने । १२ e f उत्सहत, om. नो । १३ e विवरणसमाप्तम् ।

नवमदशमे अध्ययने ।

नवमदशमे च कण्ठे<sup>१</sup> एवेति । प्रत्यध्ययनमपक्षेपनिक्षेपावभूष्य  
वाच्यौ । तथा । “एवं खलु जन्मू” इत्यादि उपासकदशानिगमन-  
वाक्यमध्येयमिति तथा ॥

पुस्तकान्तरे सङ्ग्रहगाथा<sup>२</sup> उपलभ्यन्ते । तास्तेषां ।

वाणियगामे चम्पा दुवे च बाणारसीए नयरीए ।

आलभिया<sup>३</sup> च पुरवरी कम्पिलपुरं च बोधव्वं ॥१॥

पोलासं रायगिहं सावत्थीए पुरीए दोब्बि भवे ।

एए उवासगाणं नयरा खलु होन्ति<sup>४</sup> बोधव्वा ॥२॥

खिवनन्द-भइ-सामा धम्म<sup>५</sup>-वड्डल<sup>६</sup>-पूख<sup>७</sup>-अग्गिमिस्ता च ।

रेवइ-अस्सिणि तइ फग्गुणी<sup>८</sup> च भव्वाण नामाइं ॥३॥

ओहिणाण<sup>९</sup>-पिसाए माया वाहि-धण-उत्तरिक्खे च ।

भव्वा च सुव्वया दुव्वया<sup>१०</sup> निरुवसग्गया दोब्बि<sup>११</sup> ॥४॥

अरुणे अरुणामे खलु अरुणप्पइ-अरुणकन्त-सिट्ठे च ।

अरुणप्पए च ऊट्टे भूय-वडिंसे गवे कीले ॥५॥

१ e कण्ठे । २ These *gāthā* verses are found at the end of MSS. B and F. They do not occur in MSS. D E G ; and MS. A, which probably would have had them, is defective at the end. ३ a चालभिया (चालभिया), c.m. ४ e ऊन्ति । ५ a e धम्म । ६ a e वड्डल c.m. ७ a e पूख । ८ e फग्गुणा । ९ a •वाहि । १० a adds च, e दुव्वयाइं । ११ a दोब्बि ।

शिष्टादिनामान्यरूपदपूर्वाणि दृश्यानि अरूपशिष्टमित्यादि ॥  
 एतासु पूर्वोक्तानुसारेणावसेयाः ॥ यदिह न व्याख्यातं तत्सर्वं ज्ञाता-  
 धर्मकथाव्याख्यानमुपयुक्तेन निरूप्यावसेयमिति । सर्वस्यापि स्वकीयं  
 वचनमभिमतं प्रायशः<sup>१</sup> स्याज्जनस्य । यत्तु स्वस्यापि सम्यग्रहि वि-  
 हितरुचिः स्यात्, कथं तत्परेषाम् ? । चिन्तोक्तासात्कुतश्चिदपि  
 निगदितम् । किञ्चिदेवं मयैतद्युक्तं यदत्र<sup>२</sup>, तस्य ग्रहममलधियः  
 कुर्वतां प्रीतये मे ॥

॥ समाप्तमुपासकदशाविवरणम्<sup>३</sup> ॥

<sup>१</sup> a e प्रायशः । <sup>२</sup> a यत्र तस्य, e यत्रात्र तस्य for यदत्र तस्य, । <sup>३</sup> e adds  
 समाप्तं सप्तमाहम् ।





## ADDITIONAL CRITICAL NOTE.

Page २, footnote ५, f •संतीषिषा (as in text), h •संतीषिषा।

Page ३, f. १, f मंथहरणं (as in text), h मंथाहरणं; so also afterwards f h चहयो।

Page ५, f. ८, f चोच, h reads only चदं कुरं for the whole clause। १० f h कलमं। ११ f h खय। १२ f चयकाकारो, but h चयकाकारा (as in text)। १५ f h read चूचु, and om. the insertion of c e.

Page ६, f. १, f h read पाचुं।

Page ७, f. ३, f reads the verses as in the text, h reads in the second line त्रवे न पचयदसौ, and in the third line तो for तनो।

Page ८, f. ८, f h वेनाहुतं। १० f h मनुमन्मम् (as in text).

Page १०, f. १६, f h •सक्रीषिष ति।

Page ११, f. १, f •चान्यसक्तं as in a, but h as in text। ५ f h दृष्टः। ६ f h कामभोजनिः। ८ f h जेमुकावेन (as in text)।

Page १२, f. ३, f h •सुखं (as in text)। ५ f h चयधि as in a.

Page १५, f. ५, f h उपभोगपरिभोगद्वयं as in a.

Page १७, f. ३, f h तस्यायं which gives a correct reading.

Page १८, f. ६, f तत्रे (as in a)। ८ f h तस्याः (as in text)। ८ f •करवा-  
नांतरमेव (as in a).

Page १९, f. ३, f h प्रकारायं।

Page २०, f. ६, f h यद्विषंति (as in c e)।

Page २१, f. १, f h भगवत्पापयोधं (as in a)।

Page २४, f. १, f h (like a) मानुषकाः कामभोगा दिवा वा सम्पद्यन्ते (thus to be separated)। १ h reads विकल्पकं। ६ h मनःसिद्धं।

Page २१, f. ८, h मुंघं मुंघं।

Page २२, f. ७, h has •कुम्भं।

Page २३, f. ५, h has •कुदासं।

Page २४, f. १६, h has दवरकमयं।

Page १५, f. २, h reads नहयदीपेनवा which gives correctly the reading of a f. ८ h has नयं (like e) । १४ h = नयन ।

Page ११, f. ११, h reads बक् मुखे (as in text) वा बवसि वा । ११ h has भंभकड ति ।

Page ३०, f. ४, h मिसिमिषोमावे ।

Page ३१, f. ५, h भजं। ७ h has the clause within brackets, but omits the preceding clause कदाचनपुनरुत्पत्तिपरिधिम्।

Page ४२, f. २, h gives the passage.

Page ४५. f. १, h. भवात्तत्र हत० (as in text) । ० h पञ्जलिषो । ११ h मरुतिमरुत्या, which appears to be the correct reading (मरु + चतिमरु) ।

Page ५६, f. १, h omits the same portion, but from समाह्वयकतिशये.  
The whole of the Prākṛit text is equally incorrect as in a e f.

Page ५५, f. ३, h साहचर्यात् (?) । २ h सपासं (as in e) । १० h gives the last clause thus: साधूपदेशेन गृहिष्योऽपि प्रायश्चित्तस्य ज्ञातव्यवाराधुपावि-  
जात ।

Page १०, f. ६, h omits as in a f. १० h reads •प्रत्युपशान्नायतन• (as in the text).

Page ६२, f. ४, b विकरेडा ।

Page १८, f. ११, h कदाचित्सादयन्ती (as in a e f).

Page ७०, f. ६, h श्रीमन्तिहोउ (as in text)। • h pref. ता।

Page ७१, f. १, h •विंशतिकः। ४ h चनाश्वे ।

Page ७१, verse 1, h has बरपुरौ for पुरवरौ । १ h बरपुरा । ७ h पुरा । १\*  
h adds ब ।

Page ७१, l. १, बहव (P), and in the preceding line विज्ञोवासाकुवि  
तदपि।

शुद्धिपत्रम् ।

| अक्षरम् ।        | शब्दम् ।         | प्रष्ठे । | पङ्क्ति । |
|------------------|------------------|-----------|-----------|
| अक्षरद्वी० ...   | अक्षरद्वी० ...   | ४ ...     | ४ ...     |
| • वादौदिति ...   | • वादौदिति ...   | ९ ...     | १८ ...    |
| • प्रथोमः ...    | • प्रथोमः ...    | १२ ...    | १४ ...    |
| सुगुंसा ...      | सुगुंसा ...      | २१ ...    | ८ ...     |
| उद्योतय० ...     | उद्योतय० ...     | ४२ ...    | ८ ...     |
| अधि० ...         | अधि० ...         | ५८ ...    | ११ ...    |
| अक्षोप्रयामि ... | अक्षोप्रयामि ... | ६२ ...    | १४ ...    |

## ABBREVIATIONS.

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|              |                                                                                                                            |
|--------------|----------------------------------------------------------------------------------------------------------------------------|
| Ay.          | = Āyāranga Sutta or Āchārāṅga Sūtra (ed. Hermann Jacobi), with its Translation.                                            |
| Baden Powell | = Handbook of the Economic Products of the Panjāb, Vol. I, Economic Raw Produce ( <i>Roorkee</i> , 1868).                  |
| Bhag.        | = Fragment der Bhagavatī (ed. A. Weber).                                                                                   |
| Colebrooke   | = Miscellaneous Essays in two volumes (ed. E. B. Cowell).                                                                  |
| Comm.        | = Commentary.                                                                                                              |
| Grierson     | = Bihār Peasant Life ( <i>Calcutta</i> , 1885).                                                                            |
| Hemachandra  | = Prākṛit Grammar (ed. R. Pischel).                                                                                        |
| Ind. Ant.    | = Indian Antiquary.                                                                                                        |
| Ind. St.     | = Indische Studien (ed. A. Weber).                                                                                         |
| Kap.         | = Kappa Sutta or Kalpa Sūtra (ed. Hermann Jacobi).                                                                         |
| Nāy.         | = Nāyādhammakahā (specimen of, ed. P. Steinthal).                                                                          |
| Nir.         | = Nirayāvaliyā Sutta (ed. S. Warren).                                                                                      |
| Ov.          | = Ovavāiya Sutta or Aupapātika Sūtra (ed. Ernst Leumann).                                                                  |
| Paraph.      | = Paraphrase.                                                                                                              |
| Stevenson    | = The Kalpa Sūtra and Nava Tattva.                                                                                         |
| Transl.      | = Translation.                                                                                                             |
| Watt         | = Economic Products of India in the Calcutta International Exhibition, 1883-84, by George Watt. ( <i>Calcutta</i> , 1883). |
| Wilson       | = Essays and Lectures on the Religion of the Hindus (ed. R. Rost).                                                         |
| Yog.         | = Hemachandra's Yogashāstra (ed. E. Windisch).                                                                             |



## LIST OF ERRATA.

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### PREFACE.

Page xi, line 5, read *vyākhyā* for *vākhyā*.

### TEXT.

Page १२, line 2, separate बहिया पोयल्ल०

„ ५, „ 1, ४<sup>३</sup> } should be red.  
„ ५, „ 7, आवऽ }

### COMMENTARY.

Page ९, line 12, कायस should be red.

„ १९, „ 8 and 14, remove तथा to the end of the preceding sentence.  
„ १९, „ 12 read जन्तू for जन्तु  
„ १९, „ 13 „ सेसमुह० „ से समुह०  
„ १०, „ 2 „ तस्याः „ तास्याः

### TRANSLATION.

Page 12, line 5 from bottom, read 67 for 68.

„ 14, „ 19 „ top, „ Pischel for Pishel.  
„ 20, „ 16 „ „ „ *pālanka* „ *plālanka*.  
„ 25, „ 14 „ „ „ 77 „ 78.  
„ 48, „ 7 „ „ „ 140 „ 138.  
„ 50, „ 24 „ „ „ *sarira* „ *sasira*.  
„ 50, „ 27 „ „ „ *sankhitta* „ *sankṣipta*.  
„ 52, „ 20 „ „ „ 86 „ 81.  
„ 61, „ 5 from bottom, „ Arisṭanemi „ Arisṭhanemi.



## THE SEVENTH ANGA

CALLED

# UVĀSAGADASĀO

OR

## THE RELIGIOUS PROFESSION OF AN UVĀSAGA

EXPOUNDED IN TEN LECTURES.<sup>1</sup>

### FIRST LECTURE.

1. At that time and at that period, there was a town, called Champā,<sup>2</sup> (*its description to be here supplied*),<sup>3</sup> and near

#### NOTES.

<sup>1</sup> This is the interpretation of the title of the work, given by the Skr. commentary. The work is an explanation (*pratipādikāḥ*), in ten lectures (*dashādhyaṇa-rūpāḥ*), of the religious profession (*anusthānasya*) of the uvāsaga or 'servants of the Samaṇa' (*śramaṇo-pāsakānām*). An uvāsaga (Skr. *upāsaka*) is a person, who has become a follower of Mahāvira, without, however, renouncing the world and taking the monastic vows peculiar to Jainism. He takes on himself a certain set of vows, which while distinguishing him as a 'believer' or servant of Mahāvira, are not inconsistent with his remaining an ordinary member of society. The term *uvāsaga* is usually translated by 'layman,' or 'lay devotee,' which, though a convenient rendering, imports a set of ideas foreign to Jainism. See below note 7.

<sup>2</sup> *Champā*, now represented by the village of Champāpur, on the Ganges, near Bhagalpur; anciently it was the capital of the country of Anga, corresponding to the modern district of Bhagalpur. See Cunningham's *Ancient Geography of India*, Vol. I, p. 477.

<sup>3</sup> The portions printed in *italics* are not in the Prākṛit text, but have been added to facilitate its understanding. The portions,

it the Cheiya<sup>4</sup> Punnabhadda, (*its* description).

2. At that time and at that period the venerable Suhamma<sup>5</sup> arrived *there* on a visit, and (*here the rest is to be supplied down to the incident, that*) Jambū reverently waiting on him spoke to him thus: "If, Reverend Sir, the Samāṇa, the blessed Mahāvīra (*here all his epithets are to be enumerated down to*) who has passed away, has taught this as the purport of the sixth Anga,<sup>6</sup> *called* the Nāyādhammakahāo, what then, Reverend Sir, did the Samāṇa (*as above, down to*) who has passed away, teach as the purport of the seventh Anga *which is called* the Uvāsagadasāo?"

Then Suhamma replied: "Truly, Jambū, the Samāṇa (*as above, down to*) who has passed away, has delivered ten

enclosed within round brackets are rubrical directions to the reciting priest regarding the passages to be supplied by him from memory, and cited from other sacred books of the Jains. The references to these supplemental passages will be found in the footnotes appended to the Prākṛit text.

<sup>4</sup> *Cheīya*, Skr. *chaitya*; properly the name of a Jain temple or sacred shrine; but commonly applied to the whole sacred enclosure containing a garden, grove or park (*ujjāna*, *vaṇa-saṇḍa* or *vaṇa-khaṇḍa*), a shrine, and attendants' houses. In this sense *cheīya*, *ujjāna* and *vaṇakhaṇḍa* are used as synonyms. In the Vipāka Sūtra, lect. II, § 2, the Dūipalāsa Cheīya is called Dūipalāsa Ujjāna.

<sup>5</sup> *Suhamma*, Skr. *Sudharma*, one of the eleven disciples (*gaṇadhara*) of Mahāvīra, who succeeded him as head of the Jain sect, being himself succeeded by Jambū the last of the so-called *kevali*, see *Sthavirāvali*, § 2; also Wilson's *Essays and Lectures*, Vol. I, pp. 299, 336, (*Asiatic Researches*, Vol. XVII, pp. 257, 286). The *paṭṭāvaṭi* of the Kharataragachha states that Suhamma was the son of a Brāhman, living in Kollāga (*Ind. Ant.*, Vol. XI, p. 246). See § 7.

<sup>6</sup> On the eleven Angas or Sacred Books of the Jainas, see Weber's Essay in the *Indische Studien*, Vol. XVI, pp. 211 ff and Vol. XVII, pp. 1 ff. (*Über die heiligen Schriften der Jaina*); also a short list in Kap., p. 14 (footnote).



lectures *comprised* in the seventh Anga, the Uvāsagadasāo. They are the following: first *the story* of Ānanda, and secondly of Kāmadeva, thirdly of the landowner<sup>7</sup> Chulanīpiyā, fourthly of Surādeva, fifthly of Chullasayaga, sixthly of the landowner Kuṇḍakoliya, seventhly of Saddālaputta, eighthly of Mahāsayaga, ninthly of Nandīpiyā, tenthly of Sālihipiyā.”

Again Jambū asked, “if, Reverend Sir, the Samaṇa (*as above*, down to) who has passed away, has taught ten lectures *as comprised* in the seventh Anga, the Uvāsagadasāo, what then, Reverend Sir, did the Samaṇa (*as above*, down to) who has passed away, teach as the purport of the first lecture?”

3. *Suhamma* replied: “Truly, Jambū, at that time and at that period, there was a city called Vāṇiyagāma<sup>8</sup> (*its de-*

<sup>7</sup> Text *gāhāvāi*, Skr. *grihapatiḥ*; comm. *ṛiddhimad-visheṣaḥ*, ‘a kind of owner of dominion, a landowner, a squire.’ ‘Possession’ or ‘dominion’, (*oggaha*, Skr. *avagraha*) is in the Āy. II, 7, 2 (see Transl. p. 177) said to be fivefold: *viz.*, that of a lord of the devas (*devenda*), of a king (*rāja*), of a landowner (*gāhāvāi*), of a house-owner (*sāgāriya*), and of a monk (*sāhammiya*). The term *gāhāvāi* is explained by Skr. *grāma-mahattarādi* or ‘chief of a village, etc.’ A *gāhāvāi*, therefore, is what is now called in India a Jāgirdār or Tālūqdār or Zamindār, ‘one who possesses a village or an estate’; while a *sāgāriya* is simply ‘one who possesses a house.’ Ordinarily the term *gāhāvāi* is used, not with reference to any distinct species of property or dominion, but with respect to a certain mode of life, *viz.*, the secular, as opposed to the religious mode of life a monk, and as such it is practically equivalent to *uvāsaga* or *sāvaga* (cf. the footnote on p. 257 of vol. XI of the *Sacred Books of the East*). As the term *gāhāvāi*, in this sense, is, in the sequel, applied to all the ten persons here mentioned, it is clear, that here, in § 2, it is employed in its technical sense, as implying a kind of ownership.—It may be noted that, in the text, *gāhāvāi* is treated adjectively, and compounded with the name, to which it serves as an attributive. It is so explained in the Skr. commentary.

<sup>8</sup> *Vāṇiyagāma*, Skr. *Vāṇiyagrāma*; another name of the well-known

scription to be given here). Outside of the city of Vāṇiya-

city of Vesālī (Skr. Vaishālī), the capital of the Licchavi country; see Cunningham's *Ancient Geography of India*, p. 413. In the Kalpa Sūtra, § 122, it is mentioned separately, but in close conjunction with Vesālī. The fact is, that the city commonly called Vesālī occupied a very extended area, which included within its circuit (at the time of Hwen Thsang, of about 12 miles, see Cunningham's *Archæological Reports*, Vol. I, p. 56), besides Vesālī proper (now Besārh), several other places. Among the latter were Vāṇiyagāma and Kuṇḍagāma or Kuṇḍapura. These still exist as villages under the names of Bāniyā and Baṣukunḍ, (see the Maps, Plate XXI, in Vol. I, and Plate II, Vol. XVI, of the *Archæolog. Reports*). Hence the joint-city might be called, according to circumstances, by any of the names of its constituent parts. The epithet *nayara* clearly marks out Vāṇiyagāma as a very large city; for Champā, itself one of the proverbially large cities (see Rockhill's *Life of Buddha*, p. 136), is only designated a *nayari* in § 1. Under the name of Kuṇḍagāma, the city of Vesālī is mentioned as the birthplace of Mahāvira, who hence is sometimes called *Vesālie* or the 'man of Vesālī,' (see Jacobi's Introduction to the Translation of the *Āchārāṅga Sūtra*, p. xi, and Weber's *Indische Studien*, Vol. XVI, p. 262). A Buddhist tradition quoted by Rockhill (*Life of Buddha*, p. 62), mentions the city of Vesālī as consisting of three districts. These may very well have been Vesālī proper, Kuṇḍapura and Vāṇiyagāma, occupying respectively the south-eastern, north-eastern, and western portions of the area of the total city. Beyond Kuṇḍapura, in a further north-easterly direction lay the suburb (or 'station,' *sannivasa*) of Kollāga (see § 7), which appears to have been principally inhabited by khattriyas of the Nāya (or *Jñātri*) clan, to which Mahāvira himself belonged; for in § 66 it is described as the *Nāya-kula*. In connection with their 'settlement' (*sannivasa*) at Kollāga, but outside of it, the Nāya-clan possessed a religious establishment (or *cheiya*) which bore the name of Dūipalāsa (§ 3). Like most *cheiyas* it consisted of a park enclosing a shrine, hence in the Vipāka-Sūtra, lect. I, § 2 it is called the Dūipalāsa Park (*ujjāṇa*); and that it was owned by the Nāya-clan is shown by its description

gāma in a north-easterly direction, *there was* a Cheīya called

in Kap. § 115 and Āy. II, 15, § 22, where it is called *Nāya-saṇḍa-vṇaṇe ujjāṇe* or *Nāya-saṇḍe ujjāṇe*, i. e., 'the park of the *Saṇḍavṇa* (or *Cheīya*) of the Nāya-clan.' It would seem, therefore, that the Jain tradition, which represents Kuṇḍapura as a large town, is quite correct, inasmuch as Kuṇḍapura is taken as equivalent to Vesālī. In Kap. § 100, Kuṇḍapura is described as a *nagaraṇṇa sabbhimtarā-bāhiriyaṇa* or 'a city with inner and outer portions,' i. e., a large city with suburbs. Here evidently Vesālī itself is described. Nor is it correct (as stated in the Introduction, p. x, to the Translation of the Āchārāṅga Sūtra), that in that Sūtra (see §§ 2, 4, 22) Kuṇḍapura or Kuṇḍagāma is called a *sannivesa* or 'a halting place of caravans' (a station, or suburb). The phrases, there used, *uttara-khattiya-kuṇḍapura-sannivesa* or *dāhiṇa-māhaṇa-kuṇḍapura-sannivesa*, do not mean 'the northern kshattriya (resp., southern Brāhmanical) part of the place Kuṇḍapura,' but 'the northern kshattriya (etc.) suburb of Kuṇḍapura,' i. e., that suburb (*sannivesa*) of the city of Kuṇḍapura, which lay towards the north and was inhabited by the (Nāya-clan of) kshattriyas; it was distinguished from the southern suburb of the same city (Kuṇḍapura or Vesālī) which was inhabited by Brāhmins. This interpretation is confirmed by the parallel phrases in Kap. § 22 (*et passim*), *khattiya-kuṇḍagāma nayare* and *māhaṇa-kuṇḍagāma nayare*, which are rightly translated by 'the Kshattriya (resp., the Brāhmanical) part of the town Kuṇḍagāma.' From all these considerations it would appear, that Mahāvira's father, Siddhattha, was the chief of the Nāya-clan, resident in the Kollāga suburb of the city of Vesālī or Kuṇḍagāma. Though as may be expected, the Sacred Books of the Jains speak of him in exaggerated terms, they do not, I believe, ever designate him as 'the king of Kuṇḍapura or Kuṇḍagāma'; on the contrary he is, as a rule, only called 'the kshattriya Siddhattha' (*Siddhatthe khattiye*), and only exceptionally he is referred to simply as 'king Siddhattha' (*Siddhatthe rāyā*). This is perfectly consistent with his position as the chief of the kshattriyas of Kollāga. Accordingly Mahāvira himself was born in Kollāga; and naturally, when he assumed the monk's vocation, he retired (as related in Kap. § 115, 116) to the

Dūipalāsa. At that time Jiyasattū<sup>9</sup> was king over the city of Vāṇiyagāma (*here his description to be given*). There also

Cheīya of his own clan, called Dūipalāsa and situated in the neighbourhood of his native place Kollāga. Mahāvira's parents (and with them probably their whole clan of Nāya kshattriyas) are said to have been followers of the tenets of Pārshwa-nātha (see Āy., II, 15, § 16). As such they would, no doubt, keep up a religious establishment (*cheīya*) for the accommodation of Pārshwa, on his periodical visits, with his disciples, to Kuṇḍapura or Vesālī. Mahāvira, on renouncing the world, would probably first join Pārshwa's sect, in which, however, he soon became a reformer and chief himself. It may be added that the phrase *uchcha-niya-majjhimāṃ kulāṃ*, 'upper, lower, and middle classes', applied to the town of Vāṇiyagāma in §§ 77, 78, curiously agrees with the description of Vesālī given in the Dulva (Rockhills' *Life of Buddha*, p. 62): "There were three districts in Vesālī. In the first district were 7000 houses with golden towers, in the middle district were 14,000 houses with silver towers, and in the last district were 21,000 houses with copper towers; in these lived the upper, the middle, and the lower classes, according to their positions."

<sup>9</sup> In the *Sūryaprajñapti* Jiyasattū is mentioned as ruling over Mithilā, the capital of the Videha country (see Bhag., p. 244). Here he is mentioned as ruling over Vāṇiyagāma or Vesālī. On the other hand Cheḍaga, the maternal uncle of Mahāvira, is said to have been king of Vesālī and of Videha (see the Introduction to the Transl. of the Āchārāṅga Sūtra, pp. xii-xvi and *Ind. St.*, Vol. XVI, p. 421). It would seem that Jiyasattū and Cheḍaga were the same persons. The name Jiyasattū (Skr. *Jitashatru*) he may have received, as has been suggested (Bhag., p. 244, *Ind. St.*, Vol. XVI, p. 316), by way of rivalry with Ajātasattu (Skr. *Ajātashatru*), king of Magadha, who at first was also a patron of Mahāvira, though afterwards he exchanged him for Buddha. To the Jains Ajātasattu is known under the name of Kūṇiya, and under that name he is compared with Jiyasattū in § 9 and elsewhere. Kūṇiya's visit to Mahāvira, referred to in § 9, may be that related in the Dulva, as translated in Rockhill's *Life of Buddha*, p. 104. See also the footnote on p. 1 of Vol. XI of the *Sacred Books of the East*.

lived then in Vāṇiyagāma, a householder called Āṇanda<sup>10</sup>, who was prosperous and (here the rest of his epithets to be given, down to) without any equals.

4. That householder Āṇanda possessed a treasure of four kroṣ measures of gold deposited in a safe place,<sup>11</sup> a capital of four kroṣ measures of gold put out on interest, a well-stocked estate<sup>12</sup> of the value of four kroṣ measures of gold, and four herds, each herd consisting of ten thousand heads of cattle.

5. That householder Āṇanda was a person whom many kings and princes (and so forth, down to) merchants made it a point to defer to, and to consult, on many affairs and matters needing advice when there was anything in their own or others' households which required to be hushed up or was merely of private concern or called for some important decision; in short, on all sorts of business. He was also the main pillar, as it were, of his own family, their authority, support, mainstay and guide.<sup>13</sup> In short he was a cause of prosperity to whatever business he was concerned with.

<sup>10</sup> He is adduced by Hemachandra, in his Yoga Shāstra (III, 151) as a typical example of a faithful *śhrāvaka* or lay adherent of Jainism.

<sup>11</sup> The Gujarāṭī paraph. explains this to mean, that the treasure was kept buried in the ground. Burying treasure has been a common Indian practice from ancient times, as shown by the treasures which are still frequently found all over the country.

<sup>12</sup> Text *pavitthara*, Skr. *pravistara*, 'property consisting of treasure, grain, two-footed animals (incl. servants), four-footed animals, etc.' (comm.).

<sup>13</sup> Text *chakkhū*, Skr. *chakṣuḥ*, lit. 'eye,' as that which illuminates and guides. It is a well-known figure. As Āṇanda is here called 'the eye of his family,' so in the *Mahāparinibbāna Sutta* (see *Sacred Books of the East*, vol. XI, p. 89) Buddha is called 'the eye of the world.' Compare Job 29, 15, 'I was eyes to the blind,' Matth. 6, 22.

6. That householder Ānanda had a wife called Sivanandā,—a woman perfect in every way (*and so forth, down to*) beautiful. She was the beloved of her husband. Devoted, attached, and loving, and amenable, severally in speech and the other five ways, to amorous enjoyment such as is usual among men,<sup>14</sup> she lived happily with Ānanda the householder.

7. Outside of the city of Vāṇiyagāma, in a northeasterly direction, there was a suburb<sup>15</sup> called Kollāga, *which* was large, strong (*and so forth, down to*) palatial, etc.

8. There in that station of Kollāga there lived a large number of friends, kinsmen, family members, relatives, connections and dependents<sup>16</sup> of Ānanda the householder,

<sup>14</sup> *I. e.*, as described in the *kāmaśāstra*. The 'five ways' refer to the five senses. See note 62 on page 24.—The MSS., as a rule, spell *aṇu-b-bhavamāṇī*; similarly some MSS. spell *posaka-s-sāla* (see § 69), *kāla-m-māsa* (§ 89), etc. This seems to point to a tendency in popular pronunciation, to double the initial consonant in the middle of a compound word, which, through inadvertence of the copyist, occasionally crept into the MS. A similar tendency may be observed in other popular dialects.

<sup>15</sup> Text *sannivese*, Skr. *sanniveshaḥ*, Skr. comm. (see Ov. § 53) *ghoṣa-prabhṛtiḥ*, a rural settlement, a suburb, a village. The Gujarātī paraph. (to Ov. §§ 53, 69, 70) describes it as a place where shepherds (*bharuvāḍī*), and cowherds (*gosī*, *gawāli*, *gokali*) live, and travellers (*rawāri*) put up. Regarding the suburb of Kollāga, see note 8.

<sup>16</sup> These terms are thus explained in the Skr. comm. and the Gujarātī paraph. to Ov. § 112: *mitta* are one's friends (*suhṛidaḥ*); *nāt* are one's kinsmen (*śajātiyāḥ*, Guj. *potāni*); *niyaga* (Skr. *nijaka*) are the members of one's family (such as brothers, sons, etc., *bhātri-putrādayaḥ*); *sayana* (Skr. *svajana*) are one's relatives or blood relations (such as a maternal uncle, etc., *mātulādayaḥ*, Guj. *māṇḍal-ādik*); *sambandhi* are one's connections by marriage (such as a father-in-law, mother-in-law, etc., *śvashurādayaḥ*, Guj. *sāsu-sasur-ādik*); *pariyana* (Skr. *parijana*) are one's dependents (such as servants, followers, etc., *dāsādi-parikaraḥ*, Guj. *dāsi-dās-ādik*).

who were prosperous and (as above, § 3, down to) without any equals.

9. At that time and at that period, the Samaṇa, the blessed Mahāvīra (as above, § 2, down to) arrived on a visit, and a company of people went out to hear him. Then king Jiyasattū also went out to hear him, just as king Kūṇiya had done on another occasion, and having done so (and so forth, see § 2, down to) he stood waiting on him.

10. Then the householder Ānanda, having been informed of this news, reflected thus: "Truly the Samaṇa (as above, § 2, down to) is staying here on a visit; this is a most auspicious event; so I will go and (as above, down to) wait on him." Having thus reflected, he bathed, put on a fine state dress, and adorned his person with a small number of costly jewels. Having done so, he came out of his house; and then he went out of the city of Vāṇiyagāma, walking right through the midst of it, on foot, at a leisurely pace, with an umbrella garlanded with koriṇṭa flowers being carried over him, and surrounded by a dense circle of attendant people. Having done so, he proceeded to the Dūpalāsa cheīya where the Samaṇa, the blessed Mahāvīra, was staying. Having arrived there, he solemnly circumambulated him three times from the left to the right,<sup>17</sup> and

<sup>17</sup> Text *āyāhiṇaṇ payāhiṇaṇ*, Skr. *ā-dakṣiṇa-pradakṣiṇam*; the ceremonious circumambulation of a person for the purpose of showing him reverence, done both at meeting and parting. It consists in walking three times round him, so as to keep one's right side constantly turned towards him. To do this one must start, as explained in the Skr. commentary to Ov. § 33 (*trīṇ vārān ā-dakṣiṇāt pārshvāt pradakṣiṇo dakṣiṇa-pārshva-varttī ā-dakṣiṇa-pradakṣiṇaḥ*), from the right of the person revered and come round to his left. It is commonly said to consist in moving from the left to the right. In that case, 'the left' means the left of the reverencing person, which of course, corresponds to the right of the person revered.

having done so, he praised and worshipped him and (as above, § 2, down to) stood waiting on him.

11. Then the Samana, the blessed Mahāvīra, expounded the Law to the householder Ānanda and to the right great company which had come with him. (Here the sermon of the Law should be supplied). Then the company of people went home again, and the king also went away.

12. Then the householder Ānanda, having listened and attended to the sermon of the Law, in the presence of the Samana, the blessed Mahāvīra, and being happy and pleased (and so forth, down to) spoke thus: "I believe, Reverend Sir, in the Niggantha doctrine;<sup>13</sup> I am convinced, Reverend Sir, of the Niggantha doctrine; I am delighted, Reverend Sir, with the Niggantha doctrine; it is so, Reverend Sir; it is exactly so, Reverend Sir; it is true, Reverend Sir; it is what I desire, Reverend Sir; it is what I accept, Reverend Sir; it is what I desire and accept, Reverend Sir; it is really so as you have declared it. Still, though acknowledging this, many kings princes, nobles, governors, mayors, bankers, merchants and others have, in your presence, O beloved of the devas, submitted to the tonsure, renounced the life of a householder, and entered the monastic state, I cannot do the same and, submitting to the tonsure, (as above,

<sup>13</sup> Text *nigganthaṃ pāvayaṇaṃ*, Skr. *nairgranthaṃ pravachanam* or *jina-śāsanam*, i. e., the doctrine of the Niggantha or Mahāvīra. The term *niggantha* (Skr. *nir-grantha*) means a holy man (*sādhu*) who has renounced the possession of all property, whether owned in public or in private (Guj. paraph. to Ov. § 30, *vahya-abhyantara gāth'ḍī na thī, chavau sādhu*, to § 57, *parigraha-rahita-sādhu*). It is applied emphatically to Mahāvīra, who is called 'The Niggantha'. The Gujarāṭī paraph. always treats it as a synonym of 'Bhagavant,' or 'the blessed one.' But it is also given to the ascetic (*samana*, Skr. *śramaṇa*) followers, male as well as female, of Mahāvīra, (e. g., in Lect. 11). See also Kap., Introduction, pp. 5, 6.



down to) enter *the monastic state*.<sup>19</sup> But I will in your presence, O beloved of the devas, take on myself the twelve-fold law of a householder, which consists of the five lesser vows and the seven disciplinary<sup>20</sup> vows. May it so please you, O beloved of the devas! Do not deny me!"

18. Then the householder Ānanda, in the presence of the Samana, the blessed Mahāvira, in the first place, renounced *all* gross ill-usage of living beings, *saying*: "As long as I live, in its two forms and in its three ways, I will not do it nor cause it to be done, either in thought or in word or in deed."<sup>21</sup>

<sup>19</sup> Text *aṇagāriyaṃ*, the state of an *aṇagāra*, lit. 'one who has no house,' i. e., one who has renounced the condition of a 'householder,' or of an ordinary member of society; hence equivalent to 'one who has renounced the world,' 'a monk.'

<sup>20</sup> Text *pañc'ānuvvaīyaṃ* and *satta-sikkhā-vāīyaṃ*. The *aṇuvvaīyaṃ*, Skr. *aṇu-vratāni*, or 'lesser vows', of the Jain laymen, are called so in contrast with the *mahāvvaīyaṃ*, Skr. *mahā-vratāni*, or 'great vows' of the monks. The latter are given in *Ay.* II, 15, pp. 131fl., the former in *Ov.* § 57, see also *Yog.* II, 18-114. In the Gujarātī paraph. to *Ov.* § 57 the name *aṇuvvaīya* is thus explained: *aṇuvrata mahāvrata nī apekṣāṭ aṇu nānhā*, i. e., 'the *aṇuvrata* is *aṇu* or small in comparison with the *mahāvrata*.' Some of the differences between these two classes of vows are noticed in note 21. Under the term *sattasikkhā-vāīyaṃ*, or 'seven disciplinary vows', are here lumped together two classes of vows which are distinguished, in *Ov.* § 57, into *tiṇṇi guṇa-vvaīyaṃ*, Skr. *triṇi guṇa-vratāni*, or 'the three salutary vows' (Guj. paraph. *guṇakāri*), and *chattāri sikkhā-vvaīyaṃ* (or *sikkhāvvaīyaṃ*), Skr. *chatvāri śikṣā-padāni* (or *śikṣāvratāni*, cf. *Yog.* II, 1, III, 117), or 'the four disciplinary vows' (Guj. paraph. *dharm nī sikkharūp*). In Sanskrit expositions of the Jain faith, the objects of the five vows are commonly named thus, *ahiṃsā*, *asūnṛita*, *asteya*, *brahmacharya*, *aparigraha*, see *Yog.* III, 89-93.

<sup>21</sup> *I. e.*, the 'two forms' of doing evil are doing it by one's self or through some one else; and the 'three ways' of doing evil are

14. Next he renounced *all* grossly lying speech, *saying*: "As long as I live, in its two forms and its three ways, I will not do it nor cause it to be done, either in thought or in word or in deed."

15. Next he renounced *all* gross taking of things not given, *saying*: "As long as I live, in its two forms and in its three ways, I will not do it nor cause it to be done, either in thought or in word or in deed."

16. Next he limits himself to contentment with his own wife, *saying*: "Excepting with one woman, Sivanandā, my wife, I renounce every other kind of sexual intercourse."

17. Next setting limits to his desires, he limits himself to his *actual possession* of gold, wrought and unwrought,<sup>22</sup> *saying*-

doing it in thought or in word or in deed. It may be noted that in respect of the former qualification, there appears to be a difference between the conduct required of an uvāsaga or ordinary follower, and that required of a samāna or monk. For the latter there were three forms of doing evil, *viz.*, either doing it by one's self, or causing others to do it, or conniving at its being done by others. See Āy. II, 15, § 30, (Tranāl, pp. 202, 204, also p. 76). Though it is possible that the two distinct forms, of 'conniving at evil' and 'causing evil,' are in the present case subsumed under the one form of 'causing evil.' See also Colebrooke's Essays, Vol. I, p. 446. Another distinction between the two classes of followers is indicated by the addition of the term *thūlaga* 'gross', which is absent from the rules applicable to monks (see Āy. *ibidem*). It indicates a less stringent interpretation of the vows in the case of the ordinary followers. According to the Skr. comm., by 'gross ill-usage' is intended ill-usage of the grosser forms of life (of *trasa* or 'men and animals,' as distinguished from the more subtle forms of life of plants, earth-bodies, etc.; see note 68). By 'gross lying' is intended such lying as causes serious injury (*sankleshotpādaka*). By 'gross taking of things not given' is intended theft or robbery.

<sup>22</sup> Text *hiraṇṇa-suvaṇṇa*, Skr. *hiraṇya-suvarṇa*. The Skr. comm. explains *hiraṇṇa* by *rajatam* 'silver,' and of *suvaṇṇa* it says that the

ing: "Excepting my *treasure* of four kroṣ measures of gold deposited in a safe place, my *capital* of four kroṣ measures of gold put out on interest, and my well-stocked estate of the value of four kroṣ measures of gold, I renounce the possession of any other gold, wrought or unwrought."

18. Next he limits himself to his *actual possession* of four-footed animals, saying: "Excepting my four herds, each herd consisting of ten thousand heads of cattle, I renounce the possession of any other four-footed animals."

19. Next he limits himself in his *possession* of landed property,<sup>23</sup> saying: "Excepting five hundred ploughs, and land

word is *pratītam* 'well-known,' meaning that it is 'gold.' The Gujarātī paraph., however, explains the phrase by *hiraṇṇa aghaṭita ghaṭita suvarṇa dravya*, i. e., 'unwrought and wrought gold.' By 'wrought gold' possibly 'coined gold' may be meant, as *suvarṇa* is known to be a term for a gold coin. The latter interpretation is also given by the commentator of the Āchārāṅga Sūtra (see Jacobi's Translation, p. 123, footnote). And this interpretation is undoubtedly the correct one; for the term *hiraṇṇa* occurs also in § 4, where it is clearly intended as a measure of value; the measure consisting in a certain amount of precious metal taken by weight or quantity. It cannot be supposed that the metal here intended as a measure was silver; it can only have been gold. Moreover the weight or quantity, used as measure, is specified in lecture viii as *kāṁśya*. This would point to a very ancient condition of society in India, when 'coins' were not yet an ordinary measure of value.

<sup>23</sup> Text *khetta-vatthu*. This term is susceptible of two different interpretations. It may be either taken as equivalent to Skr. *kṣetra-vastu* (i. e., *kṣetram eva vastu*), meaning simply *kṣetra* or 'field'; or it may represent Skr. *kṣetra-vāstu* (i. e., *kṣetram cha vāstu cha griham*) and mean 'fields and houses.' Abhayadeva, in his comm., adopts the former view, which certainly seems the only one consistent with the context, but he adds that the latter is adopted in another work (*granthāntare*). As a matter of fact it is adopted by Hema-

at the rate of one hundred *niyattanas*<sup>24</sup> for each plough, I renounce the possession of any other landed property."

20. Next he limits himself in his possession of carts, saying: "Excepting five hundred carts for foreign traffic and five hundred carts for home use, I renounce the possession of any other carts."

21. Next he limits himself in his possession of boats, saying: "Excepting four boats for foreign traffic and four boats for home use, I renounce the possession of any other boats."

22. Next on being desired to make his renouncements regarding things of reiterate and things of momentary use,<sup>25</sup> he limits himself in his use of bathing towels, saying: "Excepting one kind, *vis.*, a fragrant red-tinted one<sup>26</sup>, I renounce the use of every other kind of bathing towel."

chandra in his Yoga Shāstra (III, 93); but as, according to the common tradition, he lived about one hundred years after Abhayadeva (A. died 1078 or 1082 A. D., while H. died 1172 A. D., see *Ind. Ant.*, vol. XI, p. 253, and Pishel's edition of Hemachandra's Grammar, p. v.), the reference cannot be to his book.

<sup>24</sup> The *niyattana*, Skr. *nivarttana*, is a certain measure of land, (comm.). It is said to be 20 rods or 200 cubits or 40,000 *hasta* square (M. Williams' Skr. Dictionary).

<sup>25</sup> Text *uvabhoga* and *paribhoga*. The Skr. comm. explains the former to mean 'reiterate' (*paunahpunya* or 'constantly recurring'), the latter, 'momentary' (*sakṛit* or 'once occurring') use. As examples of things of the former kind, it names one's house (*bhavana*), clothes (*vasana*), wife (*vanitā*); of the latter kind, food (*āhāra*), flowers (*kusuma*), unguents (*vilepana*). The same explanation is given in the Gujarātī paraph. to Ov. § 57. Thus food, once eaten, cannot be eaten again, while clothes may be put off and on as often as one pleases. Compare Yog. III, 5, where, however, *bhoga* is used for *paribhoga*.

<sup>26</sup> Text *gandha-kāsāi*, Skr. *gandha-kāśāyī*, sol. *śkāṭikā* 'cloth.' The phrase also occurs in Nāy., § 35. The comm. explains it as a

23. Next he limits himself in his *use of tooth-cleaners*,<sup>27</sup> *saying*: “Excepting one kind, *viz.*, a green stick of sweet taste, I renounce *the use of* every other kind of tooth-cleaner.”

24. Next he limits himself in his *use of fruits*, *saying*: “Excepting one kind, *viz.*, the milky pulp of the Āmalaka,<sup>28</sup> I renounce *the use of* every other kind of fruit.”

red cloth (*rakta-shāṭikā*) distinguished by its fragrance (*gandha-pradhānā*).

<sup>27</sup> Text *danta-vaṇa*, Skr. *danta-vana*, ‘a piece of wood for (cleaning) the teeth’. The Chullavagga, V, 31, 1 (in *Sacred Books of the East*, Vol. XX, p. 146) has *dantakaṭṭhaṇ*. It is not quite correct, however, as stated in the footnote on that word, that the ends of the toothstick are “not rubbed on the teeth.” The ends are, at least in this part of the country, both masticated and rubbed on the teeth, for the purpose of cleaning them.

<sup>28</sup> Text *khirāmalaya*, Skr. *kṣīrāmalaka*. The comm. explains *khīra* by *abaddhāsthika* ‘pulp’, and by *kṣīram iva madhuram* ‘milky juice.’ The *āmalaka* (Hindi *am’lā*) is the *Phyllanthus emblica* or *Emblica officinalis*. It is a moderate sized tree, with an acid fruit (the Emblic Myrobalan), the size of which is that of a small gooseberry, with a fleshy outer covering and a hard three-celled nut, containing six seeds. It is used by the Indians for food and preserves (pickled or candied), also as a medicine, and sometimes externally to cleanse the hair, (see Watt, Part VI, p. 138, Baden-Powell, p. 374). The last mentioned use would seem to be the one intended here, as the fruit is enumerated in the midst of a list of toilet articles. As such an article it is also mentioned in the comm. to § 52, 5, together with warm water and powder. If it was intended as an article of food, one would expect it to be enumerated after § 33. Moreover, it is not likely that fruits as articles of diet would be entirely limited to this particular kind. On the other hand, it seems surprising that fruits are not mentioned at all in the subsequent list of articles of food. It would seem therefore that in this respect no restraint whatever was placed on the wishes of an uvāsaga, provided, of course, he attended to the general rule of not

25. Next he limits himself in his *use of unguents, saying* : “Excepting oil of one hundred or one thousand ingredients,<sup>29</sup> I renounce *the use of every other kind of unguent.*”

26. Next he limits himself in his *use of powders, saying* : “Excepting one kind, *viz.*, scented wheat flour, I renounce *the use of every other kind of powder.*”

27. Next he limits himself in his *use of washing water, saying* : “Excepting eight ghaṛā of water sufficient to fill an uṭṭiyā<sup>30</sup>, I renounce *the use of all other washing water.*”

28. Next he limits himself in his *use of clothes, saying* : “Excepting one kind, *viz.*, a pair of cotton clothes, I renounce *the use of every other kind of clothes.*”

29. Next he limits himself in his *use of perfumes for the person, saying* : “Excepting *perfumes made of aloe, saffron, sandal and similar substances*<sup>31</sup>, I renounce *the use of every other kind of perfume.*”

30. Next he limits himself in his *use of flowers, saying* : “Excepting one kind, *viz.*, the white lotus<sup>32</sup> or a garland of jasmin flowers, I renounce *the use of every other kind of flower.*”

eating anything *sachitta* or ‘living,’ nor anything *sachitta-baddha* or ‘adjuncts of living things’ (see § 51).

<sup>29</sup> Or, ‘worth one hundred or one thousand *karṣāpaṇas*.’ The comm. gives both interpretations.

<sup>30</sup> A *ghaṇa*, Hindi *ghaṛā*, is a globular, unglazed earthen pot, of about 10 or 12 inches diameter, while the *uṭṭiyā* is a very large, unglazed earthen jar, egg-shaped, measuring about 18 by 36 inches diameter.

<sup>31</sup> Text *agaru-kunkuma-chandaṇa-m-ādicchiṇ*. Here *m* is an auxiliary consonant, inserted probably for reasons of euphony, as sometimes in Pāli (see Kuhn’s *Beiträge zur Pāli Grammatik* p. 63). Another instance occurs in § 79, *anna-m-annassa*. For some more examples, see Bhag. p. 409.

<sup>32</sup> Text *suddhapadma*, Skr. *śuddhapadma*, which the comm. explains as meaning either ‘the white lotus,’ or ‘lotus without any other flowers.’

31. Next he limits himself in his *use of personal ornaments*, saying : “ Excepting smoothly polished ear pendants and a finger ring *engraved* with my name, I renounce *the use of every other kind of ornament.*”

32. Next he limits himself in his *use of incense*, saying : “ Excepting incense made of aloes, olibanum, and similar substances, I renounce *the use of every other kind of incense.*”

33. Next in setting limits to his *use of victuals*, he limits himself in his *use of beverages* saying : “ Excepting one kind, *viz.*, a decoction of pulses or rice,<sup>33</sup> I renounce *the use of every other kind of beverage.*”

34. Next he limits himself in his *use of pastry*, saying : “ Excepting such as are fried in clarified butter or turned in sugar<sup>34</sup>, I renounce *the use of every other kind of pastry.*”

35. Next he limits himself in his *use of boiled rice*,<sup>35</sup> saying : “ Excepting boiled rice of the cultivated varieties,<sup>36</sup> I renounce *the use of every other kind of boiled rice.*”

<sup>33</sup> Text *kaṭṭha*, Skr. *kṛiṣṭa*, ‘product of cultivation,’ ‘crop,’ which the commentary explains to be *mudgādi* or ‘pulses,’ and rice fried in *ghī* or ‘clarified butter.’ Compare the Pāli *kaṭṭha*.

<sup>34</sup> Now well-known under the name of *pūrī*.

<sup>35</sup> Text *odaṇa*, comm. *kūra*. It is the well-known dish of boiled rice, called *bhāt* in North India, and in South India *kūḍu* or *kūlu*, whence the Skr. *kūra* ; see my edition of the *Prākṛita Lakṣaṇa*, p. 89.

<sup>36</sup> Text *kalamasāli* or ‘seedling-rice,’ which according to the commentary, is a kind of rice well-known in the east of India. Rice is either sown broadcast, or in seed-beds and transplanted. The latter, raised from seedlings (or *kalam*, Arabic قلم), are the finer varieties of rice. As two-thirds of all the Indian rice are grown in Bengal (see Watt’s *Economic Products of India*, Part VII; p. 124), it is probable that the practice of cultivation by seedlings was first introduced in that part of India ; whence the fine rice of the East or of Bengal became known as the seedling rice or *kalamasāli*. The term *kalam* or *ka’lmi* is commonly employed in India to denote plants improved by cultivation (by grafts, seedlings, etc.).

36. Next he limits himself in his *use of pottages*,<sup>37</sup> *saying*: "Excepting the pottage made of *kalāy* or the pottage made of *mūg* or *mās*<sup>38</sup>, I renounce *the use of every other kind of pottage*."

37. Next he limits himself in his *use of clarified butter*,<sup>39</sup> *saying*: "Excepting the best of clarified butter *produced* from cow's milk in the autumn, I renounce *the use of every other kind of clarified butter*."

38. Next he limits himself in his *use of vegetables*,<sup>40</sup> *saying*: "Excepting the curry *made of vatthū* or the curry

In the present passage, the term *kalamasālī* is probably intended, in a generic sense, for any of the finer, cultivated kinds of rice. There is, however, also a special kind of cultivated rice, which is called *kar'mā* (or *kal'mā*) in Bihār (see Grierson, p. 972).

<sup>37</sup> Text *sūva*, Skr. *sūpa*; according to the comm., the well-known Indian dish of *dāl* (Skr. *dvidala*, Yog. III, 7) is intended, a pottage or thick soup made of any kind of split pulse, boiled, but usually not strained.

<sup>38</sup> Text *mugga*, Skr. *mudga*, *Phaseolus mungo*, and *māsa*, Skr. *māsa*, *Phaseolus mungo radiatus*. *Kalāya* is explained in the Skr. comm. to be *chaṇakākāra dhānyavishēṣa*, i. e., 'a kind of grain resembling *chanā* or gram.' The Gujarātī paraph., more definitely, identifies it with the *masūr* or 'lentils' (*Ervum lens* or *Cicer lens*), which agrees with the modern usage, as *masūr* is very commonly eaten as *dāl* (see Baden Powell, Vol. I, p. 241, and Watt, Part VI, p. 79). These three, the *masūr*, *mūg* and *mās* are still the most expensive and most esteemed pulses used for *dāl*. The name *kalāy*, however, is in Bengal and Bihār now commonly given to the *mās*, which is called *mās kalāy* (cf. Watt, *ib.*, p. 185, Grierson, § 996). *Chanā* (*Cicer arietinum*, the chickpea), commonly called 'gram', is very cheap and is only eaten by the lower orders, not usually in the form of *dāl*, but parched or ground into flour (cf. Baden Powell, *ib.*, pp. 239, 240).

<sup>39</sup> Text *ghaga*, Skr. *ghrita*, modern *ghī*.

<sup>40</sup> According to the Gujarātī paraph., the *sālan* or a 'curry' made of vegetables is intended.



made of *sutthiya*<sup>41</sup> or the curry made of *maṇḍukkiya*, I renounce the use of every other kind of vegetable."

39. Next he limits himself in his use of liquors, saying : "Excepting one kind, viz., the liquor made from *pālangā*,<sup>42</sup> I renounce the use of every other kind of liquor."

<sup>41</sup> There is much uncertainty as to the vegetables here intended. For *vatthū* there are several different readings, none of which I can identify with the name of any vegetable. *Vatthū* itself is the modern *batthuā* or *batthawā* or *bāthū*, a kind of spinach, *Chenopodium album* (Watt, p. 49), one species of which is also called *chūā* (Baden Powell, p. 244, No. 869), a name which has some resemblance to the *varia lectio chūchū*. The *sutthiya* is the Skr. *svastika* (or *sushavi*), *Momordica charantia*, a kind of gourd which is eaten in curries (Watt, Pt. VI, p. 112). The Gujarātī paraph., however, identifies it with *agathiyo*, modern Guj. *agathiyo*, Hindi *agatī* (*Sesbania grandiflora*), a tree the leaves and pods of which are eaten in curries (Watt, Pt. VI, p. 170). The *maṇḍukkiya*, Skr. *maṇḍūkikā* (comm.), is a name of various cucurbitaceous plants (gourds and melons). The variety here intended is, according to the Gujarātī paraph., the *ḍoḍī*, Marāṭhī *doḍā*, which appears to be the same as the Hindi *kaddū* (*Cucurbita maxima*), a large pumpkin, which is a favourite for curry (Watt, Pt. VI, p. 64).

<sup>42</sup> The Skr. commentary explains it by *vallī-phala-viśheṣa* 'a kind of fruit of the *vallī*'. The name *vallī* is given to various medicinal plants, and *vallī-vṛikṣa* is commonly mentioned as the name of the Sāl tree (*Shorea robusta*) which also produces a gum resin. Here, however, it denotes the Olibanum tree (*Boswellia serrata* or *thurifera*), the gum resin (comm. *shālana*) of which is intended by the term *phala-viśheṣa*, 'a kind of fruit', and denoted in the text by *pālangā*. The 'tears' of this gum are of a roundish oblong form, of a transparent light yellow colour, and of a slightly aromatic taste (comm. *anamla-rasa* 'not-sour juice'). From the gum an astringent stimulant is prepared, which is used as a tonic (Baden Powell, p. 386, Watt, Pt. V, p. 61). In Āy. II, 1, 8, § 4 it is mentioned under the name *sallāi-palamba* (Skr. *shallakī-pralamba*) or 'the pendant (product) of the *shallakī* tree'. The latter is the proper Sanskrit name of the tree, while *pālangā* (Tel. and Tam. *pālangī*, Sanscritised *pālanka*) is its Dravidian or South-Indian name. In North India the tree is not

40. Next he limits himself in his *use of* relishes,<sup>45</sup> *saying* : "Excepting plain condiments and condiments *mixed* with split pulse, I renounce *the use of* every other kind of relish."

41. Next he limits himself in his *use of* drinking water, *saying* : "Excepting one kind, *viz.*, rain water,"<sup>46</sup> I renounce the use of every other kind of drinking water."

42. Next he limits himself in his *use of* mouth perfumes, *saying* : "Excepting betel with its five spices,"<sup>46</sup> I renounce *the use of* every other kind of mouth perfume."

43. Next he renounces the following four kinds of unprofitable employment, *viz.*, malevolent conduct, inconsiderate conduct,<sup>46</sup> giving of dangerous objects,<sup>47</sup> and directing of

known by the name *pālangā* or *pālanka*, which is there only given to a kind of spinach (*Beta vulgaris* or *bengalensis*). See Watt, Pt. I, p. 15, Pt. VI, p. 28, Baden Powell, pp. 339, 399. It is remarkable, however, that in Yog. III, 45 the *plālanka* appears among a number of forbidden plants.

<sup>45</sup> According to the Gujarātī paraph., 'pepper and salt'; either plain, as in ordinary cooking; or mixed with *dāl* or split pulse, as used for the filling of the so-called *barā* or *bārā*, a cake fried in clarified butter or oil (see Grierson, p. 852.)

<sup>46</sup> Text *antalikkhodaya* or 'water fallen from the sky or air.'

<sup>46</sup> Text *tambola*, now commonly called *pān*, the leaf of the *Piper* (or *chavica*) *betel*, which, together with areca-nut and lime, is chewed, especially after meals, as a digestive. (Watt, Pt. VI, p. 140, Baden Powell, p. 308). Sometimes certain spices are added; they are, according to the comm., *ālā* or cardamom (*Elettaria cardamomus*), *lavanga* or cloves (*Oaryophyllus aromaticus*), *karpūra* or camphor (*Laurus camphora*), *kakkola* or a kind of acid seed (*Elaeagnus umbellata*) and *jātiphala* or nutmeg (*Myristica moschata*). On the derivation of *tambola* from Skr. *tāmragula*, see Ov., p. 165.

<sup>46</sup> The commentary says: "such as a sarcasm, or leaving an oilpot uncovered" (so that insects may fall in it and die). Compare the first three applications of the first great vow, in Āy. II, 15, (transl., p. 203). See also Yog. III, 72, and 74, 77—80.

<sup>47</sup> Text *sattha*, Skr. *shastra*, 'anything that may become the cause

made of *sutthiya*<sup>41</sup> or the curry made of *maṇḍukkiya*, I renounce the use of every other kind of vegetable."

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40. Next he limits himself in his *use of fritters*,<sup>43</sup> saying : "Excepting plain fritters spiced with condiments, or gourd fritters spiced with condiments, I renounce *the use* of every other kind of fritters."

41. Next he limits himself in his *use of drinking water*, saying : "Excepting one kind, *viz.*, rain water,<sup>44</sup> I renounce the use of every other kind of drinking water."

42. Next he limits himself in his *use of mouth perfumes*, saying : "Excepting betel with its five spices,<sup>45</sup> I renounce *the use of* every other kind of mouth perfume."

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<sup>43</sup> According to the Gujarātī paraph., the *amla* or condiments are 'pepper and salt.' The fritter is the *barā* or *bārā*, (see Grierson, p. 352); it is a fritter made of some kind of pulse, and fried in clarified butter or oil; it may be either plain, or contain a slice of gourd (*dālikā*, colocynth).

<sup>44</sup> Text *antalikkhodaya* or 'water fallen from the sky or air.'

<sup>45</sup> Text *tambola*, now commonly called *pān*, the leaf of the *Piper* (or *chavica*) *betel*, which, together with areca-nut and lime, is chewed, especially after meals, as a digestive. (Watt, Pt. VI, p. 140, Baden Powell, p. 303). Sometimes certain spices are added; they are, according to the comm., *ālā* or cardamom (*Elettaria cardamomum*), *lavanga* or cloves (*Caryophyllus aromaticus*), *karpūra* or camphor (*Laurus camphora*), *kakkola* or a kind of acid seed (*Eleagnus umbellata*) and *jātiphala* or nutmeg (*Myristica moschata*). On the derivation of *tambola* from Skr. *tāmrāgula*, see Ov., p. 165.

<sup>46</sup> The commentary says : "such as a sarcasm, or leaving an oilpot uncovered" (so that insects may fall into it and die). Compare the first three applications of the first great vow, in *Āy.* II, 15, (transl., p. 203). See also Yog. III, 72, and 74, 77—80.

<sup>47</sup> Text *sattha*, Skr. *shastra*, 'anything that may become the cause

sinful deeds.<sup>48</sup>

44. At this point, the Samaṇa, the blessed Mahāvīra, addressing Ānanda, the disciple of the Samaṇa, spoke to him thus: "Truly, O Ānanda, a disciple of the Samaṇa, who has mastered *the discrimination* of the living and the lifeless and who wishes (*and so forth*, down to) not to be betrayed into any transgression (*of the Niggantha doctrine*), must know and avoid the following five typical<sup>49</sup> offences

of wounds or death'. See *Ay.*, transl., p. 1, footnote 2; also p. 141, (less. 2, § 1) also Stevenson, p. 122. Compare Yog. III, 76.

<sup>48</sup> Comm.: "such as an order to plough a field," which would cause injury to the 'earth body.' Compare Yog. III, 75.

<sup>49</sup> The text has *peyālā*, which the comm. renders by Skr. *sārāḥ* or *pradhānāḥ*, 'prominent.' It explains that these offences alone are prominently mentioned, because on account of their grossness they have the reputation of being strong. The meaning of the term is still better brought out by another remark of the commentator's which occurs later in § 51 (see notes 70-72), that the five offences which are expressly mentioned must only be looked upon as examples or illustrations (*upalakṣaṇa*) of a whole class. The term *peyāla*, therefore, clearly denotes that portion which is 'typical' of the rest of a series or class, the mention of which characterizes the class and recalls it to the memory. The Pāli term *peyyāla* appears to be identical with it. The derivation of the word is obscure. The traditional one from *alaṇ* 'enough' is untenable, seeing that the word, in Prākṛit, is used as an adjective. The most probable one, which is also suggested by the commentator's equivalence of Pr. *peyāla* with Skr. *pradhāna*, is from Skr. *prāya* in the sense of 'principal part, general rule, type,' and the suffix *āla* implying 'possession.' *Prāya* might in the Māgadhi Prākṛit become *peyya* (see Hem. IV, 292, for Māh. Pr. *pejja*), after the analogy of *asahejja* for Skr. *asahāya* (Hem. I, 79). From *peyya* an adjective *peyyāla* might be formed with the common Prākṛit suffix *āla* (for Skr. *mat*, see Hem. II, 159). One would expect in modern Jain MSS. rather the Māhārāṣṭrī form *pejjāla*; but the word, being a technical term, appears to have preserved its original Māgadhi form, the only concession to the change of dialect being, the substitution of a single *y* for the, to the

against the law of right belief;<sup>60</sup> viz., scepticism, unsteadiness, distrustfulness,<sup>61</sup> praising of heterodox teachers,<sup>62</sup> and intimacy with heterodox teachers.

45. Next a disciple of the Samāṇa must know and avoid the following five typical offences against the law of abstention from gross ill-usage of living beings, viz., tying them, bruising them, piercing any of their limbs, overloading them, and starving them in food and drink.<sup>63</sup>

Māhārāṣṭrī unfamiliar, double *yy*. This practically agrees with a suggestion of Childers and Kern.—Another, though less probable, derivation might be from Skr. *prayāṇa* 'beginning' (cf. the similar use of *prabhṛiti*), the *ṇ* of which might change to *l*, as in Pr. *volā* for Skr. *venus* (Hem. I, 203, also in Pāli, see Kuhn's *Beiträge*, p. 37).

<sup>60</sup> Text *sammatta*, Skr. *samyaktva*, the same as *samyag-darśana*, explained in Umāsvāti's *Tattvārtha Sūtra* (s. 8) by *tattvārtha-shrad-dhāna*, 'belief in the truths of the principles (of Jainism).' Hence *kankhā*, Skr. *kāṅkṣā*, 'unsteadiness' is *anyānya-darśana-graha* 'continually taking up some other (doctrinal) views'.

<sup>61</sup> Commentary: "such as regarding the benefits of religion, or the ability of a religious preceptor, or the character of a saint."

<sup>62</sup> Text *para-pāṣaṇḍa-pasaṃsā*, Skr. *para-pāṣaṇḍa-praśaṃsā*, in Yog. II, 17, *mithyā-dṛṣṭi-praśaṃsanam*. The word *pāṣaṇḍa* has, with the Jains, no bad sense. It means generally 'the adherent of any religion,' especially of their own. Hence, with the Brāhmanas, it came to mean 'an adherent of a false or heterodox religion'; with them, *pāṣaṇḍa* is equal to the Jain *para-pāṣaṇḍa*. See also Bhag., pp. 213, 214, and *Ind. St.*, Vol. XVII, p. 75.

<sup>63</sup> The commentary says, that whatever harm, short of killing, is done out of anger or want of kindly feeling, is an offence equal to killing; and it adds that this principle should be observed in interpreting all the rules given. 'Tying,' text *bandha*, comm. "such as with cords, etc." 'Bruising,' text *vahe*, Skr. *vadha* (Yog. *prahāra*), comm. "such as with sticks, etc.;" it means all violence, including killing. 'Piercing,' as in the Indian custom of piercing the nose of a bullock for the headrope. For other illustrations of these offences, see the practices detailed by Grierson, §§ 94-124, 128-181 See Yog. III, 89, also II, 69.

sinful deeds.<sup>48</sup>

44. At this point, the Samāṇa, the blessed Mahāvīra, addressing Ānanda, the disciple of the Samāṇa, spoke to him thus: "Truly, O Ānanda, a disciple of the Samāṇa, who has mastered *the discrimination* of the living and the lifeless and who wishes (*and so forth*, down to) not to be betrayed into any transgression (*of the Niggantha doctrine*), must know and avoid the following five typical<sup>49</sup> offences

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<sup>48</sup> Comm.: "such as an order to plough a field," which would cause injury to the 'earth body.' Compare Yog. III, 75.

<sup>49</sup> The text has *peyālā*, which the comm. renders by Skr. *sārāḥ* or *pradhānāḥ*, 'prominent.' It explains that these offences alone are prominently mentioned, because on account of their grossness they have the reputation of being strong. The meaning of the term is still better brought out by another remark of the commentator's which occurs later in § 51 (see notes 70-72), that the five offences which are expressly mentioned must only be looked upon as examples or illustrations (*upalakṣaṇa*) of a whole class. The term *peyāla*, therefore, clearly denotes that portion which is 'typical' of the rest of a series or class, the mention of which characterises the class and recalls it to the memory. The Pāli term *peyyāla* (see Childers' Dictionary) appears to be identical with it. The derivation of the word is obscure. The traditional one from *alam* 'enough' is untenable, seeing that the word, in Prākṛit, is used as an adjective. The most probable one, which is also suggested by the commentator's equivaluation of Pr. *peyāla* with Skr. *pradhāna*, is from Skr. *prāya* in the sense of 'principal part, general rule, type,' and the suffix *āla* implying 'possession.' *Prāya* might in the Māgadhī Prākṛit become *peyya* (see Hemachandra IV, 292, for Mahārāṣṭrī Prākṛit *pejja*), after the analogy of *asahejja* for Skr. *asahāya* (Hemachandra I, 79). From *peyya* an adjective *peyyāla* might be formed with the common Prākṛit suffix *āla* (for Skr. *mat*, see Hemachandra II, 159). One would expect in modern Jain MSS. rather the Māhārāṣṭrī form *pejjāla*; but the word, being a technical term, appears to have

against the law of perfection; *vis.*, scepticism, unstableness,<sup>50</sup> distrustfulness,<sup>51</sup> praising of heterodox teachers,<sup>52</sup> and intimacy with heterodox teachers.

45. Next a disciple of the Samāṇa must know and avoid the following five typical offences against the law of abstention from gross ill-usage of living beings, *vis.*, tying them, bruising them, piercing *any* of their limbs, overloading them, and starving them in food and drink.<sup>53</sup>

preserved its original Māgadhi form, the only concession to the change of dialect being, the substitution of a single *y* for the, to the Māhārāṣṭri unfamiliar, double *yy*. This practically agrees with a suggestion of Childers and Kern.—Another, though less probable, derivation might be from Skr. *prayāṇa* 'beginning' (compare the similar use of *prabhṛiti*), the *ṇ* of which might change to *l*, as in Pr. *velū* for Skr. *veṇu* (Hemachandra I, 203, similarly in Pāli, see E. Kuhn's *Beiträge zur Pāli Grammatik*, p. 87).

<sup>50</sup> Text *kanhā*, Skr. *kāṅkṣā*, comm. *anyānyā-darśana-graha*, i. e., continually taking up with some other doctrine'.

<sup>51</sup> Commentary: "such as regarding the benefits of religion, or the ability of a religious preceptor, or the character of a saint."

<sup>52</sup> Text *para-pāsaṇḍa-pasaṇṣā*, Skr. *para-pāsaṇḍa-prasaṇṣā*, in Yog. II, 17, *mithyā-dṛṣṭi-prasaṇṣanam*. The word *pasaṇḍa* has, with the Jains, no bad sense. It means generally 'the adherent of any religion,' especially of their own. Hence, with the Brāhmanas, it came to mean 'an adherent of a false or heterodox religion'; with them, *pasaṇḍa* is equal to the Jain *para-pāsaṇḍa*. See also Bhag., pp. 213, 214, and *Ind. St.*, Vol. XVII, p. 75.

<sup>53</sup> The commentary says, that whatever harm, short of killing, is done out of anger or want of kindly feeling, is an offence equal to killing; and it adds that this principle should be observed in interpreting all the rules given. 'Tying,' text *bandhe*, comm. "such as with cords, etc." 'Bruising,' text *vahē*, Skr. *vadha* (Yog. *prahāra*), comm. "such as with sticks, etc.;" it means all violence, including killing. 'Piercing,' as in the Indian custom of piercing the nose of a bullock for the headrope. For other illustrations of these offences, see the practices detailed by Grierson, §§ 94-124, 128-131. See Yog. III, 89, also II, 60.



46. Next he must know and avoid the following five *typical* offences against the law of abstention from grossly lying speech,<sup>54</sup> *vis.*, false accusation *made* under the influence of passion,<sup>55</sup> false accusations *made* under cover of secrecy, betrayal of the confidences of one's wife,<sup>56</sup> communication of false information, and falsification of documents.<sup>57</sup>

47. Next he must know and avoid the following five *typical* offences against the law of abstention from gross taking of things not given, *viz.*, *receipt* of stolen property, employment of thieves, smuggling into a forbidden country,<sup>58</sup>

<sup>54</sup> Some MSS. here insert a statement of five different kinds of lying speech. According to the Skr. comm. they are taken from the Āvashyaka, one of the Jain sacred books of the Mūlasūtra class. They also occur in Yog. II, 54. They comprise, as explained in the comm., untruth regarding persons, animals and things, embezzlement of entrusted goods, and false testimony for the purpose of settling differences. These five kinds of untruths are also named in Yog. III, 90.

<sup>55</sup> This includes violent abuse, such as calling a person 'a thief.' The point of the offence is not that the language used causes serious pain to others, but that it is used in passion, (comm.).—The Prākṛit has *sahas'ābhakkkhāṇe*, and *rahas'ābhakkkhāṇe*, for Skr. *abhyākhyānam*. The change of gender may be noted. There are numerous instances of it; e. g., *gamane*, *karane* (§ 48), *vāṇijje* (§ 51), *ahigaraṇe* (§ 52), *paḍikāṇe* (§ 53), etc. Notice also the variant *ālamdāṇe* in § 5.

<sup>56</sup> The commentary explains, that though the subject matter betrayed may be true, the act has nevertheless truly the character of untruth, on account of the evil consequences to which it may lead, such as the suicide of the wife from shame. Similarly it is said in Yog. II, 61, that one should not say a thing, even if it be true, if it should cause pain to another. In Yog. III, 90, however, a much more general term is used, *viśhvasta-mantra-bheda*, 'betrayal of the secrets of a confidant'.

<sup>57</sup> Comm.: To say, "I have promised not to lie, but this is a forgery, not a lie," is a bad excuse.

<sup>58</sup> Text *viruddha-rajj'āikkama*, Skr. *viruddha-rājj'ātikramaḥ*, or

false weights and measures, and dealing with adulterate wares.<sup>59</sup>

48. Next he must know and avoid the following five *typical* offences against the law of contentment with one's own wife; *viz.*, visiting a kept woman, visiting a respectable woman,<sup>60</sup> amorous dalliance *with other women*, arranging marriages for strangers,<sup>61</sup> and excessive indulgence in sensual pleasures.<sup>62</sup>

in Yog. III, 91, *viḍ-rājya-langhanam*, *i. e.*, 'the trespassing into (another) country by a merchant'. The Skr. comm. explains that though, in such an act, there may be no intention of stealing, yet it is wrong because of its being forbidden by the ruler of the country.

<sup>59</sup> The commentary says: "it must not be supposed that such acts are not offences because they are not housebreaking."

<sup>60</sup> Text *apariggahiyā*, Skr. *aparigṛhitā*, lit. 'not hired for money'; *i. e.*, a married woman or a widow; as opposed to *ittariya-pariggahiyā*, Skr. *itvara-parigṛhitā*, *i. e.*, 'a woman hired for the occasion,' (comm.).

<sup>61</sup> *I. e.*, for any one except one's self and one's children; because interesting one's self for the connubial pleasures of others is inconsistent with one's vow of continency. (Comm.)

<sup>62</sup> Text *kāmabhoga*; this word is explained by the commentator as a *dvandva* compound, consisting of two independent terms, *viz.*, *kāma*, denoting the pleasures obtainable from objects of hearing (*śhabda*) and of sight (*rūpa*), and *bhoga*, denoting the pleasures obtainable from the objects of smell (*gandha*), taste (*rasa*) and touch (*sparśa*). He adds that these pleasures are those expounded in the well-known *Kāma-shāstra*, *e. g.*, the use of aphrodisiacs. They may be learned by consulting the list of contents of Vātsyāyana's *Kāma Sūtra*, Pt. I, chap. I, (English Translation, pp. 15-18). *Kāma* is there (*ib.*, p. 19) defined as "the enjoyment of appropriate objects by the five senses of hearing, feeling, seeing, tasting and smelling, assisted by the mind together with the soul" I have retained in the text the reading *kāmabhogā* of MSS. A and B, which appears to be an ancient use of the ablative case in the place of the locative.

49. Next a disciple of the Samana must know and avoid the five *typical* offences against the law of limiting one's desires, *vis.*, exceeding one's limit<sup>63</sup> regarding the possession of landed property, exceeding one's limit regarding the possession of gold, wrought and unwrought; exceeding one's limit regarding the possession of two-footed and four-footed creatures; exceeding one's limit regarding the possession of money and grain; and exceeding one's limit regarding the possession of metal utensils.<sup>64</sup>

In MSS. C and D the locative *kāmaḥoge* has been substituted (cf. Nāy. §§ 126, 127), and as the compound is generally used in the plural, MS. E even turns the singular into the plural *kāmaḥogeṣu*. Similar instances of the use of the ablative for the locative are *anattā* (see note 78), *antarā* (§ 66), *majjhā* (§ 83). By the Skr. commentator all these cases are treated as compound words, thus he gives as Skr. equivalents *kāma-bhoga-tivrāḥhilāṣa*, *anartha-duṇḍa*, *antar'āvaritamāna*, *madhy'āvasat*. But the variants of the MSS., some showing the ablative in *ā*, others the locative in *e*, clearly show the real character of the form. Compare the similar use of the ablative for other cases (instrumental and dative) in Pāli (E. Müller's Pāli Grammar, p. 67).

<sup>63</sup> *I. e.*, the limit, previously promised; see §§ 17ff.

<sup>64</sup> The commentary here gives examples to show, that these offences include all practices, which while appearing to observe the law of limitation in the letter, contravene the spirit of it (*vrata-sāpekṣatva*). Thus a person who has promised to possess but one field, may not evade his promise by adding to its size without adding to its number; nor may any one who has made a promise to keep but five metal vessels, evade it by adding to their weight. Again a person who has publicly given to another a portion of his allotted possession, may not replace it in order to restore the total of his allotment; similarly a man may not tie up his allotted income in money and grain in a miserly way, under the pretext of being obliged to keep up the promised amount. Again a person may not excuse the increase of his herds beyond the promised number, by a reference to the natural

50. Next he must know and avoid the following five *typical* offences against the law of the vow of the quarters,<sup>65</sup> *viz.*, exceeding one's limit in the upward direction, exceeding one's limit in the downward direction, exceeding one's

increments accruing from the birth of young ones, for as he could foresee this cause of increase, he ought to have taken measures to counteract it. The verse quoted in the Skr. comm. gives the catch-words of the five offences. A similar verse occurs in Yog. III, 94, *bandhanāt bhāvato garbhād yojanād dānatas tathā*, where *garbha* corresponds to *kāraṇa* and *dāna* (thus, not *vāna*) to *payāṇa*.

<sup>65</sup> The commentator here points out, that this and the other four 'disciplinary vows,' the *sikkhāvayāni* (cf. §§ 53-56), have not been mentioned previously, as might have been expected (before § 22, and after § 43), at the point when Ānanda took on himself the initiatory vows. This circumstance, he says, may be explained in two ways; firstly, that though not expressly mentioned as taken by Ānanda, they are clearly included in the term of the "twelve vows of the householder," which Ānanda expresses his intention of taking on himself (see § 12). Secondly, that as the 'disciplinary vows' are applicable to certain occasions before the occurrence of which they need not be taken, and as the 'vow of the quarters' is not a 'negative' (*virati-vrata*), but a positive one, Ānanda will take them at their proper time, while the offences against them would, of course, be mentioned by Mahāvīra in their regular order. With reference to the latter remark, it may be noted that Hemachandra, in Yog. III, 1, calls the *disivaya* a *virati-vrata*. Abhayadeva's view, however, is the truer one. For the point of the vow is not so much a negative promise not to overstep certain limits, but the positive promise to circumscribe one's area of action by any limits at all. The difference between the *disivaya* and the *desāvagāsiya-vaya* (§ 54) is this: By the former a person circumscribes the horizon of his area of living and acting. The limits are distantly drawn in the direction of the several 'quarters.' By the latter he fixes for his abode a definite, very small spot, within the area previously circumscribed, with the outside of which all communication is absolutely interdicted. The *desāvagāsiya* vow, there-

limit in the level direction, enlargement of one's area of *living*, and failure of memory.<sup>66</sup>

51. Next *the Samana* declared that things of reiterate and of momentary use are of the following *two* kinds, *vis.*, those relating to one's food, and those relating to one's occupation. Now, with regard to food, *he said*, a disciple

fore, is the contraction within a narrower compass of the object of the *disi* vow, and hence is called an 'epitome' *sankṣepa* or *sankṣepaṇa* (see comm. to § 54 and Yog. III, 83) of the latter. The *desāvagāsiya* vow necessarily contracts also the sphere for the application of all the other vows; hence it is said to be an 'epitome' also of those vows (see comm. to § 54).

<sup>66</sup> The commentary explains, that the fourth and fifth offences are alike but for the circumstance that the former is committed knowingly, while the latter is done unintentionally. Thus, if a person had fixed his area at 100 yojanas in one direction and 10 yojanas in another, and if he were knowingly to take 10 yojanas from the former and add them to the latter, such an enlargement, while ostensibly in keeping with one's vow, would be an offence of the fourth kind. On the other hand, if he were to make the extent of his area to be 100 yojanas, instead of 50, from forgetfulness as to which of these two dimensions he had promised to adopt, such an enlargement would be an offence of the fifth kind. MSS. D and E (see footnote to the text) insert another offence, called "exceeding one's limit in the four-way direction," and in order not to exceed the number of 'five offences,' they treat Nos. 4 and 5 as a single offence, called "enlargement of one's area of *living* through failure of memory." This emendation was probably caused by the consideration that the fourth and fifth offences are in some respect alike. There can be no doubt, however, that it is an unauthorised after-thought, for the original reading is borne out not only by Abhayadeva's Commentary, but also by Hemachandra's *Yogashāstra* (III, 95). Moreover the interpolated offence is superfluous, as its idea is sufficiently involved in the third offence. That the interpolation, however, must be of an early date, seems to be shown by the fact, that all MSS. read *khetta-vuddhi-sai-anturad-*

of the Samāṇa must know and avoid the following five *typical* offences; *viz.*, using living things<sup>67</sup> as food, using adjuncts<sup>68</sup> of living things as food, eating unboiled vegetables, eating parboiled vegetables, and eating worthless vegetables.<sup>69</sup> Then with regard to occupation, a disciple of the Samāṇa must know and avoid the following fifteen ways of making a living; *viz.*, occupation with charcoal,<sup>70</sup> occupation

*dhā* (as a compound), which only fits into the amended version of MSS. D and E, while the original version of MSS. A, B, C requires the reading *khotta-vuḍḍhī, saī-antaraddhā*.

<sup>67</sup> According to the commentary, 'living things' here mean 'earth-bodies,' (*puḍhavi-kāya, Skr. prithivī-kāya*), 'water-bodies' (*āo-kāya, Skr. āpaḥkāya*), and plants. According to the Jains, "there are numberless lives or souls, not only embodied in animals, men, gods (*deva*), hell-beings (*tasa, trasa*), and plants (*vaṇassaī, vanaśpati*), but also in the four elements—earth, water, fire, wind. Earth, etc., regarded as the abode of lives is called earth-body, etc." See Jacobi's translation of the Āchārāṅga Sūtra, p. 3, footnote, where some further information will be found; also Bhag. pp. 175, 189, 193, 227; Stevenson, p. 116; Wilson, Vol. I, p. 306. Compare Yog. III, 96.

<sup>68</sup> Such as the gum (*gunda*) of trees, and the pulp (*kaṭāha*) of stone fruit (*sāsthika*), (comm.).

<sup>69</sup> *I. e.*, vegetables that cause much trouble in preparing, and give little satisfaction in eating; such as immature beans (*anishpanna-mudgaphalī*). Even if one were to observe the law, by killing (*i. e.*, cooking) them, before eating, there would still be the sin of taking life to no useful purpose, (comm.). The commentator adds, it must not be supposed that these five instances exhaust all possible offences under this head. They are merely given as samples; but there are numerous others.

<sup>70</sup> This includes not only the making and selling of charcoal, but also any business in which charcoal is used, *e. g.*, making of bricks and pottery. Similarly the next mentioned offences refer to the cutting and selling of plants, to the making, selling or driving of carts, to the carrying the goods of others for hire (by means of carts, men,

with plants, occupation with carts,<sup>71</sup> occupation with fares, occupation with breaking ground, traffic in ivory,<sup>72</sup> traffic in

or animals), and to hoeing, ploughing (of fields), digging (of wells), blasting (of rocks), etc. Compare Yog. III, 100-104.

<sup>71</sup> Text *sāḍi-kamma*, variant *sāḍiya-kamma*. I have translated it according to the commentary, which renders it with Skr. *śhakaṭa-karma*, and explains it with *śhakaṭānām ghaṭana-vikraya-vāhanarūpam*, i. e., the constructing, selling, and driving of carts. If this be correct, the word *sāḍi* or *sāḍiya* must be taken as a contraction of *saḍiyā* = Skr. *śhakaṭikā*. But, irrespective of the difficulty of derivation, the word *sāḍi-kamma*, if thus explained, is not very satisfactorily distinguished from the following word *bhāḍi-kamma*, which is also connected with carts. According to the principle of interpretation, adopted in the commentary (see notes 70 and 72), the expression 'occupation with plants' may well be made to include the making and selling of carts. Accordingly, I am disposed to think, that *sāḍi-kamma* refers to an altogether distinct occupation, and that it is simply the Skr. *śhāṭi-karma*, or *śhāṭaka-karma*, 'occupation with clothes.' It would include the making as well as the selling of clothes. Possibly the present reading of the commentary may be owing to an accidental confusion of the Skr. *śhāṭaka* and *śhakaṭa*. The modern *sāṭi* is a well-known garment (a long piece of cloth or wrapper) worn by the women, especially of Bengal. The comm., however, is supported by Yog. III, 98, 102.

<sup>72</sup> Compare Yog. III, 105-108. The commentary explains that this and the other four substances mentioned subsequently, must be only understood as typical instances of their kind; thus 'ivory' includes all that comes from the elephant (or according to Yog. III, 105, from any animal), such as his nails, cheekbones, ichor and hair; 'lac' includes any substance (such as lac, realgar, indigo, etc.), ingrown in any living thing (such as insects, bits of minerals or plants, etc.), so that it is necessary to destroy the latter in manufacturing the former; 'juice' means any saps obtained from living things (such as spirituous liquors, butter, fat, honey, etc.); 'poison' includes any *śhastra* or dangerous object; 'hair' means 'creatures furnished with hair,' such as servants, cattle, camels, elephants, etc.

‘lac,’ traffic in juices, traffic in poisons, traffic in hair, occupation with crushing by machinery,<sup>73</sup> occupation with surgery,<sup>74</sup> kindling of bush fires, draining of lakes, rivers and tanks,<sup>75</sup> and bringing up women for immoral purposes.<sup>76</sup>

52. Next a disciple of the Samāṇa must know and avoid the following five *typical* offences against the law of abstention from unprofitable employment,<sup>77</sup> viz., talking amorous nonsense, conducting one’s self like a buffoon,<sup>78</sup> talking impurities, acting the part of an accessory,<sup>79</sup> and exceeding one’s

<sup>73</sup> Such as an oil-press or a sugar-press, (comm.). See Yog. III, 109.

<sup>74</sup> According to Yog. III, 110, such as piercing the nose, branding, castrating, etc.

<sup>75</sup> For the purpose of obtaining land for agriculture, (comm.). From Yog. III, 112, however, it would appear that these two acts were only forbidden, when done with an evil intention (*vyasanāt*).

<sup>76</sup> This includes not only the bringing up and hiring out, of women, for immoral purposes, but also the rearing of any living thing (*prāṇi*) for any cruel purpose, (comm.). In Yog. III, 111, the horse, cat, dog, fowl, parrot, etc. are instanced.

<sup>77</sup> Text *aṇaṭṭhā daṇḍa*, *lit.* ‘pains (or trouble) taken to no (good) purpose,’ or, as explained in Yog. III, 78, *śharirā’vyārtha-daṇḍasya pratipakṣatayā sthitāḥ*, i. e., ‘that which consists in the opposite of profitable employment of one’s body.’ *Aṇaṭṭhā* is the ablative singular used for the dative or locative (as in Pāli); see note 62 on *kāmabhogā*. According to the Skr. commentary, which explains *aṇaṭṭhā* by *anarthena* (see comm. to § 43), it would stand for the instrumental. The same five offences are named in Yog. III, 113. For illustrations of the first three, see Yog. III, 77-79.

<sup>78</sup> Text *kukkue* or, in some MSS., *kukkuie*. The Skr. equivalent given on p. 21 of the text is the traditional one of the commentaries, and is itself in want of explanation. The real equivalent is probably Skr. *kaukrīta* or *kaukrītika*, as suggested by Leumann (Ov. Appendix, p. 165). See also *Ind. St.*, Vol. XVII, p. 208, footnote.

<sup>79</sup> *E. g.*, when a person does not himself give a *śāstra* or hurtful object to another, but assists him, with his intercession, in getting it from a third person, (comm.).



need in things of reiterate or momentary use.<sup>80</sup>

53. Next a disciple of the Samāṇa must know and avoid the following five *typical* offences against the law of inward peace,<sup>81</sup> *vis.*, ill behaviour in thought, ill behaviour in word, ill behaviour in act,<sup>82</sup> obliviousness of the law of inward peace,<sup>83</sup> and unstable<sup>84</sup> attention to the law of inward peace.

54. Next a disciple of the Samāṇa must know and avoid the following five *typical* offences against the law of keep-

<sup>80</sup> To whatever extent a person uses a larger quantity of food than he requires for himself, to that extent he renders it more difficult for others to obtain food, and thus causes them waste of labour (lit. unprofitable employment), (Comm.).

<sup>81</sup> Text *sāmāiya*, Skr. *sāmāyika*. The Skr. comm. explains this term thus: "one who, being of equal temper (*sama*) and devoid of love and hatred, looks on all creatures as being like himself, gains the advantage (*samāya*) of making momentarily regular progress in knowledge, faith and conduct, which are the source of incomparable happiness and which are only comparable to the miraculous gem and wishing-tree of heaven. The indispensable condition of obtaining that state is called *sāmāyika*, and it consists in avoiding to do that which is forbidden, and not abstaining from doing that which is permitted." The logical outcome of this explanation is that *sāmāyika* is the same as *samatva* or *sāmya* (cf. Yog. IV, 49, 50), i. e., that calm temper and firmness of mind which is not disturbed by any passion or any outward accident, but wholly given to religious practices. Etymologically the word is always derived, by means of the *vriddhi* suffix *ika*, from the compound of *sama* (equal) and *āya* (gain, profit)

<sup>82</sup> Thinking of what would be well or ill in doing one's household duties, making use of harsh abuse, and incautiously placing hand or foot on a spot which has not been previously examined with respect to the presence of any living creature, (Comm.). The *sāmāiya* vow lasts only for two *ghaṭikā* (or 48 minutes) at a time.

<sup>83</sup> I. e., forgetting at a given moment, that one is under the promise of striving after inward peace, (Comm.).

<sup>84</sup> I. e., either short-lived, or fitful, (Comm.).

ing within a certain place;<sup>85</sup> viz., employment of *family members* as messengers, employment of servants as messengers,<sup>86</sup> communication by word of mouth, communication by gestures, and *notification* by throwing of clods.

55. Next a disciple of the Samāṇa must know and avoid the following five *typical* offences against the law of keeping the *posaha*<sup>87</sup> abstinences; viz., *using* an unexamined<sup>88</sup> or badly examined bed for sleeping, *using* an unwiped

<sup>85</sup> Text *desāvagāsiya*, Skr. *deshāvakāshika*, lit., 'having some one place as one's sphere.' Having determined the dimensions of one's area of living, according to the *digvrata* (see note 65 to § 50), a Jain may not leave it. But if the necessity arises of procuring something from beyond its limits, the law can obviously be evaded by any of the means mentioned above. Hence they are all prohibited. Compare Yog. III, 115.

<sup>86</sup> Text *ānavāṇa* and *pesavāṇa*, Skr. *ānayana* and *preṣayana*. The latter word, according to the Skr. comm., implies 'sending by force (*balāt*) for something,' and is equivalent to sending a *preṣya* (cf. Yog. III, 115), a 'servant' or 'slave.' The force of the latter word may be clearly seen from the connection in which it occurs in Yog. II, 65. By contrast *ānavāṇa* implies 'causing to be brought by the favour of a member of the family.'

<sup>87</sup> Text *posaha*, Pāli *uposatha*, Skr. *poṣadha* (properly *upavasatha*). It is the sacred day of the Jains, which regularly occurs on six days of the month, i. e., on the day of the full moon, on the day of the new moon, and on the two days which are the eighth (*aṭṭhami*) and fourteenth (*chaudāsī*) respectively from the full and new moon. The day is distinguished by the four abstinences (*uvavāsa*) from food (*āhāra*), bodily attentions (*śarīra-satkāra*), sexual intercourse (*abrahma*), and daily work (*vyāpāra*). See commentary; also Appendix III, note on p. 39. Compare also Yog. III, 84, 116.

<sup>88</sup> Text *appaḍilehiya*, Skr. *apratilekhita*, lit., 'not scraped;' but explained by Skr. *apratyapekṣita* 'not examined.' The difference between *appaḍilehiya* and *appamajjiya* is that the former act of cleaning is done with the eye, the latter with a cloth, (Comm.).

need in things of reiterate or momentary use.<sup>80</sup>

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54. Next a disciple of the Samāṇa must know and avoid the following five *typical* offences against the law of keep-

<sup>80</sup> To whatever extent a person uses a larger quantity of food than he requires for himself, to that extent he renders it more difficult for others to obtain food, and thus causes them waste of labour (lit. unprofitable employment), (comm.).

<sup>81</sup> Text *sāmāyā*, Skr. *sāmāyika*. The Skr. comm. explains this term thus: "one who, being of equal temper (*sama*) and devoid of love and hatred, looks on all creatures as being like himself, gains the advantage (*samāya*) of making momentarily regular progress in knowledge, faith and conduct, which are the source of incomparable happiness and which are only comparable to the miraculous gem-laden wishing-tree of heaven. The indispensable condition of obtaining that state is called *sāmāyika*, and it consists in avoiding to do that which is forbidden, and not abstaining from doing that which is permitted." The logical outcome of this explanation is that *sāmāyika* is the same as *samatva* or *sāmya* (cf. Yog. IV, 49, 50), i. e., that calm temper and firmness of mind which is not disturbed by any passion or any outward accident, but wholly given to religious practices. Etymologically the word is always derived, by means of the *vṛddhi* suffix *ika*, from the compound of *sama* (equal) and *āya* (gain, profit).

<sup>82</sup> The three kinds of ill-behaviour are such as putting a bad construction on things, making use of harsh abuse, and incautiously placing hand or foot on a spot which has not been previously examined with respect to the presence of any living creature, (comm.).

<sup>83</sup> I. e., forgetting at a given moment, that one is under the promise of striving after inward peace, (comm.).

<sup>84</sup> I. e., either short-lived, or fitful, (comm.).

ing within a certain place;<sup>85</sup> *viz.*, employment of *family members* as messengers, employment of servants as messengers,<sup>86</sup> communication by word of mouth, communication by gestures, and *notification* by throwing of clods.

55. Next a disciple of the Samaṇa must know and avoid the following five *typical* offences against the law of keeping the posaḥa<sup>87</sup> abstinences; *viz.*, *using* an unexamined<sup>88</sup> or badly examined bed for sleeping, *using* an unwiped

<sup>85</sup> Text *desāvagāsiya*, Skr. *deshāvakāshika*, *lit.*, 'having some one place as one's sphere.' Having determined the dimensions of one's area of living, according to the *digvratā* (see note 65 to § 50), a Jain may not leave it. But if the necessity arises of procuring something from beyond its limits, the law can obviously be evaded by any of the means mentioned above. Hence they are all prohibited. Compare Yog. III, 115.

<sup>86</sup> Text *āṇavaṇa* and *pesavaṇa*, Skr. *āṇayana* and *preṣayana*. The latter word, according to the Skr. comm., implies 'sending by force (*balāt*) for something,' and is equivalent to sending a *preṣya* (cf. Yog. III, 115), a 'servant' or 'slave.' The force of the latter word may be clearly seen from the connection in which it occurs in Yog. II, 65. By contrast *āṇavaṇa* implies 'causing to be brought by the favour of a member of the family.'

<sup>87</sup> Text *posaha*, Pāli *uposatha*, Skr. *poṣadha* (properly *upavasatka*). It is the weekly sacred day of the Jains; it occurs on the four *parvan* or 'days of changes of the moon,' *i. e.*, on the day of the full moon, on the day of the new moon, and on the two days which are eighth (*aṣṭhamī*) from the full and new moon. The day is distinguished by the four abstinences (*uvavāsa*) from food (*āhāra*), bodily attentions (*śarīra-satkāra*), sexual intercourse (*abrahma*), and daily work (*vyāpāra*). See commentary; also the article *upasaṭho* in Childers' Pāli Dictionary. Compare also Yog. III, 84, 116.

<sup>88</sup> Text *appaḍilehiya*, Skr. *apratilekṣita*, *lit.*, 'not scraped;' but explained by Skr. *apratyapekṣita* 'not examined.' The difference between *appaḍilehiya* and *appamajjiya* is that the former act of cleaning is done with the eye, the latter with some cloth, (comm.).

or badly wiped bed for sleeping, *using* an unexamined or badly examined spot for easing nature, *using* an unwiped or badly wiped spot for easing nature,<sup>89</sup> and imperfect observance of the posaha abstinences.

56. Next a disciple of the Samāṇa must know and avoid the following five *typical* offences<sup>90</sup> against the law of right distribution of *alms* ;<sup>91</sup> *viz.*, putting away among living things,

<sup>89</sup> Text *uchchāra-pāsavaṇa*, Skr. *uchchāra-prasravaṇa*, lit., voiding feces and urine. One of the greatest sins a Jain can be guilty of is injury to any living creature (insects, etc.). Hence any spot likely to come into use in any way, must be previously carefully examined and wiped, especially during the rainy season when the crop of insects is abundant. See the detailed instructions in Āy., I, 7. 11, 1-2.

<sup>90</sup> Text *atīyārā*, Skr. *atichārāḥ*, i. e., 'transgressions.' It may be noted that all the 'offences' here mentioned are rather evasions than contraventions of the law. Now an *atichāra*, as the comm. here explains, is strictly speaking the contravention (*parihāra*) of a law, i. e., the doing of a forbidden act, while *bhanga* is the evasion of a law, i. e., the doing of an unforbidden act for the purpose of avoiding a forbidden one. Accordingly a *bhanga* can only occur in the case of *desha-virati* or the limited abstinence incumbent on a sāvaga, to whom only certain acts are forbidden; while the *atichāra* occurs in the case of *sarva-virati* or the total abstinence of a sādhu, though it may also occur in the case of *desha-virati* in proportion as the sāvaga advances in abstinence. But, the comm. adds, the word *atichāra* is here used in an indefinite (*sankīrṇa*) sense, and must be understood to mean either a 'contravention' or an 'evasion,' according to the circumstances of the case.

<sup>91</sup> Text *ahā-saṃvibhāga*, Skr. *yathā-saṃvibhāga*, 'distributing according (to rule).' In Yog. III, 86 the law is called *atithi-saṃvibhāga*, 'distribution to guests,' and explained as referring to *chaturvidh'āhāra-pātra-ohhādana-sadman*, i. e., 'the four kinds of food, bowl, clothes, and lodging.' Compare with this the promise in § 58, and note 100. Still, as shown by the 'offences,' it is particularly food that is intended here. The rule is that no other food may be given to, or accepted by, a Jain monk, but such as the giver had pre-

covering up with living things, neglecting the appointed time, making a pretence of others, and acting from jealousy.<sup>92</sup>

57. Next he must know and avoid the following five offences<sup>93</sup> against the law of a determined self-mortification by the last mortal emaciation; *viz.*, longing after this world,<sup>94</sup> longing after the next world, longing after life, longing after death, and longing after sensual enjoyments.

58. Then the householder Ānanda, in the presence of the Samāna, the blessed Mahāvira, took on himself the twelvefold law of a householder, consisting of the five lesser vows and the seven disciplinary vows; and having done so, he praised and worshipped the Samāna, the blessed

pared for himself (*svārthan nirvartita*). Food which a monk (*sādhu*) may accept, is called *esaṇṇija* or *ahesaṇṇija*; while food which is 'made on purpose for him' and which he may not accept, is called *āhākammiya*. Hence a monk may not accept any food, prepared after his arrival; such food is tainted with the 'fault of after-preparation' (*pashchāt-karmadoṣa*). See the detailed rules in Āy. II, 1.

<sup>92</sup> As a monk may not eat any living thing (such as uncooked grain, uncut fruit, etc.), a person may avoid giving to him, when he comes to beg, by placing food among grain or covering it up with fruit. Or he may change the hour of his promised alms-giving, so that the begging monk misses the right time. Or he may avoid giving anything by pretending that it belongs to another person. Or he may give simply out of spite, in order not to be out-done in liberality by another. Cf. Yog. III, 117.

<sup>93</sup> 'This world' does not mean 'the present world' or 'the present existence in this world'; that idea is expressed in the later phrase 'longing after life.' 'This world' is the 'world of men,' as opposed to the 'world of the devas,' etc.; and the reference is to a future rebirth in 'this world of men.' The sāvaga, at this ascetic stage, is not to long after being reborn, *e. g.*, as a chief or a minister, etc. He is also not to long to become, after his death, a deva or 'god' in the 'world of devas.' Further, on observing the respect paid to wealth, learning and position, he is not to think, that after all it is better to live than to starve one-self to death; nor seeing that such a return to social life is out of the question for him, is he to wish that he might rather die at once, than go on starving himself. Cf. Yog. III, 150. A curious illustration of the warning against 'longing after life,' occurs in the tenth book of the Dashāshrutaskandha; see *Ind. St.*, XVI, 470.

or badly wiped bed for sleeping, *using* an unexamined or badly examined spot for easing nature, *using* an unwiped or badly wiped spot for easing nature,<sup>89</sup> and entire neglect of the posaha abstinences.

56. Next a disciple of the Samāṇa must know and avoid the following five *typical* offences against the law of right distribution of alms;<sup>90</sup> viz., putting away among living things, covering up with living things, neglecting the appointed time, making a pretence of others, and acting from jealousy of others<sup>91</sup>.

<sup>89</sup> Text *uchchāra-pāsavaṇa*, Skr. *uchchāra-prasravaṇa*, lit., voiding feces and urine. One of the greatest sins a Jain can be guilty of, is injury to any living creature (insects, etc.). Hence any spot likely to come into use in any way, must be previously carefully examined and wiped, especially during the rainy season when the crop of insects is abundant. See the detailed instructions in the Āy., I, 7. II, 1-2, Transl., pp. 72, 75, 89, 126, 132, 134, *et passim*.

<sup>90</sup> Text *ahā-saṃvibhāga*, Skr. *yathā-saṃvibhāga*, 'distributing according (to rule).' In Yog. III, 86 the law is called *atithi-saṃvibhāga*, 'distribution to guests,' and explained as referring to *chaturvidh'āhāra-pātra-ahhādāna-sadman*, i. e., 'the four kinds of food, bowl, clothes, and lodging.' Compare with this the promise in § 58, and note 100. Still, as shown by the 'offences,' it is particularly food that is intended here. The rule is that no other food may be given to, or accepted by, a Jain monk, but such as the giver had prepared for himself (*svārthaṇ nirvartita*). Food which a monk (*sādhu*) may accept, is called *esaṇijja* or *ahesaṇijja*; while food which is 'made on purpose for him' and which he may not accept, is called *āhākammiya*. Hence a monk may not accept any food, prepared after his arrival; such food is tainted with the 'fault of after-preparation' (*pashchāt-karmadoṣa*). See the detailed rules in Āy. II, 1; see also Bhag., p. 189.

<sup>91</sup> As a monk may not eat any living thing (such as uncooked grain, uncut fruit, etc.), a person may avoid giving to him, when he comes to beg, by placing food among grain or covering it up with fruit. Or he may change the hour of his promised alms-giving, so

57. Next he must know and avoid the following five offences<sup>92</sup> against the law of a determined self-mortification by the last mortal emaceration; *vis.*, longing after this world,<sup>93</sup> longing after the next world, longing after life, longing after death, and longing after sensual enjoyments.

58. Then the householder Āṇanda, in the presence of the Samaṇa, the blessed Mahāvira, took on himself the twelfefold law of a householder, consisting of the five lesser vows and the seven disciplinary vows; and having done so, he praised and worshipped the Samaṇa, the blessed

that the begging monk misses the right time. Or he may avoid giving anything by pretending that it belongs to another person. Or he may give simply out of spite, in order not to be out-done in liberality by another. Compare Yog. III, 117.

<sup>92</sup> Text *āiyārā*, Skr. *atichārāḥ*, i. e., 'transgressions.' The commentary here explains, that it uses this term in preference to the term *bhanga* or 'breach,' because this as well as the other offences previously mentioned, are not exactly 'breaches,' i. e., violations (*viparīti*) or direct contraventions (*desha-virati*) of law, but rather evasions (*parihāra*) or contraventions in all sorts of ways (*sarva-virati*). See the preceding footnotes.

<sup>93</sup> 'This world' does not mean 'the present world' or 'the present existence in this world'; that idea is expressed in the later phrase 'longing after life.' 'This world' is the 'world of men,' as opposed to the 'world of the devas,' etc.; and the reference is to a future rebirth in 'this world of men.' The ascetic is not to long after being reborn, *e. g.*, as a chief or a minister, etc. He is also not to long to become, after his death, a deva or 'god' in the 'world of devas.' Further, on observing the respect paid to wealth, learning and position, he is not to think, that after all it is better to live than to starve one-self to death; nor seeing that such a return to social life is out of the question for him, is he to wish that he might rather die at once, than go on starving himself. Compare Yog. III, 150. A curious illustration of the warning against 'longing after life,' occurs in the tenth book of the Dashāshrutaskandha; see *Ind. St.*, vol. XVI, p. 470.



Mahāvīra, and then spake to him thus: "Truly, Reverend Sir, it does not befit me, from this day forward, to praise and worship any man of a heterodox community,<sup>94</sup> or any of the devas<sup>95</sup> of a heterodox community, or any of the objects of reverence of a heterodox community;<sup>96</sup> or without being first addressed by them, to address them or converse with them; or to give them or supply them with food or drink or delicacies or relishes;<sup>97</sup> except it be by the command of the king, or by the command of the priesthood, or by the command of any powerful man, or by the command of a deva, or by the order of one's elders,<sup>98</sup> or by the exigencies

<sup>94</sup> Such as the charaka (*oharakādi-kutīrthikāḥ*, comm.); see Bhag., pp. 163, 214.

<sup>95</sup> Such as Hari (Vishṇu) and Hara (Shiva), (comm.)

<sup>96</sup> The words *cheiyāṇi* or *arihanta-cheiyāṇi*, which the MSS. here have, appear to be an explanatory interpolation, taken over from the commentary, which says the 'objects for reverence may be either Arhats (or great saints) or Cheiyas. If they had been an original portion of the text, there can be little doubt but that they would have been *cheiyāṇi*. The difference in termination, *pariggahiyāṇi cheiyāṇi*, is very suspicious. The same peculiarity occurs also in Ov. § 99; but an interpolation, once admitted into a standing passage, would naturally tend to be reproduced whenever that passage recurred.—The word *cheiya* has here the special sense of an idol (*pratimā-lakṣaṇa*), (comm.); such as the images of Virabhadra and Mahākāla (two forms of Shiva) worshipped by the 'Bhautas,' a low class of Brāhman temple priests.

<sup>97</sup> This does not forbid giving out of charity, but only giving from respect for the applicant's faith, (comm.).

<sup>98</sup> Text *guru-niggahēṇa*, Skr. *guru-nigrahēṇa* the commentary gives two explanations; it may either mean, 'by the authority of one's parents' (*mātāpitṛi-pāravashyēṇa*), or 'on account of a warlike attack on one's temples and monks,' (*chaityasādhūnām protyanika-kṛitopa-draveṇa*). In the latter case there is no offence in giving largess for the sake of their safety.

of living. *On the other hand* it behoves me, to devote myself to providing the Samāṇas of the Niggaṇtha faith<sup>99</sup> with pure and acceptable food, drink, delicacies and relishes, with clothes, blankets, alms-bowls, and brooms, with stool, plank and bedding, and with spices and medicines.”<sup>100</sup> To

<sup>99</sup> *I. e.*, Jain ascetics ; see note 18.

<sup>100</sup> The objects here mentioned are thus explained in the Gujarātī paraph. : *asana* ‘ food ’ is such as ‘ rice and curry ’ (*bhāt thi odan, sālān*) ; *pāna* ‘ drink ’ is such as milk, water-gruel (*chāsī* or *chhāchhī*), etc. ; *khāima* ‘ delicacies ’ are such as cocoanut (*sūkhar* or *sukar*) and other fruits ; *sāima* ‘ relishes ’ are such as betel (*pān-sopārī*), ginger (*sūth*), etc. See paraph. to §§ 87, 124 of the Ovavāiya Sutta. *Kambala* is a woollen or hairy blanket ; *pāyapuñchhana*, Skr. *rajo-haraṇa*, is a broom for sweeping the ground before one’s feet. *Piḍha*, Skr. *pīṭha*, modern *pīṭhā* is a stool to sit on (*āsana-visheṣa*, Skr. comm. to Ov. § 49), but which may be also sufficiently large to allow of being slept on, a small square bench or cot (*vājavaṭ*, as it is uniformly rendered in all paraph., modern *vājaṭ* ; in Kap., Sām., § 53 it is apparently a synonym of *sejjā*, Skr. *sayyā*, according to the comm., [see footnote on p. 307 of Prof. Jacobi’s translation ; but perhaps the order of *pīṭha* and *phalaka* should be reversed]) ; *phalaga*, Skr. *phalaka*, is a plank or board (*pāṭī* or *pāṭiū*, as the paraph. uniformly renders it), intended to be used as a shelf or ledge for placing things on (Skr. comm. *avaṣṭambhana*), but in case of need it may be used for sitting (cf. Kap., Sām., § 53) or sleeping on (*phalaka-sejjā* in Ov. § 116) ; *sejjā-samthāra* is the ‘ bedding ’ for sleeping on. *Osaha* ‘ spices ’ are such as ginger, cloves, etc. ; *bhesajja* ‘ medicines ’ are such as powders (*būkī*), extracts (*kvāṭha*), and mixtures (*ghasār*) ; see paraph. to Ov. § 124. With regard to *phalaga* or modern *pāṭī*, it may be added, that the word has also the following meanings : ‘ a broad open basket ’ (in this sense properly spelt *pāṭī*, Skr. *samputaka*) or ‘ a shield ’ (Skr. *kheṭa*) or ‘ a game-board ’ (Skr. *dyūtopakāra*). In none of these senses, however, the word *phalaga* is used here ; though it may have those meanings in Ov. § 49, (see Skr. comm.). On *pīṭha* and *phalaka* among the Buddhists, see *Chullavagga*, VI, 2, 4 (in *Sacred Books of the East*, vol. XX, p. 165).

the above effect he made a formal promise ; and having done so, he asked *various* questions and accepted the replies *given* ; and then he respectfully<sup>101</sup> took leave of the Samāṇa, the blessed Mahāvira ; and having done so, he went away again from the Dūipalāsa Cheīya and from the presence of the Samāṇa, the blessed Mahāvira, and then returned to where his own house was in the city of Vāṇiyagāma ; and having done so, he spake to his wife Sivanandā thus : “ Truly, O beloved of the devas, I have listened to the Law in the presence of the Samāṇa, the blessed Mahāvira, and that Law is what I desire and except and am pleased with ; so now, do thou, O beloved of the devas, go and praise the Samāṇa, the blessed Mahāvira, and (*as above*, § 10, down to) wait on him, and in his presence take on thyself the twelve-fold law of a householder which consists of the five lesser vows and the seven disciplinary vows.

59. Then that Sivanandā, his wife, being thus spoken to by Āṇanda, the servant of the Samāṇa, and being happy and pleased, called her domestic servants ; and having done so, she spake to *them* thus : “ Quickly bring to me without loss of time ” (*the sacred vehicle*<sup>102</sup>, and so forth, down to, *she went and*) waited on the Samāṇa.

60. Then the Samāṇa, the blessed Mahāvira, spake a sermon on the Law to Sivanandā and to the right great *company that had come out with her*.

61. Then that Sivanandā, having listened and attended to the Law in the presence of the Samāṇa, the blessed Mahāvira, and being happy and pleased, (*and so forth*, down to) took

<sup>101</sup> Text *tikkhutto vandaī*, an elliptic phrase, meaning literally : ‘circumambulating him three times by starting from the left and coming round to the right he worshipped him,’ as an act of leave taking, just as he had done on his arrival ; see note 17.

<sup>102</sup> See the rest, below in the seventh lecture.

on herself the law of a householder; and having done so, she re-ascended<sup>103</sup> that excellent sacred vehicle of hers, and then returned to the place whence she had come<sup>104</sup>.

62. *When she had gone away*, the blessed Goyama turning<sup>105</sup> to the Samaṇa, the blessed Mahāvira, praised and worshipped him; and having done so, he spake to him thus: "Reverend Sir, is Āṇanda, the servant of the Samaṇa, capable of submitting, in the presence of the beloved of

<sup>103</sup> Text *duruhaī*, rendered in the Gujarātī paraph. by *vaise* 'she sat.' The meaning of the word is more accurately rendered in the paraph. to Ov. § 49, *ūpari charhe* 'he mounted up,' and in that to Nāy. § 88, *charhe ūpar vaise*, 'mounting up, he sat down,' *et passim*. In the paraph. to Nāy. § 133, it is explained by Skr. *ārūḍha*. There can be no doubt that it is some derivation of the root *ruh* 'to mount.' After the tentative suggestion of Weber (Bhag., p. 411), it is commonly (E. Müller, *Beiträge zur Jaina Grammatik*, p. 34, Leumann in the Index to Ov., p. 126, Steinthal in the Index to Nāy., p. 67) identified with Skr. *adhi-rohati*. But it is not easy to conceive, by what process *adhi* could turn into *du*. The real derivation of the word is much simpler. It is the same as Skr. *ud-rohati*, with the metathesis of *ud* to *du*. Such transpositions are not uncommon in Prākṛit and Pāli; e. g., Pr. *rahassa* for Skr. *hrasva*, Pā. *rahada* for Skr. *hrada*. A long list of such transpositions (or *vyatyaya*) are given by Hemachandra ii, 116—124; see also Bhag., p. 412, and E. Kuhn's *Beiträge zur Pāli Grammatik*, pp. 51, 57. The verb *ud-ruh* itself appears to be obsolete in Sanskrit; but the noun *ud-rohana* 'mounting on a bed' has been met with (see Böhtlingk's *Sanskrit Wörterbuch in kürzerer Fassung*); compare also Skr. *ud-rodhana*. I would suggest a similar derivation for the verb *dūjjai* 'he goes forth,' 'he goes about,' from Skr. *ud-ējati* (or *ud-eti*).

<sup>104</sup> Text *jām eva disaṃ*; in classic Prākṛit it would be *jam eva disaṃ*; the use of the long termination is a survival from the ancient, or āraṣa, Prākṛit. See my edition of the Prākṛita Lakṣaṇam, pp. xxxvii, xxxviii.

<sup>105</sup> *Lit.*, saying "Reverend Sir."

the devas,<sup>106</sup> to the tonsure and (*as above*, § 12, down to) entering the monastic state?"

*Mahāvīra* replied: "No, that is not the case,<sup>107</sup> O Goyama;

<sup>106</sup> *I. e.*, of Mahāvīra and his disciples.

<sup>107</sup> Text *no tiṇ' aṭṭhe samaṭṭhe*. The exact construction of this frequent phrase is disputed. There is a various reading *no iṇ' aṭṭhe samaṭṭhe*, which, however, I have rejected, 1, because the reading *tiṇa* is supported by the best MSS. ; 2, because the reading *iṇa* seems to owe its origin to a mistaken attempt at solving the difficulty of the reading *tiṇa* ; 3, because a third reading, *teṇa*, which is found in MS. A, accords with *tiṇa*, but not with *iṇa* as ordinarily understood. I agree with E. Müller's view (*Beiträge zur Grammatik des Jaina Prākṛit*, p. 50), that *tiṇa* (or *teṇa*) is the instrumental singular of the pronoun *tad* (see Hemachandra iii, 69). The phrase means literally: 'therein (your) view is not correct.' The commentary, as far as I have observed, invariably reads *iṇa*, even when the accompanying text reads *tiṇa* or *teṇa* ; and the interpretation as invariably given is: *na ayam arthaḥ samarṭhaḥ sangataḥ*, i. e., 'this view (of yours) is not correct.' This would seem to show that the reading *iṇa* is a very old emendation of *tiṇa*, and is evidently understood to be the nominative singular masculine of the pronoun *idam* (equivalent to Skr. *ayam*). Now, barring the present phrase, there is no safe evidence, that the form *iṇa* is ever used in Prākṛit as a nom. sing. masculine. According to Hemachandra iii, 79, *iṇam* may be used as the nom. sing. neuter (as such it occurs in Hemachandra ii, 204, iv, 279, Ov. § 136, Saptashataka, verse 41, *et passim*) ; and it may also according to Hemachandra iii, 78, 79 be used as the accusative singular of all three genders (as such, e. g., H. C. iii, 162). It is true Hemachandra's rule iii, 85 is not quite distinct, and might at first be thought to warrant the use of the form as a masculine ; but if it were so, the masculine would undoubtedly be *iṇa*, and not *iṇam*, which latter is the form given by Hemachandra and which clearly seems to restrict its use to the neuter. In short, what Hemachandra evidently means, is that the form *iṇam* may be the nominative singular neuter of both *idam* (iii, 79) and *etad* (iii, 85). A form *iṇa*, as an instrumental singular, is possible, after the analogy of

but Ānanda, the servant of the Samāṇa, will follow<sup>108</sup> the profession of a servant of the Samāṇa for many years; and having done so, (*and so forth, as below*, § 85, down to) he will be re-born as a deva in the Aruṇābha abode of the Sohamma heaven."<sup>109</sup> There a certain class<sup>110</sup> of devas are declared to enjoy an existence of four paliovama<sup>111</sup> periods;

*tiṇa*, (see Hemachandra iii, 69); but its existence hitherto, so far as I am aware, is unproved. I am disposed to think, that the reading *iṇa* has really arisen from a misunderstanding of the commentator's interpretation *ayam arthaḥ*, which was not intended to explain the grammatical force of *tiṇ'aṭṭhe*, but merely its general sense. Transcribers, misconceiving the commentator's meaning, changed *tiṇa* to *iṇa*, supposing that the latter might be a nom. sing. masc. corresponding to the neuter *iṇam*.

<sup>108</sup> Text *pāūṇihii*, Skr. *prāvarishyati*. The Prākṛit forms a new general base *pāūṇ* from the Skr. special base *prāvṛiṇu* (of root *prā-ā-vṛi*), analogous to the Pr. base *sun*, 'to hear' from Skr. *śṛiṇu*, and others. The change of Skr. *vṛi* to Pr. *u* takes place by Hemachandra i, 131, where Pr. *pāūo* is given for Skr. *prārītaḥ*. The derivation from Skr. *prāp*, Pr. *pāv* (see Ov., Index, p. 136) appears to me untenable.

<sup>109</sup> Text *kappa*, Skr. *kalpa*, 'aeon,' properly signifying an immense period of time, but by the Jains used also in a local sense to signify the twelve heavens or tiers of which the upper world is built up, and among which the Sohamma forms the lowest tier. The subdivisions of these tiers or *kappa* are called Vimāṇa or 'Abodes.' On the cosmology of the Jains, see Colebrooke's Essays, Vol. II, pp. 193, ff., also Bhag., pp. 162, 170, 204, 215, 304, *et passim*.

<sup>110</sup> Text *atthegaiya*, *lit.*, 'there are some,' *i. e.*, a certain number; Gujarātī paraph.: *kit'rā ek*, or Hindī *kit'ne ek*. See the Sanskrit comm. to Kap. (Sām.), § 14, p. 121.

<sup>111</sup> "The *paliovama*, Skr. *palyopama*, is a period measured by the time in which a vast well, one hundred yojanas every way, filled with minute bits of hair so closely packed that a river might be hurried over them without penetrating the interstices, could be emptied at the rate of one hair in a century." See Wilson's *Essays and Lectures*

there also Ānanda, the servant of the Samaṇa, is declared to enjoy an existence of four paliovama periods.

63. Then the Samaṇa, the blessed Mahāvira, for some time or other, abode elsewhere in a different country.

64. Then that Ānanda, having *now* become a servant of the Samaṇa, devoted himself to mastering *the discrimination* of the living and liveless and (*as before*, § 58, down to) supplying the Nigganthas.

65. Then that Sivanandā, his wife, having *also now* become a servant of the Samaṇa, devoted herself (*as above*, § 64, down to) supplying the Nigganthas.

66. Then fourteen years passed by during which that Ānanda, the servant of the Samaṇa, sanctified<sup>112</sup> himself by unwearying<sup>113</sup> exercises in the moral restraints *imposed* by the religious vows<sup>114</sup> as well as in the *general* renunciations and *special* posaha abstinences; and when he was in the middle of the fifteenth year, at some time or other, at the time of the midnight hour, while he was keeping religious vigils, there occurred to him the following inward<sup>115</sup> musing, hidden

Vol. I, p. 308. "This repeated ten *koṭis* of *koṭis* of times, (*i. e.*, 1,000,000,000,000,000) is a *sāgaropama*." See Colebrooke's *Essays*, Vol. II, p. 194. Stevenson, p. XXV, however, reverses this explanation.

<sup>112</sup> Text *appāṇaṃ bhāvēmāna*, Skr. *ātmānaṃ bhāvayan*, explained by Skr. *vāsayan* in Skr. comm. to Nāy. § 5, 'training one-self (by self-mortifications) in holy thoughts,' raising up in one-self a holy frame of mind; cf. the Gujarāṭī paraph. to Ov., § 131, where *bhāvīyappā*, is explained by *rūḍāi bhāvīo chhāi chāritrai ātmā*.

<sup>113</sup> Text *uchchāvaya*, Skr. *uchchāvacha*, *lit.* 'high and low,' *i. e.* of every kind.

<sup>114</sup> *I. e.*, those of the twelvefold law of the householder, see §§ 13 ff.

<sup>115</sup> Text *ajjhatthiya*, explained uniformly in the Skr. commentaries (*e. g.*, to Nāy. 81) by *adhyātmika ātmāshraya*, 'referring to one's self'. There is clearly here a reminiscence of the Pāli *ajjhattiya*. But there are serious phonetic difficulties in this explanation; nor is it

reflection: "Truly I am, in the city of Vāṇiyagāma, a person whom many princes (*as above* § 5, down to), and also (*as above*, § 5, down to) the support of my own family; hence on account of this hindrance, I am not able to live conformably with the teachings of the Law<sup>116</sup> received in the presence of the Samaṇa, the blessed Mahāvira. Therefore, it is truly better for me, to-morrow morning (*and so forth*, down to) after sunrise, to prepare abundant food (etc., *and acting in all respects*<sup>117</sup> like Pūraṇa, down to) place my eldest son in charge of my household; then having taken leave of my friends and of my eldest son, and having cleaned<sup>118</sup> a house for keeping the posaha observances in the midst of my people of the Nāya<sup>119</sup> clan, to live in conformity with the teachings of the Law as received in the presence of the Samaṇa, the blessed Mahāvira." Thus he reflected within himself, and

quite congruous with the context, which requires synonyms expressive of deep inward musing. The word seems rather to presuppose such a Skr. form as *adhyāsthita* 'abiding within.'

<sup>116</sup> Text *antiyaṃ*, variant *antis*. The former is correct; it is adjectival, to be construed as an accusative singular feminine with *dhammapaṇṇattiṃ*. In §§ 12, 58, the correct form is *antis*, being adverbial. In the latter case 'he took the Law on himself in the presence of the Samaṇa'; in the former case 'he observed the Law which he had received in the presence of the Samaṇa'.

<sup>117</sup> *I. e.*, bathing, dressing, inviting friends and relatives, and giving them an entertainment.

<sup>118</sup> Text *paḍilehitta*. See note 88.

<sup>119</sup> Text *nāyakula*, Skr. *jñātri-kula*, the clan of the Jñātri kshatriyas, to which also Mahāvira himself belonged, who hence bears the name of *Nāyaputta* (Skr. *Jñātriputra*) or *Nāyakulanandana* or *Nāyamuni* (*Ind. St.*, vol. XVI, pp. 830, 831). This notice shows that Āpanda belonged to Mahāvira's clan. The Skr. comm. translates it by *evajana-grihe* 'in the house of his people,' which (unless it is merely intended as an explanation) would seem to show, that the true significance of the phrase was no more understood.



accordingly, on the morrow he *prepared* abundant food (and so forth, everything as above), and on finishing the entertainment, he decorated and honoured his friends (etc.) with abundant flowers (etc.);<sup>120</sup> and having done so, he called his eldest son into the presence of those very friends (etc.), and then spoke to *him* thus: "Truly, my son, I am, in the city of Vāṇiyagāma, a person whom many princes (and so forth, exactly as he had been musing before, down to) to live *conformably with the Law*. Therefore, it is truly better for me now to appoint thee as the mainstay (etc.) of my own household and (as above, down to) to live in *conformity with the Law*."

67. Then the eldest son, saying "let it be so," respectfully assented to that proposal of Āṇanda, the servant of the Sāmaṇa.

68. Then that Āṇanda, the servant of the Sāmaṇa, in the presence of those very friends (etc.), placed his eldest son in charge of his household, and having done so, he spoke to *them all* thus: "Do not thou, beloved of the devas, nor you, from this day forward, any of you, ask me or consult me regarding *any of the* many affairs (and so forth, as above, § 5), nor do you cook and season for my behoof any food (etc.)."<sup>121</sup>

<sup>120</sup> I. e., flowers, dresses, perfumes, garlands, and ornaments.

<sup>121</sup> The reading of this passage is confused. I have in the main adopted that of MS. A. For the son is always addressed by *tumaṇ* 'thou,' not by *tubbhe* 'you'; 2, the dual number of the verb points to two sets of persons as being addressed, viz., the son (*tumaṇ*) and the friends, etc. (*tubbhe*); 3, these two sets are expressly distinguished in the preceding as well as in the following sentences (§§ 66; 69). Most of the MSS. read *pucchchhāṇi*, *paḍipucchchhāṇi*, *uvakkhadeṇ*, *uvakareṇ*; and that this is a very old reading, is shown by the fact, that the Skr. comm. is based on it. It makes *avakkhadeṇ* equal to Skr. *upaskarotu* or *rādhyatu*, and *avakareṇ* equal to Skr. *upakarotu*, clearly identifying the four forms with the third

69. Then that Ānanda, the servant of the Samāṇa, took leave of his eldest son and of his friends and kinsmen ; and having done so, he came out of his own house, and then went out of the city of Vāṇiyagāma, *walking* right through the midst of it. Having done so, he proceeded to

person singular imperative. This interpretation, however, is altogether incongruous ; the third person singular is entirely out of place. There can be little doubt but that it has been occasioned by the well-known similarity of the characters for *u* and *o* in Jain writing. The words should really be read, as some MSS. have them, *puchchhao*, *paḍi-puchchhao*, etc. ; and these forms are the same as the Skr. *prichchhataḥ*, *pratiprichchhataḥ*, etc., *viz.*, the third person dual of the present tense. The present tense, however, according to a well-known Prākṛit usage, is employed for the imperative. The forms *puchchhao*, etc., therefore, are equivalent to Skr. *prichchhatām*, the third person dual imperative. The use of the third person, I presume, would have to be explained, by supposing the verbs to agree with *kei* (Skr. *kechit*) rather than with *tumam* and *tubbhe*. Still it would undoubtedly remain very awkward. I am disposed, therefore, to propose an emendation, which I have adopted in the text. I assume that a *h* has dropped out, and the forms should be *puchchhaho*, etc. These would be equal to Skr. *prichchhataḥ*, etc., the second person dual of the present tense, but equivalent to Skr. *prichchhatam*, etc., the second person dual of the imperative. Two considerations may be urged in favour of this emendation. In the first place, the MSS. D and E read *puchchatam* and *paḍipuchchhatam*, which are evidently intended to be forms of the second person dual imperative, and look like sanskritised emendations of an original reading *puchchhaho*, *paḍipuchchhaho*. In the second place the Apabhraṃsha Prākṛit has preserved a termination of the second person plural *ahu* (Hemachandra iv, 384), which, in all probability, is a survival of the Skr. dual termination *athaḥ* (*i. e.*, *athaḥ* = *aho* = *ahu*), and which has itself survived in the Gāḍian (see my Gāḍian Grammar, § 497, p. 336). There is, therefore, good reason to assume that the termination *aho* (both as a dual and as a plural) must have existed in the early, or ārsha language of the Jains.

accordingly, on the morrow he *prepared* abundant food (and so forth, everything as above), and on finishing the entertainment, he decorated and honoured his friends (etc.) with abundant flowers (etc.);<sup>120</sup> and having done so, he called his eldest son into the presence of those very friends (etc.), and then spoke to him thus: "Truly, my son, I am, in the city of Vāṇiyagāma, a person whom many princes (and so forth, exactly as he had been musing before, down to) to live *conformably with the Law*. Therefore, it is truly better for me now to appoint thee as the mainstay (etc.) of my own household and (as above, down to) to live *in conformity with the Law*."

67. Then the eldest son, saying "let it be so," respectfully assented to that proposal of Āṇanda, the servant of the Samāṇa.

68. Then that Āṇanda, the servant of the Samāṇa, in the presence of those very friends (etc.), placed his eldest son in charge of his household, and having done so, he spoke to them all thus: "Do not you, beloved of the devas, from this day forward, any of you consult me or give notice to me regarding *any of the* many affairs (and so forth, as above, § 5), or cook and season for my behoof any food (etc.)."<sup>121</sup>

<sup>120</sup> *I. e.*, flowers, dresses, perfumes, garlands, and ornaments.

<sup>121</sup> Text *tubbhe kei āpuchchhau*, Skr. *yuyam kaśchidāprihchhatu*; so all MSS.; the construction is somewhat awkward, there being two nominatives, *tubbhe* (plur.) and *kei* (sing.), the verb agreeing with the latter. One would rather expect *tubbham* (gen. plur.) *kei āpuchchhau*, 'let any of you consult'; and this construction, indeed, appears to occur elsewhere, where the same phrase is used, (see Leumann, in *Vienna Oriental Journal*, Vol. III. p. 841).—The two terms *āpuchchhāṇā* 'consulting' and *paḍipuchchhā* 'giving again notice' are technical terms of the Jain code of conduct, as given in the *Sthānanga Sūtra* (Benares ed., leaf 566). Ten modes of conduct are there laid down; viz., 1, *icchhākāra* or 'acting voluntarily'; i. e., if any one wishes another to do anything for him, he is not to put any pressure on him; it may only be accepted, if done voluntarily; this especially applies to a Sādhu wishing any help from an inferior. 2, *michchhā-*

69. Then that Ānanda, the servant of the Samana, took leave of his eldest son and of his friends and kinsmen; and having done so, he came out of his own house, and then went out of the city of Vāṇiyagāma, *walking* right through the midst of it. Having done so, he proceeded to

*kāra* (Skr. *mithyākāra*) or 'declaring (*an act*) to be false'; *i. e.*, if a Sādhū be betrayed into doing any act inconsistent with his profession, he is to own it in his heart to be false or wrong; *i. e.*, he is to express repentance (*paścāttāpa-kāra*). 8, *tahakkāra* (Skr. *tathākāra*) or 'expressing acquiescence' or 'acceptance'; *e. g.*, if a guru be asked any question, his reply is to be received as true and correct. 4, *Avassiyā* (Skr. *avasyakī*, *sl. kriyā*) or 'acting unavoidably'; *e. g.*, if a Sādhū, who should never unnecessarily come out of his shelter (*śupāśraya*), finds it necessary to leave it, he should, on coming out, say "it is necessary." 5, *nisehiyā* (Skr. *niṣedha* or *niṣedhikā*, *sl. kriyā*) or 'finishing'; *e. g.*, if a Sādhū returns to his shelter, after having finished his necessary work, he is to indicate it by saying "finished." 6, *Āpucchāṇā* (Skr. *āprachchhāna*) or 'consulting' or 'conferring'; *i. e.*, if there is any work to be done, one should consult with those who have a right to be asked; *e. g.*, on going to a Jain temple, the guru should be asked. 7, *paḍipucchā* (Skr. *pratiprichchhā*), or 'giving notice'; *i. e.*, even in the case of a previously given general permission or of a previous consultation, when the actual moment of action arrives, notice of doing it should again be given. 8, *chhandāṇā* (Skr. *chhandana*), or 'invitation'; *e. g.*, if a Sādhū returns from begging food, he is to invite the other Sādhūs, who remained at home, to share his meal. 9, *nimantaṇā* (Skr. *nimantraṇa*), or 'making an offer'; *e. g.*, if a Sādhū has no food for himself, he is, on going to beg, to ask the other Sādhūs whether he may bring some for them. 10, *uvassampayā* (Skr. *upasampat*), or 'receiving initiation'; *i. e.*, if any one goes to an Āchārya to receive from him initiation or further instruction in matters of knowledge, faith and conduct, he is to acknowledge himself as his disciple (*śiṣya*). These ten modes of conduct primarily apply to Sādhūs; but some of them are also applicable to Śhrāvakas. An instance of the sixth and seventh modes occurs in the present paragraph. An instance of the first mode will be found in § 81 (see note 152). Instances of the third mode occur frequently; see, *e. g.*, § 67, 87, 120, 142, etc.

the Kollāga suburb, where his posaha-house was in the midst of his people of the Nāya-clan. He then swept the posaha-house, next examined a place for easing nature<sup>123</sup>, and finally spread a bed of dabbha-grass, and placed himself upon it. And thus, in his posaha-house, keeping the posaha abstinences, and abiding on his bed of dabbha-grass he lived in conformity with the teachings of the Law which he had received in the presence of the Samāṇa, the blessed Mahāvīra.

70. Then that Ānanda, the servant of the Samāṇa, engaged in conforming himself to the standards of an uvāsaga<sup>123</sup>. Perfectly, in thought, word and deed,<sup>124</sup> he practised, maintained, satisfied, accomplished, proclaimed<sup>125</sup> and completed the observance of the first standard of an uvāsaga according to the sacred writings, according to the rules prescribed in them, according to the right way, and according to the truth.<sup>126</sup>

71. Then that Ānanda, the servant of the Samāṇa (*as above*, § 70, down to) completed the observance of the second standard of an uvāsaga, and likewise that of the third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, and eleventh standards.<sup>127</sup>

<sup>123</sup> See note 89.

<sup>123</sup> *I. e.*, 'servant' of the Samāṇa, see note 1. The word for 'standard' is *paḍimā*, Skr. *pratimā*, lit., 'a pattern, model, standard, rule'. It is used as a technical term for certain religious exercises of faith and self-mortification. See comm. to Kap. § 108, (note, p. 110).

<sup>124</sup> The text has only *kāṇṇaṃ*; but the rest of the standing phrase is to be supplied according to the commentary to Kap. (Sam.) § 63 (see the note on p. 126). It is also supplied in the Gujarātī paraphrase.

<sup>125</sup> *I. e.*, he proclaimed that he had accomplished it, (Comm.)

<sup>126</sup> See the Skr. commentary here and to Kap. (Sam.), § 63 (note on p. 126).

<sup>127</sup> These eleven 'standards' are stated by the Skr. commentary to be the following:—the first is the *sammad-dāṇṣaṇa-paḍimā*, or shortly

72. Then that Ānanda, the servant of the Samāṇa, through these ascetic exercises, lofty, abundant, persevering and intense as they were, became withered, and so forth, (down to) emaciated and reduced to a skeleton.<sup>123</sup>

the *daṃsaṇa-paḍimā*, 'the standard of right views.' The second is the *vaya-paḍimā*, 'the standard of the vows,' i. e., of the *aṇuvvaya* or the five lesser vows (see §§ 13-42). The third is the *sāmāya-paḍimā*, or 'the standard of inward peace.' The fourth is the *posaha-paḍimā* or 'the standard of the posaha abstinences.' The fifth is the *paḍimā-paḍimā* or 'the standard of the statuesque posture.' The sixth is the *abambha-vajjana-paḍimā* or 'the standard of abstention from incontinence.' The seventh is the *sachitt'āhāra-vajjana-paḍimā* or 'the standard of abstention from eating living things.' The eighth is the *sayam-ārambha-vajjana-paḍimā* or 'the standard of abstention from acting by oneself.' The ninth is the *pes'ārambha-vajjana-paḍimā* or 'the standard of abstention from acting through servants' (see § 54). The tenth is the *uddiṭṭha-bhatta-vajjana-paḍimā* or 'the standard of abstention from lawful food.' The eleventh is the *samaṇa-bhūa-paḍimā* or 'the standard of being a samāṇa' (or an ascetic). For the attainment of these several standards the same number of months is allotted as the standards occupy in the above mentioned order of succession; thus to the first standard one month is allotted, to the second, two, and so forth, to the eleventh standard, eleven months. The total amount of time, allotted to the eleven standards, is, thus, five years and one half. It will be readily understood that a rigorous exercise of the requirements of these standards will fit the devotee for the consummation which, of course, is the object of their institution—the religious suicide by a one-month's course of starvation. Of Ānanda it is related (in § 66) that he lived as an *uvāsaga* householder for 14 years and one half, and (in § 89) that he compassed his death after 20 years. This allows exactly the required 5 years and one half for his life of an *uvāsaga* ascetic.

<sup>123</sup> Text *dhamaṇi-santaṇ*, Skr. *dhamaṇi-santataḥ*, lit. 'covered with veins,' i. e., so reduced in flesh that the network of veins could be seen all over the body.

the Kollāga suburb, where his posaha-house was in the midst of *his people* of the Nāya-clan. He then swept the posaha-house, next examined a place for easing nature<sup>122</sup>, and finally spread a bed of 'dubbha' grass, and placed himself upon it. And thus, in his posaha-house, keeping the posaha abstinences, and abiding on his bed of dubbha grass he lived in conformity with the teachings of the Law which he had received in the presence of the Samaṇa, the blessed Mahāvīra.

70. Then that Ānanda, the servant of the Samaṇa, engaged in conforming himself to the standards of an uvāsaga<sup>123</sup>. Perfectly, in *thought, word and deed*,<sup>124</sup> he practiced, maintained, satisfied, accomplished, proclaimed<sup>125</sup> and completed the *observance* of the first standard of an uvāsaga according to the sacred writings, according to the rules *prescribed in them*, according to the right way, and according to the truth.<sup>126</sup>

71. Then that Ānanda, the servant of the Samaṇa (*as above*, § 70, down to) completed the *observance* of the second standard of an uvāsaga, and likewise *that of* the third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, and eleventh *standards*.<sup>127</sup>

<sup>122</sup> See note 89.

<sup>123</sup> *I. e.*, 'servant' of the Samaṇa, see note 1. The word for 'standard' is *paḍimā*, Skr. *pratimā*, lit., 'a pattern, model, standard, rule'. It is used as a technical term for certain religious exercises of self-mortification. See comm. to Kap. § 108, (in the note on p. 110).

<sup>124</sup> The text has only *kāṇham*; but the rest of the standing phrase is to be supplied according to the commentary to Kap. (Sam.) § 63 (see the note on p. 126). It is also supplied in the Gujarātī paraphrase.

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<sup>127</sup> These eleven 'standards' are stated by the Skr. commentary to be the following. The first is the *sammad-damṣaṇa-paḍimā*, or shortly

72. Then that Ānanda, the servant of the Samāṇa, through these ascetic exercises, lofty, abundant, persevering and intense as they were, became withered, (and so forth, down to) emaciated and reduced to a skeleton.<sup>128</sup>

the *daṃsaṇa-paḍimā*, 'the standard of true insight.' The second is the *vaya-paḍimā*, 'the standard of the vows,' i. e., of the *apuvvaya* or the five lesser vows (see §§ 13-42). The third is the *sāmāyga-paḍimā*, or 'the standard of inward peace.' The fourth is the *posāha-paḍimā* or 'the standard of the posāha abstinences.' The fifth is the *kā'ussagga-paḍimā* or 'the standard of mortifications of the body.' The sixth is the *abambha-vajjāṇa-paḍimā* or 'the standard of abstention from incontinency.' The seventh is the *sachitt'āhāra-vajjāṇa-paḍimā* or 'the standard of abstention from eating living things.' The eighth is the *sayam-ārambha-vajjāṇa-paḍimā* or 'the standard of abstention from undertaking anything by oneself.' The ninth is the *pes'ārambha-vajjāṇa-paḍimā* or 'the standard of abstention from undertaking anything through messengers' (see § 54). The tenth is the *uddiṭṭha-bhatta-vajjāṇa-paḍimā* or 'the standard of abstention from forbidden food.' The eleventh is the *samaṇa-bhūa-paḍimā* or 'the standard of being a samāṇa' (or an ascetic). For the attainment of these several standards the same number of months is allotted as the standards occupy in the above mentioned order of succession; thus to the first standard one month is allotted, to the second, two, and so forth, to the eleventh standard, eleven months. The total amount of time, allotted to the seven standards is, thus, five years and one half. It will be readily understood that a rigorous exercise of the requirements of these standards will bring the devotee to death's door,—a consummation which, of course, is the object of their institution. Of Ānanda it is related (in § 66) that he lived as an *uvāsaga* householder for 14 years and one half, and (in § 89) that he compassed his death after 20 years. This allows exactly the required 5 years and one half for his life of an *uvāsaga* ascetic.

<sup>128</sup> Text *dhamaṇi-santae*, Skr. *dhamaṇi-santataḥ*, lit. 'covered with veins,' i. e., so reduced in flesh that the network of veins may be seen all over the body.



73. Then to that Ānanda, the servant of the Samāṇa, at some time or other, at the time of the midnight hour, while he was keeping his religious vigils, there occurred the following inward (etc.) *reflection*: “Truly through these *ascetic exercises* (as above, § 72, down to) I have become reduced to a skeleton; yet there is still in me effort, work, strength, vigour, manly power and energy of faith; therefore seeing that there is still in me effort and (as above, down to) energy of faith, *and* seeing that my teacher and instructor in the Law, the Samāṇa, the blessed Mahāvira, abides as the Jīṇa, and the Suhatthī<sup>129</sup>, therefore it is better for me, tomorrow (as above, § 66, down to) after sunrise to devote myself to determined self-mortification by the last mortal emaciation, renouncing all food and drink and patiently waiting for my end.”<sup>130</sup> Thus he reflected within himself, and accordingly on the morrow early (as above, § 66, down to) he devoted himself to the self-mortification by the last mortal emaciation (as above, down to) patiently waiting for his end.

74. Then to that Ānanda, the servant of the Samāṇa, at

<sup>129</sup> *I. e.*, as the ‘conqueror’ of evil or the Redeemer, and as the ‘granter of good’ or the Saviour. From *Jīṇa* the Jain religion takes its name. The MSS. A B C read *suhatthī*. I take it to be a title equivalent to the Buddhist *sugato*, and representing the Skr. *suhasī*. The same title or name was born by a later Jain pontiff, said to have been a contemporary of Ashoka, and greatly successful in the spread of Jainism (see Kap., Transl., p. 290, footnote). The same word occurs in Bhag., p. 291, where, however, it is spelt *suhaṭṭhī*, and identified with Skr. *sukhārthī*; though the sense of it would be the same. MS. D and E give the reading *Sāvattthī*, which the Gujarātī paraph. explains to mean *Sāvattthī nagariye* ‘in the town of Sāvattthī’ (*Shrāvastī*),—apparently a very incongruous explanation.

<sup>130</sup> *Lit.*, “not longing for my end.” See § 57. On this religious suicide by starvation, see Āy. I, 7, 5—8 (Transl. pp. 70, 72, 74, 75, 76, footnotes).

some time or other, by reason of his splendid perseverance, his splendid transformation, his increasingly developed *psychic* forces,<sup>181</sup> and his patient avoidance of the taint of all acts which tend to prevent its acquisition, there was vouchsafed the gift of supernatural sight.<sup>182</sup> Towards the East, in the

<sup>181</sup> *Lit.*, 'his psychic forces becoming improved.' See below note 188.

<sup>182</sup> Text *ohi-nāṇaṃ*, Skr. *avadhi-jñānam*, i. e., *avachchhinna-viṣaya-jñānam*, lit. 'a knowledge of limits,' i. e., of limited or circumscribed objects. It is one of the five kinds of knowledge accepted by the Jains (see Bhag., p. 208, Colebrooke, vol. I, p. 445). The designation of 'limited knowledge' it appears to have received in contradistinction of the 'unlimited' knowledge or *kevala-jñānam*. This would appear from the quotation in the Skr. comm. to Kap. § 112 (Jacobi's edition, note on p. 111), *neraiyā deva-titthankarā ya ohissa bāhirā konti, pāsanti savvao khalu, sesā deseṇa pāsanti*, i. e., 'the Neraīya, Deva and Titthankara are outside any limit (i. e., are not subject to 'limited' knowledge); they indeed can see in every way (without any restriction), but the rest can only see in the regular (or ordinary) way.' (The interpretation of this quotation in the Translation of the Kalpa Sūtra, p. 257, is hardly correct). The five kinds of knowledge are defined in the *Sarva Darshana Sangraha* (Bibl. Ind. ed., p. 32). The highest kind is the *kevala* or absolute knowledge of the great ascetics (Tirthankaras, etc.); it is unlimited in every sense. Next comes the *maṇapajjava* (Skr. *manaḥ-paryāya*), or knowledge of the thoughts of others. Next the *ohi* (Skr. *avadhi*) or knowledge of limited objects; next *suya* (Skr. *shruta*), or refined knowledge; finally, the lowest, *maī* (Skr. *matī*), or common sense knowledge. The two lowest are kinds of natural knowledge, the other three are supernatural; yet the *ohi-nāṇa*, though supernatural, still cannot go beyond the limit of physical objects; the *maṇa-pajjava-nāṇa* goes a step further and penetrates also the secrets of the heart; finally the *kevala-nāṇa* extends to everything whatsoever.—The *ohi-nāṇa* is thus defined in the *Sarva Darshana Sangraha*, *asamyag-darshanādi-guṇa-janita-kṣayopashama-nimittam avachchhinna-viṣayaṃ jñānam avadhiḥ*, i. e., the circum-

salt<sup>133</sup> sea, he recognised and beheld an area of five hundred yojanas, and the same towards the South and West.<sup>134</sup> Towards the North he distinguished and saw as far as the Vāsadhara mountain, called Chulla Himavanta.<sup>135</sup> Upwards he distinguished and saw as far as the Sohamma heaven. Downwards in this Rayanappabhā earth<sup>136</sup> he distinguished and saw as far as the Loluyachchua hell the period of punishment in which extends to 84,000 years.

75. At that time and at that period, the Samāṇa, the scribed knowledge which is produced by the extinction of the corruption born of such qualities as wrong view etc., is called 'Limit.'—Other instances of the exercise of *ohiṇāṇa* will be found in Kap. § 15, (Transl., p. 223), and *Ind. St.*, Vol. XVII, p. 109.

<sup>133</sup> This is the first of the numerous *samudda* or mundane seas, accepted by the Jains. In it is situated the first continent, called *Jambuddiva* (Skr. *Jambudvīpa*), or our own earth; see Bhag., pp. 204, 210, 239, 240.

<sup>134</sup> Text *pachchatthimeṇaṃ*, a form made analogously to *puratthimeṇaṃ*. As the latter represents the Skr. *purastāt*, so the former, a Skr. *pratyastāt*. In Sanskrit the latter word appears to be only preserved in certain compounds, such as *pratyasta-gamana*, lit. 'going to the West,' hence 'sunset.' Both forms are derived by the Prāk. pleonastic suffix *ima*.

<sup>135</sup> On the *Chulla-himavanta* or 'Little Himālaya,' see Weber's *Shatruñjaya Māhātmyam*, p. 19. It is called so to distinguish it from the *Mahā-himavanta* or 'Great Himālaya.' Commonly it is called simply Himavanta. It is the first of the six Vāsadhara mountains, which form the barriers between the seven *vāsa* (Skr. *varṣa*) or 'regions' of Jambuddiva. See note 133.

<sup>136</sup> The Jains believe in a series of seven *puḍhavis* or earths, Each 'earth' contains numerous seas (*samudda*), continents (*dīva*), and hells (*naraya*). Our own earth or *Jambuddiva* belongs to the *Rayanappabhā*. See Bhag. p. 107, 240.—*Loluyachchua* = *loluya-achchua*. It may be noted that there is also an *Achchua* heaven (or *kappa*), the twelfth or uppermost of the series; see Bhag., p. 304.

blessed Mahāvira, arrived on a visit. A company went out to hear him (as above, § 9, down to) and returned.

76. At that time and at that period, the senior disciple of the Samāṇa, the blessed Mahāvira, the monk called Indabhūi, of the family of Goyama,<sup>137</sup> of the height of seven hands, of a symmetrically built figure, with joints most firmly knit *as it were* by double mortise, collar, and pin, with a complexion as light as the filaments of the lotus or the streak of a piece of gold on the touchstone, a man of severe austerity, of brilliant austerity, of ardent austerity, of awful austerity, of grand austerity, a mighty one, a man of sublime merits, an awful ascetic, practising a life of sublime continence,<sup>138</sup> neglectful of all care for the body,<sup>139</sup> and charged with a store of the far-reaching fiery psychic force,<sup>140</sup> was devoting himself to the sanctification of self by the uninterrupted ascetic practice of never eating any

<sup>137</sup> On this and the following epithets, see Bhag., pp. 315—319; also App. III, note on p. 45.

<sup>138</sup> Text *bambhachera*, Skr. *brahmacharya*. This which is commonly translated 'chastity,' is not only abstention from unlawful, but from all sexual intercourse, therefore 'continence.'

<sup>139</sup> Text *uchchhūḍha*, Skr. *utkṣipta* (Hem. II, 127, properly *utkṣubdha*, see Index, p. 104, to Ov.), 'abandoned,' 'neglected.' The term *uchchhūḍha-sarīre* is a synonym of *voṣaṭṭha-kāe* (Kap. § 117), and is explained in the Skr. comm. by *samskāra-parityāgāt* (Bhag. p. 317) or *parikarma-varjanāt*, 'neglect of all attention to the body.'

<sup>140</sup> Text *sankkhitta-viula-teu-leso*, Skr. *sankṣipta-vipula-tejo-leśa-gaḥ*. This is explained in Malayagiri's comm. to the *Sūrya-prajñāpti* (see Bhag., p. 318), to be a kind of fiery force which is acquired as the reward of distinguished asceticism. Its nature is such as to be able to burn up objects situated over an area extending over many yojanas (*vipulā*); yet it may be compressed (and thus stored up) within the small compass of the body (*sankṣiptā*). The idea is akin to that of a store of electric force. It is clearly meant to express a psychic force capable of acting

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<sup>134</sup> Text *pacchatthimenam*, a form made analogously to *puratthimenam*. As the latter represents the Skr. *purastāt*, so the former, a Skr. *pratyastāt*. In Sanskrit the latter word appears to be only preserved in certain compounds, such as *pratyasta-gamana*, lit. 'going to the West,' hence 'sunset.' Both forms are derived by the Prāk. pleonastic suffix *ima*.

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but the sixth meal,<sup>141</sup> and generally by a course of self-restraint and penance.

77. Then that blessed Goyama, when the turn for the indulgence<sup>142</sup> of his sixth meal came round, engaged in private study during the first *three hours'* period<sup>143</sup> of the afternoon; during the second period he devoted himself to meditation, during the third period, without hurry, haste or bustle, he examined his mouth-protector,<sup>144</sup> and afterwards his vessels, clothes, etc.<sup>145</sup>; next he wiped his vessels,

destructively at a distance. The Jains believe in the existence of six different psychic forces (or *lesa*), indicated by six different colours, *teu* being the brilliant colour of fire or gold. See Bhag., p. 160. For an instance of the exercise of this *teu-lesa*, see Bhag., p. 214.

<sup>141</sup> Text *chhatṭham chhatṭheṇam*, supply *bhatteṇam*. The Jains, like other Hindūs, take two meals daily. The practice here referred to, therefore, consists in taking only one meal in every three days, or fasting for two days and a half at a time. The meal is taken on the evening of the third day.

<sup>142</sup> Text *khamana*, Skr. *kṣamaṇa*, 'pardon, forbearance, indulgence, permission'. It is a common Indian idiom to say; 'pardon me this,' in the sense of 'permit me to do this.'

<sup>143</sup> Text *porisī*, Skr. *pauruṣī*, explained in the Skr. comm. to Kap. § 113 (see p. 112) by *pāśchātya-prahara-māṇa*, 'a three hours' period of the afternoon'. It appears to be the same as a *yāma*, 'a period of about three hours' (*prahara*). The third *porisī*, when he prepared to go on his begging round, would commence about 6 o'clock of the afternoon, according to our time.

<sup>144</sup> Text *muhapattī*, Skr. *mukha-patrī*, lit., 'a leaf for the mouth,' a small piece of cloth, suspended over the mouth to protect it against the entrance of any living thing. See Bhag., p. 195, where *muha-mottiyaṇ* is probably an error for *muha-pattiyaṇ*.

<sup>145</sup> Text *bhāyana-vatthāiṇ*, Skr. *bhājana-vastr'ādi*. The usual objects of a Jain monk's travelling outfit are, beside the mouth-protector previously mentioned, an alms bowl, a broom, and a gar.

clothes, etc., and then taking them up, he went to where the Samāṇa, the blessed Mahāvira, was, and praised and worshipped him; and having done so, he spake to him thus: "I desire, Reverend Sir, with your permission, as the turn for the indulgence of my sixth meal has arrived, to go round the city of Vāṇiyagāma, to the upper, lower, and middle classes, on a begging tour of house-to-house collection.<sup>146</sup> May it so please you, O beloved of the devas; do not deny me".

ment. Under certain circumstances, however, he is allowed to have three garments (two lower and one upper), two vessels (one for drinking, the other for alms), a stick, an umbrella, etc. See Ay. II, 2, 3, § 2, II, 3, 1, § 9; II, 6, 1, § 1; II, 7, 1, § 1. The single garment of a monk is a *kambala*, and his alms-bowl is called *paṇḍiggaha*. Hence the use of the more general terms *bhāyana* and *vatthā* would seem to indicate a plurality of those pieces of Goyama's outfit. The reading of the MSS. *bhāyana* (*pamajjā*) is simply the usual abbreviation, for the full *bhāyana-vatthāṇi*, which, for the sake of clearness, is adopted in the text. Compare also the vow in § 58 (p. 31).

<sup>146</sup> Text *ghara-samuddāṇassa*. In the MSS. the usual spelling of the word is *samudāṇa* which is uniformly taken as an equivalent of the Skr. *samudāya* 'multitude,' both by the Skr. commentaries and the Gujarātī paraphrases. Thus here the paraph. has *ghare sāmudān kī bhikṣā ne arthe bhramaṇ bhāṇi vichare* 'he wandered about for the sake of begging alms from a multitude of houses.' There is no Skr. comm. here; but the adjective *ghara-samudāṇiyā* (*sic*) occurs in Ov. § 120, which the Skr. comm. there explains by *griha-samudāyaṇa pratigrihaṇ bhikṣāyā yeṣāṃ grāhyatā asti te grihasamudāṇikāḥ*, 'those who have to beg alms from the multitude of houses, i. e., from house to house, are called *ghara-samudāṇiyā*.' Similarly the paraph. to that passage has: *ghara-samudāṇiyā je ghaṇā ghar nī thori thori bhikṣā lyā, puṇa ek ghar nī bhikṣā āhār na lyā*, i. e., '*Samudāṇiyā* are those called who take a little food as alms from each of many houses, but do not take all their food as alms from only one



78. Then the blessed Goyama, having obtained permission from the Samaṇa, the blessed Mahāvira, went away from the presence of the Samaṇa, the blessed Mahāvira, and from the Dūpalāsa cheīya; and having done so, he proceeded, without hurry, haste or bustle, carefully guarding his steps by steadily examining with his eyes the ground before him to the distance of four cubits,<sup>147</sup> to where the city of Vāṇiyagāma was. Having done so, he went round

house.' The meaning of the word, whatever its true derivation may be, is thus given correctly. For *ghara-samuddāṇiyā* is in Ov. § 120 distinguished from *du-ghara'ntariyā* 'those who enter two houses,' *ti-ghara'ntariyā* 'those who enter three houses' for the purpose of begging their food, etc. That is, some begged all the food required by them from one house, others from two houses, and so forth; others again limited themselves to no definite number of houses, but begged a little food from house to house, till they had collected as much as they required. The latter practice is called *ghara-samuddāṇa* 'house to house collection'. From the comparison of these terms, it seems clear, that the correct spelling of the word is *samuddāṇa*, which is given by a few of the MSS. (see various readings to Ov. § 120). It is derived from *sam* + *ud* + *dāna* (root *dā*), and is a synonym of *samādāna* or *samupādāna*. That this is the correct spelling, is also shown by the fact that the consonant *d* is never found elided in any MS. If *samudāṇa* were correct, the spelling *samuāṇa* would be preferable. But the uniform retention of *d* points to the true spelling with *dd*. The assumption of *samudāṇa* being a contraction of *samudādāṇa*, analogous to *samudātta* for *samudādatta*, is not admissible, as it is only the short syllable *da*, but not the long *dā*, that may be suppressed.—In the view that *samudāṇa* is equivalent to *samudāya*, it must, I suppose, be assumed that *samudāṇa* is a contraction of *samudāṇa*, for Skr. *samudāyana*. All that can be said for such a derivation is, that it is not impossible.

<sup>147</sup> I. e., lest he should tread on any living being. See the rules on *iriyā* or 'walking,' in Āy. II, 3, 1, (esp. § 6, Transl., p. 137). The text for 'four cubits' is *juga* (Skr. *yuga*).

the city of Vāṇiyagāma, to the upper, lower, and middle classes, on his begging tour of house-to-house collection.

79. Then that blessed Goyama, going on his round of begging alms (exactly as *described*<sup>143</sup> in the Pannatti, *and so forth, as before*, § 78, down to) in the city of Vāṇiyagāma, duly collected<sup>149</sup> food and drink just as he received<sup>150</sup> it; and having done so, he went out of the city of Vāṇiyagāma; and then as he was passing close by the suburb of Kollāga, he heard the voices of many people. These many people were thus saying (etc.) to one another: "Truly, O beloved of the devas, *behold there*, a disciple of the Samaṇa the blessed one! A servant of *that* Samaṇa, Āṇanda by name, is devoting himself in his posaha-house to the self-mortification by the last mortal emaceration, (as above, § 78, down to) patiently waiting for his end."

80. Then to that Goyama, on listening and attending to this *conversation* in the presence of those many people, there occurred the following inward reflection (etc.): "I will go to him, I will see Āṇanda, the servant of the Samaṇa." Thus he reflected, and accordingly he proceeded to the posaha-house in the suburb of Kollāga, where Āṇanda, the servant of the Samaṇa, was.

81. Then that Āṇanda, the servant of the Samaṇa, saw

<sup>148</sup> The name Pannatti appears to be an abbreviation of Vivāha Pannati, which is another name of the Bhagavati, the fifth of the Jain Angas. See Bhag., pp. 368, 371, *et passim*, also *Ind. St.*, Vol. XVII, p. 99.

<sup>149</sup> Text *paḍiggāheṭi*, Skr. *pratigrāhayati*. The usual spelling of the MSS. is *paḍigāheṭi*, see Jacobi's note to Kap. (Sam.) § 14, (p. 121).

<sup>150</sup> Text *ahāpajjattaṇ, sammaṇ*, Skr. *yathā-paryāptam, samyak*. The monk is directed to accept what is given, and not to choose or ask what pleases him. See the rules on the subject in the Āchārāṅga Sūtra, Book II, Lecture 1.

the blessed Goyama approaching; and having done so, he, being happy and pleased (*and so forth*, down to) in his heart, praised and worshipped the blessed Goyama, and then spoke to him thus: "Truly, Reverend Sir, having through the *ascetic exercises*, lofty (*as above*, § 72, down to) become reduced to a skeleton, I am not able to come forward into the presence of any beloved of the devas, in order to salute him by *circumambulating him* thrice and bowing my head to his feet:<sup>151</sup> so do you, Reverend Sir, graciously take so much trouble<sup>152</sup> as to come even hither, so that I may praise and worship the beloved of the devas by thrice circumambulating him and bowing my head to his feet.

82. Then that blessed Goyama went to where Ānanda, the servant of the Samāna, was.

83. Then that Ānanda, the servant of the Samāna,

<sup>151</sup> The reference is, of course, to Goyama himself. The ceremony consists in walking round a person thrice, then falling on the ground before him, and touching his feet with the forehead. See note 17.

<sup>152</sup> Text *itthakkāreṇaṃ abhiogeṇaṃ*, Skr. *itthamkāreṇa abhiyogena*, lit. 'with exertion made for the purpose,' 'trouble taken ad hoc,' a common Indian phrase of politeness. The reading of MSS. A B C, if correct, would mean: 'of your own will (*icchhā-kāreṇaṃ*) and without compulsion (*aṇabhiogeṇaṃ*).'*Ichchhu*, I suppose, is equivalent to Skr. *īṣṭu* 'desire.' But this reading is rather incongruous, and probably owes its origin to a confusion of the Jain characters for *itth* and *icchh*, which have a very close resemblance to each other.—It may be noted that Pr. *itthakkāra* is properly a compound of *itthā* and *kāra*, where the shortening of the final *ā* of *itthā* requires the doubling of the following *k*. The MSS. spell the word almost uniformly with a single *k*. The same peculiarity, or irregularity, of spelling may be observed in a few others words, such as *paḍiggāheṭi* (§ 79), *samuddāṇaṃ* (§§ 77, 78), *samuppajjai* (§ 83), *uvvaṭṭaṇaṃ* (§ 26), etc., which are almost uniformly spelt in the MSS. *paḍigāheṭi*, *samudāṇaṃ*, *samupajjai*, *uvaṭṭaṇaṃ*, etc.

praised and worshipped the blessed Goyama, by *circumambulating him* thrice and bowing his head to his feet; and having done so, he spoke to *him* thus: "Is it so, Reverend Sir, that to a householder, to one who resides within his *own* house, *the gift of* supernatural sight may be vouchsafed?"

*Goyama replied*: "Yes, it is so."

*Ānanda continued*: "If then, Reverend Sir, to a householder (*as above*, down to) may be vouchsafed, truly, Reverend Sir, to me too, *who am* a householder and one who resides within his *own* house, *the gift of* supernatural sight has been vouchsafed. I can recognize and behold, towards the East, in the salt sea, *an area* of five hundred yojanas (*as above*, § 74, down to) the Loluyachhua hell."

84. Then that blessed Goyama spoke thus to Ānanda, the servant of the Samāṇa: "It is so, Ānanda, that to a householder (*as above*, § 83, down to) may be vouchsafed; but certainly not such a very extensive one. Therefore do thou, Ānanda, acknowledge thy sin in this matter<sup>153</sup>, promise amendment, and take upon thee a penance."

85. Then that Ānanda spoke thus to the blessed Goyama: "Is it so, Reverend Sir, that according to the word of the Jina, one should make acknowledgment of sin and (*as above*, § 84, down to) take upon one's self *a penance* regarding things *that are* true, real, genuine and actual?"

*Goyama replied*: "No, it is not so."

*Ānanda continued*: "If, Reverend Sir, according to the word of the Jina, one need not make acknowledgment of sin regarding things *that are* true (*and so forth*, *as above*), nor (*as above*, § 84, down to) take upon one's self a penance, then, Reverend Sir, do you indeed yourself acknowledge your sin in this matter and (*as above*, § 84, down to) take on yourself *a penance*."

<sup>153</sup> See note 155. The 'sin' consisted in the untruthful or mistaken exaggeration of the gift vouchsafed to him.

the blessed Goyama approaching; and having done so, he, being happy and pleased (*and so forth*, down to) in his heart, praised and worshipped the blessed Goyama, and then spoke to him thus: "Truly, Reverend Sir, having through the *ascetic exercises*, lofty (*as above*, § 72, down to) become reduced to a skeleton, I am not able to come forward into the presence of any beloved of the devas, in order to salute him by *circumambulating him* thrice and bowing my head to his feet:<sup>151</sup> so do you, Reverend Sir, out of your own will and without compulsion,<sup>152</sup> come even hither, so that I may praise and worship the beloved of the devas by thrice circumambulating him and bowing my head to his feet.

82. Then that blessed Goyama went to where Ānanda, the servant of the Samāṇa, was.

83. Then that Ānanda, the servant of the Samāṇa, praised and worshipped the blessed Goyama, by *circumambulating him* thrice and bowing his head to his feet; and having done so, he spoke to him thus: "Is it so, Reverend Sir, that to a householder, to one who resides within his own house, the gift of supernatural sight may be vouchsafed?"

Goyama replied: "Yes, it is so."

Ānanda continued: "If then, Reverend Sir, to a house-

<sup>151</sup> The reference is, of course, to Goyama himself. The ceremony consists in walking round a person thrice, then falling on the ground before him, and touching his feet with the forehead. See note 17.

<sup>152</sup> Text *ichchhākāreṇaṃ anabhiogeṇaṃ*, Skr. *ichchhākāreṇa anabhiyogena*. According to the Jains there are ten ways of conduct in intercourse (*sāmāchāri* or *saṃvyavahāra*), which are enumerated in the 10th chapter of the Sthānāṅga Sūtra (Benares ed. leaf 566). Among these the *ichchhākāra*, i. e., acting of one's own will is the first. The reading *abhiogeṇaṃ* is false, because inconsistent with *ichchhākāra*, and a Sādhu should not act from compulsion. See also note 121.

holder (*as above*, down to) may be vouchsafed, truly, Reverend Sir, to me too, *who am* a householder and one who resides within his *own* house, *the gift of* supernatural sight has been vouchsafed. I can recognize and behold, towards the East, in the salt sea, *an area* of five hundred yojanas (*as above*, § 74, down to) the Loluyachchua hell."

84. Then that blessed Goyama spoke thus to Ānanda, the servant of the Samāṇa: "It is so, Ānanda, that to a householder (*as above*, § 83, down to) may be vouchsafed; but certainly not such a very extensive one. Therefore do thou, Ānanda, acknowledge thy sin in this matter,<sup>155</sup> promise amendment, and take upon thee a penance."

85. Then that Ānanda spoke thus to the blessed Goyama: "Is it so, Reverend Sir, that according to the word of the Jīṇa, one should make acknowledgment of sin and (*as above*, § 84, down to) take upon one's self a penance regarding things *that are* true, real, genuine and actual?"

*Goyama replied*: "No, it is not so."

*Ānanda continued*: "If, Reverend Sir, according to the word of the Jīṇa, one need not make acknowledgment of sin regarding things *that are* true (*and so forth*, *as above*), nor (*as above*, § 84, down to) take upon one's self a penance, then, Reverend Sir, do you indeed yourself acknowledge your sin in this matter and (*as above*, § 84, down to) take on yourself a penance."

<sup>155</sup> See note 155. The 'sin' consisted in the untruthful or mistaken exaggeration of the gift vouchsafed to him.—Text *śamupajai*, Skr. *śamutpadyate*. The MSS. spell the word almost uniformly with a single *p*. The same peculiarity, or irregularity, of spelling may be observed in a few other words, such as *paḍiggāhe* (§ 79), *śamuddāṇaṃ* (§§ 77, 78), *uvvaṭṭaṇaṃ* (§ 26), etc., which are almost uniformly spelt in the MSS. *paḍigāhe*, *śamudāṇaṃ*, *uvvaṭṭaṇaṃ*, etc.

86. Then that blessed Goyama, being thus spoken to by Ānanda, the servant of the Samana, becoming doubtful, unsettled, and filled with distrust,<sup>154</sup> departed again from the presence of Ānanda; and having done so, he returned to where the Samana, the blessed Mahāvīra, was in the Dūipalāsa cheīya. Having arrived there, and standing at a little distance from the Samana, the blessed Mahāvīra, he confessed<sup>155</sup> *any sins he had committed during his going and*

<sup>154</sup> Text *sankhio, kankhio, viigiohohhāsamāvanne*. The terms are the same as those mentioned as 'transgressions' in § 44.

<sup>155</sup> Text *āloeti* and *paḍikkamaṭ*, Skr. *ālochayati* and *pratikramati*. The former word is the same as the Pāli *ārocheti*. It means: 'to make known, inform, give an account of, acknowledge, etc.' In this general sense it is used in the present passage. It may, however, also be used in a special sense, in conjunction with *paḍikkamaṭ*, as the technical term for the act of 'confession of sin.' It thus occurs in § 80, *āloīya-paḍikkante*; and similarly in §§ 84 and 85, where the second portion of the term, *paḍikkama*<sup>o</sup>, is replaced by the rubric *jāva*. Sometimes, however, this second portion is used by itself, (being, as it were, an abbreviated form) to denote 'confession.' It is thus used in the present passage. It may be added, that both *āloeti* and *paḍikkamaṭ*, when used in this special and technical sense, are constructed with the genitive of the matter regarding which 'confession of sin' is made. In that case probably the phrase must be looked upon as elliptic, the word 'sin' being suppressed; e. g., *tassa ṭhāpassa āloeti* standing for *tassa ṭhāpassa pāvassa āloeti*. With regard to the exact meaning of the double term *āloīya-paḍikkante*, etc., there appears to prevail some misunderstanding. *Āloyaṇā* is not a 'minor confession' or a confession of minor offences, as compared with *paḍikkamaṇa*, 'the confession of sins.' Both terms refer to the same class of 'sins and offences' (Prāk. *michohhā-dukkadāṇi*), and *āloyaṇā* denotes the avowal (Skr. *nivedana*) of these to the 'priest' (*guru*) or 'superior' (*aggala*), while *paḍikkamaṇa* (lit. 'stepping back, withdrawing from') denotes the 'promise of amendment' (Skr. *akaraṇa-viṣayikaraṇam* or "na

coming; then he gave an account of what he had accepted

*punaḥ karisyāmi*" *ity abhyupagamanam*; see *Ind. St.*, Vol. XVI, p. 433). On the 'promise of amendment' followed, as a matter of course, the 'priestly absolution.' Hence the double term *āloīya-paḍikkante*, in the connection in which it usually occurs, may practically be taken to be equivalent to 'one who has made confession and received absolution.' This view of the two terms *āloyaṇā* and *paḍikkamaṇa* is borne out uniformly by all Skr. commentaries, and vernacular paraphrases. In the present case (§§ 84-89) there is no Skr. commentary, but the Gujarātī paraph. to § 84 has: *ehiṇi sthānak thikāṇe āloya, micchehhā-dukkaḍ de, tapakarm no prāyachohhit tumhe lo*, i. e., 'having acknowledged your sin in this matter and admitted that it is a sin and offence, take on yourself some self-mortification as a penance.' In the Skr. comm. to Ov. § 117, the words *aṇāloīya-appaḍikkantā* are explained by *akṛitālochanās tato doṣād anivṛittāś cha*, i. e., 'having made no acknowledgment (of sin) and hence being not freed from guilt.' In the Gujarātī paraph. to Ov. § 88, the words *āloīya-paḍikkantā* are explained by *āloyā pāp lāgā te siddh-ādik āgali prakāshyā, paḍikamyā micchehhā-dukkaḍ-ādikāi*, i. e., '*Āloyaṇā* means: on the occurrence of any sin, to make it known to the priest and other authorities, while *paḍikkamaṇa* means the admission of sin, offences, etc.' The same words are in the paraph. to Ov. § 119, thus explained: *doṣ lāgā huīte guru samīpai āvi sambhalāvai, paḍikkamī pāp thaki nivartī nai*, i. e., 'on the occurrence of any sin, having gone to the priest and informed him, and having turned away from sin.' It may be noted that here *pāp* or 'sin' is used in connection with *paḍikkamaṇa*, while, in the paraph. to § 88, it was used with reference to *āloyaṇā*. Similarly *doṣ* or 'guilt' is here used with *āloyaṇā*, while in the Skr. comm. to § 117, it was used with *paḍikkamaṇa*. This clearly shows that both terms *āloyaṇā* and *paḍikkamaṇa* are applicable to the same kinds of sins and offences, and only denote two different acts to be done in reference to them. Nor does the Skr. commentary to Bhag., p. 300, which is quoted in support of the erroneous view in Ov., Index, p. 102, yield any different interpretation. The object of the commentator, in that passage, is simply to explain that the compound phrase *āloīya-paḍikkante* is susceptible of two different grammatical



and what he had refused<sup>156</sup> as alms; and next he showed *what he had brought with him* as his food and drink. Having done so, he praised and worshipped the Samāna, the blessed Mahāvira, and then spake to *him* thus: "Truly, Reverend Sir, having obtained permission from you I *went* (and so forth; here he related everything exactly as it had happened, see §§ 78—85, down to), then becoming doubtful (etc., see § 86) I departed again from the presence of Ānanda, the servant

constructions. It may be taken either as a proper 'tatpuruṣa' compound, *viz.*, 'he who promises to abstain from what he has acknowledged,' or as a 'karmadhāraya' compound, *viz.*, 'he who has acknowledged as well as given up his sins and offences.' So far as the exegesis of the technical phrase is concerned, there is no difference between the two explanations of the commentator; nor, indeed, in these particular statements, was his object an exegetical, but a grammatical one.—With regard to the identification of *āloyaṇā* with Pāli *ārochanā* (verb *ārocheti*), the commentaries and paraphrases uniformly identify *āloyaṇā* with Skr. *ālochanā*, in the sense 'of *nivedana*, 'making known,' 'avowal.' By Professors Oldenberg and Leumann (see *Ov.*, Index, p. 102) it is identified with Skr. *ārochanā* (cf. Pāli verb *ārocheti*). This view, probably, is ultimately correct. The truth is that *ālochanā* and *ārochanā* (roots *āluch* and *āruch*) are only two different forms of the same word. The two consonants *l* and *r* are interchangeable; the usual change being from *r* to *l*.

<sup>156</sup> Text *eṣaṇam aṇesaṇam*, Skr. *eṣaṇam aneṣaṇam*, lit. 'begging and not begging'. The Gujarāṭī paraph. explains it by *sūjhatō asūjhatō āhār* or 'pure and impure food'. The words, therefore, are equivalent to *eṣaṇijjam aṇesaṇijjam*, i. e., 'what may and what may not be begged', or 'permitted and forbidden food'. One who keeps himself free from sin in begging is called *eṣaṇā-samī*, 'circumspect in begging'. Similarly one who keeps himself free from sin in his going and coming is called *iriyā-samī*, 'circumspect in walking,' which is explained in the Skr. commentary to Kap. § 118 by *gaman-āgamanādau samitāḥ samyak pravṛittāḥ*, i. e., 'conducting one's self perfectly in one's going and coming'. (See Kap. § 118, *Ov.* § 27.)

of the Samāṇa; and having done so, I returned quickly to this place. Now, Reverend Sir, *tell me*, is it for Āṇanda, the servant of the Samāṇa, to acknowledge his sin in that matter and (*as above*, § 84, down to) to take on himself a penance,<sup>157</sup> or is it for me *to do so*?"

The Samāṇa, the blessed Mahāvīra, turning to Goyama,<sup>158</sup> spoke to him thus: "Indeed, Goyama, it is thou who shouldst acknowledge thy sin in that matter, and (*as above*, § 84, down to) take on thyself a penance; and to Āṇanda, the servant of the Samāṇa, thou shouldst forgive his contention."<sup>159</sup>

87. Then that blessed Goyama, saying "be it so", humbly accepted the decision of the Samāṇa, the blessed Mahāvīra; and having done so, he acknowledged his sin in that matter, and took on himself *ascetic exercises* (and so forth, *as above*, § 72), and to Āṇanda, the servant of the Samāṇa, he forgave his contention.

88. Then the Samāṇa, the blessed Mahāvīra, for some time or other, abode elsewhere in a *different* country.

89. Then that Āṇanda, the servant of the Samāṇa, having sanctified himself by many *exercises in the moral restraints imposed by the religious vows* (and so forth, *as above*, § 86), and having followed the profession of a servant of the Samāṇa for twenty years, and having duly observed in his body (etc.) the eleven standards of an uvāsaga, *now* mortified<sup>160</sup> himself by a *course of* emaceration continued through

<sup>157</sup> Text *udāhu*, Skr. *utāho*. Perhaps the same word occurs in Āy. I, 2, 4, § 4.

<sup>158</sup> Lit. 'saying, Goyama'.

<sup>159</sup> Text *eyam aṭṭham*, i. e., his somewhat rude rejoinder to Goyama.

<sup>160</sup> Text *jhūsittā*, which the Gujarāṭī paraph. explains by *nirmala śuddha kariṇe*, 'having made himself pure or holy', 'having sanctified himself'. This is not a translation, but an explanation. The commentaries give two different interpretations; usually they make the root

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<sup>166</sup> Text *eṣaṇam aṇesaṇaṇ*, Skr. *eṣaṇam aṇesaṇam*, lit. 'begging and not begging.' The Gujarātī paraph. explains it by *sūjhaṭo asū-jhaṭo āhār* or 'pure and impure food.' The words, therefore, are equivalent to *eṣaṇijjam aṇesaṇijjam*, i. e., 'what may and what may not be begged,' or 'permitted and forbidden food.' One who keeps himself free from sin in begging is called *eṣaṇā-samie*, 'circumspect in begging.' Similarly one who keeps himself free from sin in his going and coming is called *iriyā-samie*, 'circumspect in walking', which is explained in the Skr. commentary to Kap. § 118 by *gaman-āgamanādaṁ samitaḥ samyak pravṛttaḥ*, i. e., 'conducting one's self perfectly in one's going and coming.' (See Kap. § 118, *Ov.* § 27.)

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88. Then the Samāṇa, the blessed Mahāvīra, for some time or other, abode elsewhere in a *different* country.

89. Then that Āṇanda, the servant of the Samāṇa, having sanctified himself by many *exercises in the moral restraints imposed by the religious vows* (and so forth, *as above*, § 86), and having followed the profession of a servant of the Samāṇa for twenty years, and having duly observed in his body (etc.) the eleven standards of an uvāsaga, *now* mortified<sup>160</sup> himself by a *course of* emaceration continued through

<sup>157</sup> Text *udāhu*, Skr. *utāho*. Perhaps the same word occurs in Āy. I, 2, 4, § 4.

<sup>158</sup> Lit. 'saying, Goyama.'

<sup>159</sup> That is, for having disputed Āṇanda's well-founded claim.

<sup>160</sup> Text *jhūsittā*, which the Gujarātī paraph. explains by *nirmala shuddha karīne*, 'having made himself pure or holy,' 'having sanctified himself.' This is not a translation, but an explanation. The commentaries give two different interpretations; usually they make the root

one month, during which he deprived himself of sixty meals, remaining entirely without food. At the end of the month allotted for his death,<sup>161</sup> having made confession of sins and

*jhūs* to be a synonym of the root *sev*. This is evidently founded on a confusion of the two roots *jus* (Skr. *juṣ*) and *jūs* = *jhūs* (Skr. *jūṣ* or *yūṣ* or *jhūṣ*). Or they explain *jhūs* by *kṣapitaṃ* or *kṣīṇaṃ kar*, 'to starve, to waste'. The latter is the correct view.

<sup>161</sup> Text *kāla-māse*. This is undoubtedly the correct reading, preferable to *kalaṃ-māse* or *kāle māse* given by some MSS.; see note 14 on page 8. The reading *kāle māse* is perhaps a mere clerical blunder for *kalaṃ māse*. The term *kāla-māse* means 'within the month allotted for the purpose of effecting one's death,' and refers to the words *māsiyāe saṃlehaṇāe*, or 'self-mortification lasting for one month', and *saṭṭhiṃ bhattāiṃ chhedittā*, 'depriving one's self of sixty meals.' As a Jain takes two meals a day, the latter phrase means that he starves himself for one month, and is equivalent to the phrase *māsiyā saṃlehaṇā* or 'monthly starvation'. The object, as well as the result, of this monthly starvation is to effect one's death, a religious suicide. Hence the 'month of starvation' is called 'the month of death'. The Guj. paraph. rightly renders the phrase by *kāla-mase maraṇ nā avasar nai vikhai kāl maraṇ kari nai* or 'having effected his death within the period (allotted) for dying,' (see, e. g., the paraph. of Ov. § 69).—This kind of religious suicide, by means of a one month's starvation, appears to have been a favourite resource with Jain devotees. Thus it is recorded of the monk (*aṇāgara*) Khandaga (Bhag. §§ 77, 79, pp. 300, 302), and of the layman (*samaṇovāsaga*) Ambaḍa (Ov. § 100) and of all the pious men, whose story is related in the *Uvāsagadasāo*. It is also said to have been the mode of death of the patriarchs Pārshwa (Kap. § 168), and Ariṣṭanemi (Kap. 182). Of course the phrase *kāla-māse* does not necessarily mean, that the death actually occurred at the end of the month. It only shows that the death is intended to be effected by a course of a month's starvation, and it may occur at any time within the month, after a longer or shorter period. Hence

promise of amendment,<sup>162</sup> and being sunk in deep spiritual abstraction,<sup>163</sup> he attained his death, and was re-born as

it is said in Ov. § 69, *appataro vā bhujjataro vā kāla-māse kālaṃ kichchā*, i. e. 'having effected death within the month of death, after a shorter or longer time.' Or it is said (as in Ov. § 88) generally : *bahūiṃ bhattāiṃ anasaṇāse chhedittā kāla-māse kālaṃ kichchā*, i. e., 'having effected death within the month of death by the continued deprivation of many meals'. Or again it is said simply (as in Ov. §§ 70, 71, etc.) *kāla-māse kālaṃ kichchā*, 'having effected death within the month of death,' without any further definition of the time concerned in the process. It is not improbable that the term *kāla-māse* which originally had a very definite sense, came to be used sometimes in an indefinite way, as meaning simply 'the time of death', 'the period allotted for effecting one's death'. The proper term, however, for the idea in this indefinite sense, is *kāla-pariyāse*, which is always used in the Āchārāṅga Sūtra in those chapters where the different modes of religious suicide are described (see Ky. I, 7, 4-7).

<sup>162</sup> See note 155.

<sup>163</sup> Text *samāhi-patte*, Skr. *samādhi-prāptāḥ*. The term *samādhi* indicates a lethargic condition of the body, induced by absolute and long-continued fasting, with its attendant effects upon the mind and will; a state of bodily and mental coma. The Guj. paraph. here simply renders it with *santoṣa* 'peace,' but the real meaning of the term is better brought out by the Guj. paraphrase to Ov. § 89, *samādhi śharirā samādhi, tathā dyān dar'shan chāritra nī nirvighnatā, te pāmaś chai*, i. e., 'he obtained composure of the body, and freedom of conduct, thought and knowledge'; or the paraph. to Ov. § 100, *śharir nī samādhi, tathā bhāv thī dyān chāritra nī samādhi*, i. e., 'composure of the body and thus composure of conduct and thought (abstracted) from the world'. The condition of a person in *samādhi* is thus described in Ov. § 30, VI, *su-samāhiya-pāni-pāse kummo iva, gutt'indie, savva-gāya-paḍisaṃlīṇe chifṭṭhā*, i. e., 'he remains with his hands and feet well-drawn together like a turtle, his senses inactive (benumbed), and his whole body contracted (collapsed)'. The whole description is clearly that of a bodily and mental collapse, though,

a deva in the Aruṇa abode, *situated* towards the north-east of the grand abode of the Sohamma paradise in the Sohamma heaven. There a certain class of devas is said to enjoy an existence through four paliovama periods. There Āṇanda also is declared to be enjoying an existence through four paliovama periods.

90. *Then Goyama enquired of Mahāvira*: “Reverend Sir, Āṇanda, the deva, on making his descent from that world of devas after the termination of his *allotted* life (etc.),—where will he go to, and where will he be re-born?”

*Mahāvira replied*: “O Goyama, in the Great Videha country he will attain perfection.”

(*Here the usual conclusion*<sup>148</sup> *is to be inserted.*)

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End of the first Lecture of the Seventh Anga,  
*called the Uvāsagadasāo.*

as it was but natural under the circumstances, the terms are chosen so as to surround the condition with a mystic halo.

<sup>148</sup> Text *nikkhevo*, Skr. *nikṣepaḥ*. The comm. says: by way of conclusion the following should be added: ‘Truly, Jambū, this was taught by the Saṃana, the blessed Mahāvira, as the purport of the first lecture’.







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## SECOND LECTURE.

91. *Jambū enquired* : “ If, Reverend Sir, the Samāṇa (as above, *Lect.* 1, § 2, down to) who has passed away, has taught this as the purport of the first lecture of the seventh Anga, called the Uvāsagadasāo, what then, Reverend Sir, did he teach as the purport of the second lecture ? ”

92. *Suhamma replied* : “ Truly, Jambū, at that time and at that period there was a town called Champā. Near it was the cheṭṭya Puṇṇabhadda. Its king was Jiyasattū. In it lived the householder Kāmadeva, and his wife Bhaddā. That householder possessed a treasure of six kroṇ measures of gold deposited in a safe place, a capital of six kroṇ measures of gold put out on interest, a well-stocked estate of the value of six kroṇ measures of gold, and six herds, each herd consisting of ten thousand head of cattle. At a certain time the arrival of the Samāṇa took place. Then as Āṇanda<sup>165</sup> had done, Kāmadeva also went out to hear him, and, like him, he also took on himself the law of a householder. (Here the very same relation is to be given, as before in §§ 58—68, down to where it is said that) having taken leave of his eldest son and of his friends and kinsmen, he proceeded to where his posaha-house was ; and having done so, he, like Āṇanda, (and so forth, § 69, down to) lived in conformity with the teachings of the Law which he had received in the presence of the Samāṇa, the blessed Mahāvira.

93. Then one day in the presence of that Kāmadeva, the

<sup>165</sup> All MSS. have *Āṇando* and *niggao*, as if this passage were a portion of the rubrical direction. There can hardly be a doubt, however, that the rubric only commences with *sā cheva*. The nominative termination *o*, it is true, does occasionally occur in the text (e. g., *saṃvibhāgo* in Ov. § 57), but as a rule its use distinguishes the rubric from the narrative which uses the nominative termination *a*. Hence I have ventured to emend the text.

servant of the Samana, at the time of the midnight hour, there appeared a certain false and lying deva.

94. On that occasion that deva had changed himself into the form of a huge pisāya<sup>166</sup>. Of the pisāya form of that deva the following is said to be a full description<sup>167</sup>: its head was fashioned like a cattle-feeding basket,<sup>168</sup> its hairs looked like the awns of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly<sup>169</sup> of a large water jar;<sup>170</sup> its eyebrows were like lizards' tails, dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular<sup>171</sup> head, being of an aspect disgusting and hideous; its ears were exactly like a pair of winnowing sieves, disgusting and hideous to behold; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking-stoves with large orifices;<sup>172</sup> its beard was like the tail of a horse, of an exceed-

<sup>166</sup> Text *pisāya*, Skr. *pishācha*, a kind of superhuman monster.

<sup>167</sup> Text *vaṇṇāvāse*, according to the comm., Skr. *varṇaka-vyāsaḥ*, *lit.* 'extension of description,' or 'detailed description,' so that it would be a contraction of *vaṇṇaa-vāse*.

<sup>168</sup> Text *go-kilāṇja*, explained by the comm. to be a large tray or basket made of bambū twigs and used for feeding cattle. It is now commonly called Hindi *ḍalā* or *ḍal'wā*, Marāṭhī *ḍāl* or *ḍāl'gā*, from *ḍālī* 'a branch' or 'twig.' The well-known Indian *ḍālī* or 'a present of fruit, sweatmeats, etc.' has its name from the large, flat wicker baskets (*ḍālī*) in which the presents are carried. The Skr. has *kilāṇja* or *kilāṇcha*, and the Marāṭhī *kilach* or *kilich*, 'a straw, stick, narrow slip of wood.'

<sup>169</sup> Text *kabhalla*, Skr. *kapāla*, *lit.* 'the half of a water jar', 'the skull.'

<sup>170</sup> Text *ṣṭṭiyā*, on which see note 30 on page 16.

<sup>171</sup> *Lit.* 'pitcher-like head.' On the *ghaḍī* or *ghaḍa*, see note 30 on p. 16.

<sup>172</sup> I have translated this clause as explained by the comm., but I do not feel quite satisfied as to its correctness. The comm. explains *jhusirā* by *mahārondhrā*, feminine singular, 'having large orifices,'

ing tawny hue, and of an aspect disgusting and hideous; its lips were pendant exactly like those of a camel; its teeth *in length*<sup>173</sup> looked like ploughshares;<sup>174</sup> its tongue was exactly like the pan of a winnowing sieve, disgusting and hideous to behold; its jaws *in length and crookedness* were fashioned like the handle of a plough,<sup>175</sup> and its cauldron-

and constructs it with *chullī*, making it to be the first portion of the whole compound. The use of such an inflected (feminine) form in a compound is an anomaly, and though, no doubt, Prākṛit is capable of all sorts of grammatical irregularities, one would fain avoid it. Assuming the received text to be correct, I would propose to separate *jhusirā* from the compound and construct it (as nom. plur. masc. with *nāsā-puḍayā*. The interpretation of the comm. might be made to agree with this, if it be allowed to assume a clerical error in it and read *mahārāndhre* instead of *mahārāndhrā*. The word *jhusirā* is open to some doubt; the commentator himself seems to have been puzzled with it; he bestows very scant attention to it, contrary to his practice in all similar cases. The word cannot be traced in any of the Gaudian languages, so far as known to me. There occurs, however, a word very much like it in Hemachandra's *Deshināmā-māla* (verse 62, page 135, Pischel's edition), *jhūsaria* (var. lect. *jhūsia*), which is there explained to mean either 'huge, exceeding,' (*atīyartham*) or 'pure, sound, good' (*svachchham*). I make little doubt but that we have here got the same word,—whichever may be the correct form of it,—and that the word itself is a synonym of Prākṛit *mahalla* 'huge'; the meaning of the clause being: 'and his huge nasal apertures resembled in shape (those of) a pair of cooking-stoves.' It may be noted that in East Tirhut a *chūlh* or *chūlht* is a fire-place with two orifices, while *kaulhā* or *ekaulhā* (contracted from *eka* and *chūlhā*) is a fire-place with one orifice (see Grierson § 1247).

<sup>173</sup> The points of comparison added in italics here and elsewhere are those given in the commentary.

<sup>174</sup> For a description and figure of the native Indian plough and its several parts, see Grierson, pp. 1-5, § 10.

<sup>175</sup> The word for 'handle' is uncertain. I have adopted the reading *kuḍāla* of MS. A, as it explains the two other readings *kuḍā* or

like cheeks were hollow and sunken, and pale, hard and huge;<sup>176</sup> its shoulders resembled kettle-drums; its chest in width resembled the gate of a goodly town; its two arms in bulkiness were fashioned like the shafts of smelting furnaces; its two palms in breadth and bulkiness were fashioned like the slabs for grinding turmeric; the fingers of its

*kuḍḍā* and *kuddāla* as blundered alterations in two different directions. *Kuddāla* is a well-known word also in the Gaudians, and means a 'hoe' or 'spade'; and is here clearly out of place. A word *kuḍāla* (or *kuḍā* or *kuḍḍā*) I have not elsewhere met with in Prākṛit, nor is it found, so far as I am aware, in any of the Gaudians. It would be, however, a legitimate derivative of the Sanskrit *kuṭa* 'crooked,' (Skr. *kuṭāla*, synonymous with *kuṭila*), and might be used as a name for the crooked handle of a plough. This is the meaning assigned to the word by the comm., which explains it as the 'bent part above the plough.' The description suits the handle of the native Indian plough; see the figure in Grierson, page 1. The common Bihārī word for the handle of the plough is *parihath* or *parihat*, see ibidem, § 7.

<sup>176</sup> The comm. explains that the first two epithets refer to the resemblance of the cheeks to a cauldron. *Kaḍilla* 'cauldron' is explained to be 'a vessel for cooking rice gruel and other dishes.' The word does not occur in the Gaudians; the nearest to it that does occur is Hindi *karāhā* or *karāhi*, Marāṭhī and Gujarāṭī *kaḍhā* or *kaḍhāi* or *kaḍhai* (for *kaḍ'hā*, etc.), 'a cauldron' or 'boiler,' which is a vessel of a semispheroidal shape, of larger or smaller size (as indicated by the gender). The vernacular paraph., however, reads *kaḍahilā*, which would be a regular derivative from *kaḍāha* (Skr. *kaṭāha*); and it may be that this is the correct reading of the word instead of the one now found in the MSS. of the text. *Khaḍḍam* is explained in the commentary by Skr. *garttākāra* 'having the shape of a hole'; it still exist in the Marāṭhī and Gujarāṭī *khāḍ* or *khaḍḍā* or *khaḍḍo*, 'a ditch, hole, cavity.' *Phuṭṭam*, comm. *vidirṇam*, signifies any breach, or deviation from the level, or symmetrical surface. *Pharusam* is the Sanskrit *paruṣam*; the vernacular paraph. expresses its meaning by *kaṭhor* or *kaṭhin* 'hard.'

hands in length and bulkiness were fashioned like the rollers<sup>177</sup> of grinding slabs; its nails were fashioned like the valves of oyster shells; the two nipples on its breast depended like a barber's pouch;<sup>178</sup> its belly was rotund like the dome of an iron smelting furnace; its navel in depth looked like the rice-water bowl of a weaver;<sup>179</sup> its penis in length was fashioned like the rope netting of a meat-safe;<sup>180</sup> its two testicles were fashioned like the sacks for holding yeast; its two thighs were fashioned like a pair of shafts of smelting furnaces; its knees were like the cluster of blossoms of the Ajjuṇa tree,

<sup>177</sup> The object here referred to is the well-known *sil* or *sil'vat*, one of the most necessary utensils of the Indian household. It is a flat stone slab, generally of an oblongish shape, on which turmeric and other condiments (for curry, etc.), are ground by means of a kind of stone roller, called *loṛhā*. See Grierson, §§ 626, 627. From the explanation in the comm., *mudgādi-dalana-shilā*, 'a stone for breaking pulses,' it would seem, curiously enough, as if Abhayadeva took the object to be the round grindingstone of the well-known Indian handmill, called the *chak'rī* or *chakkī*; see Grierson, § 619, and the accompanying figurement.

<sup>178</sup> Comm., "in which he carries his tools, the nail-parer, razor, etc."

<sup>179</sup> On this object see Grierson, § 362 A, page 73. The cold rice water, with which the threads of the warp are moistened, is there called *māṛ*; but the name of the bowl in which the water is kept is not mentioned.

<sup>180</sup> Text *sikkaga*, Skr. *shikvaka* according to the comm., or rather Skr. *shikyaka* (from Skr. *shikvan* or *shikya*). It is 'the rope, or sling, or netting of ropes by means of which vessels containing food are suspended in the air for the sake of protection' (comm.). It is now called *sikā* or *sikā* or *sik* or *sik'har* (Grierson, §§ 648, 651, 657). The word *netta* in the sense in which it is here used, would seem to be a slang expression, for the comm. explains that it properly means 'the rope with which the churning stick is made to revolve.' In this sense it is still commonly used in Bihār (see Grierson, § 145). The slang meaning is not noted in any dictionary, Sanskrit or other, known to me.

excessively tortuous, and of an aspect disgusting and hideous; its shanks were lean<sup>181</sup> and covered with hair; its two feet were fashioned like *large* grinding slabs; the toes of its feet were fashioned like the rollers of *large* grinding slabs; and its nails were fashioned like the valves of an oyster shell.

95. The knees of *this deva* as he approached were shaking and quaking,<sup>182</sup> his eyebrows were knit and bent, his tongue<sup>183</sup> was protruding from his widely opened mouth,<sup>184</sup> he wore a chaplet made of lizards; a garland of rats hung round him by way of adornment; he wore earrings made of mongooses, and a scarf made of serpents; he slapped his hands on his arms, and roared, and laughed aloud in a horrible manner; he was covered with various sorts of hair of five colours;

<sup>181</sup> Text *karakaḍḍio*, which the comm. explains by Skr. *kāṣṭhine* 'hard,' or *nirmāṃse* 'fleshless.'

<sup>182</sup> Text *laḍaḥa-maḍaḥa*, an imitative and alliterative phrase, imitative of the manner and sound of the shaking or dangling of any rickety or hanging object. In the Gauḍians the phrase occurs in the contracted form *laṛ'bar'* (Hindī) and *laṛ'paṭ* or *laḍ'baḍ* or *laḍ'phaḍ* (Marāṭhī). The comm. says that '*laḍaḥa*' is the name of a piece of wood which is placed at the back of country carts for the purpose of propping up its front part. The two-wheeled Indian country cart, from the manner of its build (see the figure in Grierson's *Bihār Peasant Life*), has, especially when laden, its centre of gravity in its posterior portion. So long as the bullocks are yoked to it, its balance is preserved. When they are unyoked, the anterior portion at once tilts up. In order to prevent its doing so, a short, thick piece of wood is placed as a prop under its back part. This piece of wood is tied to the back of the cart by a bit of rope, and is carried, dangling behind, with the cart as it moves along. It may be noted that *laṛ'hiyā* (लड़किया or less correctly, *laṛ'hiyā* लड़किया) is still a name of the light country cart in Bihār (see Grierson, § 201).

<sup>183</sup> Text *aggajīha*, lit. the forepart, or tip, of the tongue.

<sup>184</sup> Text *vayana-vivara*, lit. the opening of the face.

and thus brandishing a large sword, which was sharp as a razor and of the dark blue lustre of a lotus or a buffalo's horn or indigo or the blossom of flax, he went to where Kāmadeva, the servant of the Samāṇa, was in his posaha-house; and having gone there, he furiously, angrily, wrathfully, fiercely and savagely spoke thus to Kāmadeva, the servant of the Samāṇa: "O ho, Kāmadeva, thou servant of the Samāṇa, who desirest what no one desires,<sup>185</sup> who art marked out for a miserable end, who wast inauspiciously born on a holy chaṭṭḍasī day,<sup>186</sup> who art abandoned of propriety, fortune, happiness<sup>187</sup> and renown, who longest after truth, righteousness, heaven and salvation, and hankerest after them, and thirstest after them, truly I tell thee, though<sup>188</sup>

<sup>185</sup> *I. e.*, as the vernacular paraph. explains, 'who desirest death.'

<sup>186</sup> Text *hīṇa-puṇṇa-chaṭṭḍasīyā*, lit., as the comm. explains it, 'he at the time of whose birth a meritorious fourteenth day is still incomplete,' i. e., 'who is born on such a day.' The *chaṭṭḍasī* or fourteenth day of each half-month is one of the four posaha or fast-days which fall on the days of the full moon, the new moon, and the eighth and fourteenth of each half-month. See note 87, also Bhag., p. 219. Birth on such a day desecrates it, and is therefore inauspicious.

<sup>187</sup> The MSS. of the text give two different readings. Some have *dhi*, Skr. *dhṛiti*, which I have adopted on the authority of the commentary; others have *dhi*, Skr. *dhi*. The latter would mean 'intelligence' or 'common sense,' and has the support of the vernacular paraph. which renders it by *buddhi*.

<sup>188</sup> Text *jaṃ* 'though.' MSS. D and E omit it, whereby the sentence assumes a somewhat less offensive meaning: 'it does not become thee to practise austerities, therefore give them up, on pain of destruction.' According to the MSS. ABCF which read *jaṃ*, the deva admits that it is Kāmadeva's duty to practise austerities, and for that very reason insists on his abstaining from them on pain of destruction. This refinement of cruelty, however, is in accord with the character of the deva, and therefore I have adopted the reading of the passage with *jaṃ*.



it does not become thee, O beloved of the devas, to depart from *the practice* of the virtues, duties, restraints, renunciations, and posaha abstinences, or to swerve from it, or to interrupt it, or to suspend it, or to relinquish it, or to abandon it, yet if thou dost not this day forsake and interrupt *thy practice* of the virtues and (*as above*, down to) posaha abstinences, then I shall this day, with this sword of dark blue lustre (*and so forth*, as above), cut thee into small pieces, so that agonised by the intolerable force of thy agonies,<sup>189</sup> O beloved of the devas, thou shalt, even before thy time, be deprived of thy life."

96. Then that Kāmadeva, the servant of the Samaṇa, being thus spoken to by the deva in the form of the pisāya, showed no fear, dread, alarm,<sup>190</sup> agitation, emotion, or perturbation, *but* remained silent and engaged in the meditation of the Law.

97. Then that deva in the form of the pisāya, observing that Kāmadeva, the servant of the Samaṇa, showed no fear (*as above*, § 96, down to) occupied in the meditation of the Law, spoke to him thus for a second and a third time: "O

<sup>189</sup> Text *aṭṭa-duhaṭṭa-vas'-aṭṭe*. The comm. gives two alternative explanations, which, however, practically yield the same sense. The phrase may be taken as a single compound: 'agonised (Skr. *ārta*) by the intolerable force (Skr. *durghaṭa-vasha*) of agonies (Skr. *ārta*); or it may be taken as a double compound: 'agonised by the pain (Skr. *duḥkḥ'-ārta*) of agonies (Skr. *ārta*), and mortified (Skr. *ārta*) by the consciousness of the power of earthly objects (Skr. *vasha*, i. e., *viśaya-vasha*) over one's self. The comm. explains *aṭṭa* (Skr. *ārta*) to be a technical term, intending the so-called *aṭṭajjhāna* (Skr. *ārta-dhyāna*), 'the discernment' or 'experience of distress as connected with earthly objects.' See Ind. Stud., vol. xvi, p. 428 and vol. xvii, p. 12.

<sup>190</sup> Text *aṇuvvigge*, Skr. *anudvignaḥ*. The MSS. spell this word almost uniformly, though wrongly, with a single *v*. For other examples of this peculiarity, see note 152, page 55.

ho, Kāmadeva, thou servant of the Samāṇa, who desirest what no one desires, if thou dost not this day (*as above*, § 95, down to), thou shalt be deprived of *thy life*."

98. Then that Kāmadeva, the servant of the Samāṇa, being thus spoken to by that deva for a second and a third time, showed no fear (*as above*, § 96, down to) remained occupied in the meditation of the Law.

99. Then that deva in the form of the piśāya, observing that Kāmadeva, the servant of the Samāṇa, showed no fear<sup>191</sup> (*as above*, § 96, down to) remained *engaged in the meditation of the Law*, grew furious, etc., (*as in* § 95), and with an angry scowl on his face,<sup>192</sup> *proceeded to cut into pieces*<sup>193</sup> Kāmadeva, the servant of the Samāṇa, with his sword of dark blue lustre (*and so forth*, *as above*, § 95).

100. Then that Kāmadeva, the servant of the Samāṇa, bore (*and so forth*, down to) suffered<sup>194</sup> that fiery (*and so forth*, down to) insufferable torment with perfect composure.

<sup>191</sup> Text *āsuratte*; the correct form of this word is uncertain. The MSS. vary between *āsurutte* and *āsuratte*, though the former is perhaps the more usual spelling. Its Skr. equivalent is still more doubtful. Weber (Bhag., p. 214) suggests a derivation from the vedic root *sūrkaś*. Perhaps it is a contracted compound of *asūyā* and *rakta*, lit. 'excited with anger,' or of *āsava* and *rakta*, 'affected by excitement,' or of *āśu* and *rakta* 'quickly excited.' In that case the correct spelling would be *āsuratte*, and the form *āsurutte* might be due to assimilation.

<sup>192</sup> Lit., 'contracting on his forehead a frown of three wrinkles.'

<sup>193</sup> Text *khaṇḍā-khaṇḍim* lit. 'piece upon piece,' a similar compound is Skr. *nakhā-nakhi*, 'nail upon nail.'—I have translated 'proceeded to cut into pieces' in order to tone down the expression. The text simply says, 'he cut into pieces.' It is clear, however, from what follows, that the deva did not actually carry out his threat, but only made a feint to do so. The statements in §§ 105 and 110 must be understood similarly.

<sup>194</sup> Text *dur-ahiyāsaṃ*, Skr. *dur-adhivāsam*, 'difficult to be borne;'

101. Then that deva, in the form of the pisāya, observing that Kāmadeva, the servant of the Samāna, showed no fear (*as above*, § 96, down to) remained engaged in the meditation of the law, and seeing that he was not able to cause Kāmadeva, the servant of the Samāna, to depart from, or to swerve from, or to transgress against the doctrine of the Niggantha, being now weary, tired, and disappointed *with his efforts*, slowly and gradually retired, and thus departed from the posaha-house. Having done so he laid aside his celestial pisāya form, and then exchanged it for the form of a huge celestial elephant. *This form was* duly furnished with all the seven limbs,<sup>195</sup> in perfect condition,<sup>196</sup> and *alto-*

similarly *ahivāso*, Skr. *adhivāsati*, 'he bears or suffers.' See the remarks in the Index to Ov., p. 100. The derivation from the root *adhi-vas* is confirmed by the reading of MSS. DE *ahivāso*.

<sup>195</sup> Text *sattānga-paṭṭhiyaṃ*, Skr. *saptānga-pratiṣṭhitam*. In translating this phrase I have followed the comm., which explains it as a bahuvrīhi compound: 'that which has its seven limbs fixed in their proper places' (*bhūmau lagnāni angāni*). The position of a participle in *ta* after the noun qualified by it, is permitted in a bahuvrīhi compound, even by Pāṇini. The comm. explains the 'seven limbs' to be the four feet, the trunk, the tail, and the penis. This seems a very arbitrary enumeration; why the ears and other limbs should be omitted, is not apparent. My friend, Pandit Hara Prasāda Shāstri suggests to me an explanation which seems more appropriate. In the Raghuvamśa, 4th sarga, 23rd shloka, it is said of elephants that they emit their ichor in a sevenfold way. This is explained by the commentator, Mallinātha, on the authority of Pālakāya, to refer to the two cavities of the trunk, the two temples, the penis, and the two eyes. From these seven parts of the body the ichor is said to be produced. And as the elephant's ichor is a favourite subject of allusion, he may well take his name *saptānga* from a fact connected with it. At all events the enumeration would not be open to the objection of arbitrariness.

<sup>196</sup> I. e., 'well covered with flesh,' comm.

gether well made; in front it was lofty, and behind like a boar;<sup>197</sup> it had a belly like that of a goat and not protuberant,<sup>198</sup> it had a trunk and underlip hanging down like those of Lambodara,<sup>199</sup> it had tusks as white and pure as the budding blossoms of the jasmine and fixed in their bases as in cases of gold;<sup>200</sup> it had the fore-part of its trunk beautifully curved like a strongly bent bow; it had feet full-round<sup>201</sup> like a tortoise; it had twenty nails, and a tail

<sup>197</sup> I have adopted the reading *vārāhaṃ* of the MSS. BF, which is much simpler than the reading *varāhaṃ* of the MSS. ADE. The latter, however, was accepted by Abhayadeva, who in his comm. explains the form as a neuter, the change of gender (from the masc. in Skr.) being due to the usages of Prākṛit. This explanation is hardly needed, for *varāhaṃ*, as required by the context, would be the accusative singular of the masc. *varāhaḥ* in agreement with *hatthirūvaṃ viūvvaī*. The phrase would mean 'he assumed an elephant form (*which was*) behind a boar,' meaning of course, 'which looked like a boar.' But the expression sounds awkward, and *vārāhaṃ* 'boarish,' 'boar-like' is clearly the better reading.

<sup>198</sup> Text *a-lamba-kuchchhiṃ*, Skr. *a-lamba-kukṣi*, lit., 'having a belly which is not potuberant' or 'hanging down.' The commentary explains this *balavattvena* 'by its strength' or 'robustness.' But there is, in the phrase, clearly a reference to the Lambodara or 'pot-bellied one' of the succeeding phrase.

<sup>199</sup> Lit., 'the pot-bellied one,' i. e., Gaṇapati (comm.) or Gaṇeśa, the pot-bellied, elephant-headed offspring of Pārvatī, the divinity of wisdom and success.

<sup>200</sup> Text *kañchapa-kosī*, Skr. *kāñchapa-koshī*. The comm. explains *koshī* by *pratimā*, which the Skr. dictionaries explain to mean *gajadanta-bandha*, 'the muscular base in which an elephant's tusks are set.' *Koshī* means properly 'a sheath,' 'case,' and this, of course, is a natural description of the base of the tusks. As an elephant grows older, the skin around the base of the tusks becomes discoloured and takes a more or less pale, yellowish shade. Hence it is described as a 'golden case.'

<sup>201</sup> Text *padipūrṇa*, Skr. *pratipūrṇa*. The meaning of this ex-

neat<sup>202</sup> and of a proper size.

pression can be clearly seen from the following phrase, occurring in Ov. § 16 (p. 29) *uḍuvai-paḍipunṇa-soma-vayane*, *lit.*, 'a face pleasing and full-round like the moon,' *i. e.*, 'pleasing like the full moon,' on account of its rotundity or plumpness. The Skr. comm. to Ov. § 16 (Calcutta print, p. 45) says: *iha prākṛitatvāt pratipūrṇ'oḍupati-saunya-vadanam iti drishyate*, *i. e.*, 'the phrase *uḍuvai-paḍipunṇa* is to be understood, according to Prākṛit usage, to be transposed for *paḍipunṇa-uḍuvai*.' This may show how the word *paḍipunṇa* came to acquire the meaning of 'full-round,' 'circular,' 'rotund. Similarly *vatta-paḍipunṇa-kaṇṇa* 'an ear full-round like a circle' occurs in Kap., Appendix, § 2.

<sup>202</sup> Text *allīṇa-pamāṇajutta*, Skr. *ālīṇa-pramāṇayukta*. In translating this phrase I have followed the comm. to Ov. § 16 (Calcutta print, p. 45). The comm. here says only *kañṭhyam*, which means that the interpretation of the phrase is 'known by memory,' *i. e.*, that it is given elsewhere and should be remembered thence. The reference is probably to Abhayadeva's own comm. to the Ovavāiṇya Sutta. In this comm., on § 16, *allīṇa* is explained by *na tu ṭappara*. The latter is properly a vernacular word. It still occurs in Hindi and Marāṭhī in the form *ṭāpar* or *ṭāp'rā*, which means 'a kind of boat,' or 'a kind of hood;' the latter is made by gathering up one end of a country-blanket so as to form a hood, and is used, especially by the poorer classes, as a cloak in rainy weather, covering the head and hanging down nearly to the heels. The word signifies, therefore, something large and ungainly; and in this sense it is in the commentary to § 94, applied to the ears of the pisāya. The comm. implies that the word *allīṇa* has an opposite signification; it must mean, therefore, something which is 'pleasing through simplicity and smallness,' *i. e.*, 'neat.' This is borne out by the paraph. which gives here *sundar* 'neat,' and in Ov. § 16, *atisundar* 'very neat.' The word *pamāṇajutta* the comm., to Ov. § 16, explains by *svapramāṇopeta*, 'possessing its proper size.' This agrees very well with the meaning 'neat' of *allīṇa*. In Ov. § 16 the phrase is used with reference to the ears of Mahāvira; they are said to be 'neat,' *i. e.*, 'not of the size of a boat or blanket-hood, but of a proper size.' The same is said here of the

102. The form of such a celestial elephant, infuriated, roaring like a thunder-cloud and *moving* with a speed surpassing the wind or the mind, he assumed, and then went to where Kāmadeva was in his posaha-house; and having gone there, he spoke thus to Kāmadeva, the servant of the Samāṇa: “O ho, Kāmadeva, thou servant of the Samāṇa (*and so forth*, speaking exactly as before, § 95, down to) *if* thou dost not interrupt *thy religious practices*, then I shall this day seize thee with my trunk, and carry thee out of thy posaha-house; and having done so, I shall toss thee high up into the air, and then receive thee on my sharp long<sup>203</sup> tusks, and then *dropping thee* on the ground, I shall trample thee three times under my feet, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time,<sup>204</sup> be deprived of thy life.”

elephant's tail, which, as well-known, is a comparatively small object. The phrase as applied to Mahāvira's ears almost looks as if it were an oblique allusion to the traditionally pendent ears of Buddha.—The original meaning of *allīṇa* is ‘closely adhering’ or ‘closely approaching,’ see Nām. 180 where it is explained by *uvagaya* (Skr. *upagata*) and *uvasappiya* (Skr. *\*upasarpita*, *upasṛipta*). This is adopted by Dr. Leumann, see Index to Ov., p. 98. The expression would not be inappropriate, both with regard to the human ear and the elephant's tail; the latter animal ordinarily holds his tail depending close to the body. But I prefer the traditional meaning which seems more suitable to the occasion, and which, being an idiomatic and not an obviously derivative one, deserves consideration on that account.—The word *allīṇa*, it may be added, occurs also in another peculiar sense, ‘quiet, abstracted,’ so as to seem dead to life or the external world (explained by Skr. *guptendriya*). In this sense it is found, e. g., in Kap. §§ 92, 110, Bhag., p. 302.

<sup>203</sup> Lit. ‘pestle-like.’

<sup>204</sup> Evidently a sarcastic allusion of the deva's to the *kālamāsa*, ‘the appointed time,’ within which Kāmadeva intended to effect his religious suicide. See the remarks in note 161.

103. Then that Kāmadeva, the servant of the Samāṇa, being thus spoken to by that deva in the form of the elephant, showed no fear (*as above*, § 92, down to) remained *engaged in the meditation of the Law*.

104. Then that deva in the form of the elephant, observing that Kāmadeva, the servant of the Samāṇa, showed no fear (*as above*, § 96, down to) occupied *in the meditation of the Law*, spoke thus for a second and a third time to Kāmadeva, the servant of the Samāṇa: "O ho, Kāmadeva," (*and so forth*, exactly as before, and he, Kāmadeva, too, *as before*) remained *engaged in meditation of the Law*.

105. Then that deva in the form of the elephant, observing that Kāmadeva, the servant of the Samāṇa, showed no fear (*as above*, § 96, down to) remained *engaged in the meditation of the Law*, grew furious, etc. (*as in* § 95), and seized Kāmadeva, the servant of the Samāṇa, with his trunk, and then tossing him high up into the air, received him on his sharp long tusks, and then *droppiny him* on the ground, he trampled him three times under his feet.

106. Then that Kāmadeva, the servant of the Samāṇa, bore (*and so forth*, down to) that fiery torment *with perfect composure*.

107. Then that deva in the form of the elephant, seeing that he was not able to cause Kāmadeva, the servant of the Samāṇa, (*as above*, § 101, down to) slowly and gradually retired, and thus departed from the posāha-house. Having done so, he laid aside his celestial<sup>206</sup> elephant form, and then

<sup>206</sup> Text *divvaṃ*. The meaning of this term here and elsewhere is shown by its use in the phrase *divva-mānusa-tirikkhajonīo uvasagge*, Skr. *daiva-mānusha-tiryagyonikān upasargān*, 'temptations arising from devas or men or animals' (in § 119). It is a derivative of *deva*, just as *mānusa* from *manusa*; and a shortened form of *devva* (Skr. *daiva*, see Hem. I, 153), like *sijjā* 'bed, for *sejjā* (see § 58), and others. It means 'related to the devas' or 'the devaloka.' The

exchanged it for the form of a huge, celestial serpent. *This form was furnished with a powerful venom, a virulent venom, a deadly venom*;<sup>206</sup> it had a huge body, black as ink or as a rat; it was full of rage and venomous looks; it was of a lustre like a mass of heaped up collyrium; it had eyes red and bloodshot, and a double tipped tongue quickly moving to and fro; it looked, *in blackness and length*, like the single braid of hair of the goddess Earth; and it was dexterous at making its hood to swell large and stiff bending over like a top-knot in an exceedingly beautiful way.

108. The form of *such* a serpent, making a noise like the blowing of the bellows of a blacksmith, and exhibiting a wrath fierce, intense and unbounded, he assumed, and then went to where Kāmadeva was in his posaha-house; and having gone there, he spoke thus to Kāmadeva, the servant of the Samāṇa: “O ho, Kāmadeva, thou servant of the Samāṇa, (*as before*, § 95, ‘down to’) if thou dost not interrupt *thy religious practices*, then I shall even this day, creeping<sup>207</sup> forward, mount on thy body; and having done so, I shall with my hinder part three times encircle thy neck, and then with my sharp venom-bearing fangs I shall strike thee even in

attribute *divva* indicates that the elephant was not an ordinary, earthly one, but such as exist in the devaloka, a celestial one. Perhaps ‘supernatural’ would be a better translation of *divva* applied to the pisāya, the elephant and the serpent.

<sup>206</sup> Instead of the reading *chaṇḍavisam ghoravisam*, which I have adopted into the text from the commentary, all the MSS. read *diṭṭhivisaṃ*, Skr. *dr̥ṣṭi-viṣam*. The latter word is used in the commentary, to explain the expression *nayana-visa* in the succeeding phrase *nayana-visa-rosa-puṇṇam*, ‘full of rage and venomous looks.’ I prefer the reading of the commentary as being more in agreement with the usual style of Jain phraseology.

<sup>207</sup> Text *sarasarassa*, Skr. *sarsarasya*; an imitative word, still used in the Gaudians, in indicating the manner and sound of the creeping movement of a snake.



thy breast, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time, be deprived of thy life."

109. Then that Kāmadeva, the servant of the Samaṇa, being thus spoken to by the deva in the form of the serpent, showed no fear (*as above*, § 96, down to) remained engaged *in the meditation of the Law*. (He too spoke, *similarly as in* § 97, for a second and a third time; and Kāmadeva<sup>208</sup> too, *as above*, § 98, down to) remained engaged *in the meditation of the Law*.

110. Then that deva in the form of the serpent, observing that Kāmadeva, the servant of the Samaṇa, showed no fear (*as above*, § 96, down to) remained engaged *in the meditation of the Law*, grew furious, etc., (*as in* § 95), and creeping forward mounted on the body of Kāmadeva; and having done so, he encircled his neck three times with his hinder part, and then struck him even in his breast with his sharp venom-bearing fangs.

111. Then that Kāmadeva, the servant of the Samaṇa bore (*and so forth*, § 100, down to) that fiery<sup>209</sup> torment *with perfect composure*.

<sup>208</sup> MSS AB read *Kāmadeve vi*, as if it were part of the narrative. But the reading of MSS. DE is undoubtedly correct, as the words are part of the rubrical direction, corresponding to the preceding *so vi*. As the latter words direct a repetition of the substance of § 97, so do the former with regard to § 98. The reading of MS. F *Kāmadevā samaṇovāsaya*, 'O Kāmadeva, thou servant of the Samaṇa,' is an entirely misplaced quotation from § 97.

<sup>209</sup> Text *ujjalam*, Skr. *ujjvalām*. The commentary explains this to mean *vipakṣa-leśenā'py akalankitām*, 'unsullied by the least bit of opposition.' It takes, therefore, the word in the metaphorical sense of 'brilliant,' the brilliance of the suffering consisting in the meekness with which it is borne. This seems a rather forced interpretation, nor does it well accord with the other expressions with which the character of the torment is described. The object of all

112. Then that deva in the form of the serpent, observing that Kāmadeva, the servant of the Samāṇa, showed no fear (*as above*, § 96, down to) and seeing that he was not able to cause Kāmadeva, the servant of the Samāṇa, to depart from, or to swerve from, or to transgress against the doctrine of the Niggantha, being now weary, etc. (*as in* § 101), slowly and gradually retired, and thus departed from the posaha-house. Having done so, he laid aside his celestial serpent form, and then exchanged it for the form of a huge celestial deva. *This form* had its breast adorned with a necklace (*and so forth*, down to) cast its radiance and splendour over *all* the ten quarters, and was magnificent, beautiful, charming, and well-proportioned.

113. The form of *such* a celestial deva he assumed; and having done so, he entered the posaha-house of Kāmadeva, the servant of the Samāṇa, and then taking his stand in mid air and decked out in five-coloured garments fringed with small bells, he spoke thus to Kāmadeva, the servant of the Samāṇa: "O ho, Kāmadeva, thou servant of the Samāṇa, happy art thou, O beloved of the devas, and satisfied,<sup>210</sup> successful, and fortunate,<sup>211</sup> thou hast well attained, O beloved of the devas, the true object of living in the

these expressions is clearly the same, to describe the intensity of the suffering. It is more natural, therefore, to take *ujjala* in its non-metaphorical sense of 'fiery,' 'burning like fire,' 'very painful.'

<sup>210</sup> Text *sampunṇe*, Skr. *sampūrṇaḥ*, meaning (as explained by Abhayadeva in his comm. to Nāy. § 60, Calcutta print, p. 101) *ādeyavastubhiḥ paripūrṇaḥ*, 'filled with everything that one wishes to receive.' The reading of MSS. AB *sapunṇe*, if correct, would represent Skr. *sa-punyaḥ* 'full of merit'.

<sup>211</sup> Text *kaya-lakkhaṇe*, Skr. *kṛita-lakṣhaṇa*; comm. to Nāy. § 60, *kṛita-phalavach-chharira-lakṣhaṇaḥ*, i. e., 'one in whose case the promises of the lucky marks of his body have come true,' referring to the well-known Indian superstition about the luckiness or unluckiness of certain marks on the body.

condition of human existence; for that thou hast attained, acquired and achieved such a perfect hold on the doctrine of the Niggantha.<sup>213</sup> Truly, O beloved of the devas, Sakka, the lord of the devas, the prince of the devas (*and so forth, down to*),<sup>213</sup> *sitting* on his Sakka-named throne, in the midst of eighty-four thousands of his peers<sup>214</sup> (*and so forth, down to*) and of many other male and female devas, has thus said: (etc.): “Truly, O devas,<sup>215</sup> in the continent of Jambū, in

<sup>213</sup> MSS. DE here present an entirely different reading, the exact construction of which is not without obscurity. They have *nigganthāo pāvayanāo Meru vva paḍivattī laddhā*, etc., which may be translated; ‘for that thou hast attained through the doctrine of the Niggantha a firmness as *great as that of Mount Meru.*’

<sup>214</sup> The insertion here, by the MSS., of *sayakkāu* or *sayakkaū sahasakkhe* is out of place; for a reference to the full formula given in the commentary (and in Kap. § 18) shows that those terms do not begin, but stand in the middle of the formula, the whole of which is covered by the rubric *jāva*.

<sup>215</sup> Text *sāmāniya*, Skr. *sāmānika*. The devas are divided into four classes; these again into subdivisions; each with a chief deva at its head. The highest subdivision of each class comprises the *sāmāniya* devas who are equal to their chief in length of life, majesty, etc. See the commentary in Kap., p. 101, note 14. On the deva classes see Bhag., pp. 210 ff., 439.

<sup>216</sup> MS. E reads *devā*, thus indicating it to be an abbreviation of *devānuppiyā*. MS. F reads in full *devānuppiyā* ‘O beloved of the devas’. MSS. A, B, D have only *devā*, ‘O devas.’ Of course, the latter might also be a mere abbreviation of *devānuppiyā*; and there is no doubt that this the usual view. Such a mode of address, *devānuppiyā*, ‘O beloved of the devas,’ however, as used to one another by the devas themselves, has a very incongruous sound. I am disposed to think, that here, and in similar connections, *devā* is not to be taken as, and is not meant to be, an abbreviation of *devānuppiyā*; and that its expansion into the latter word in such cases is simply due to the common, thoughtless pedantary of reciters and

the country of Bhāraha,<sup>216</sup> in the town of Champā, Kāma-deva, the servant of the Samāṇa, in his posaha-house, keeping the posaha abstinences, practicing continence (*and so forth*, down to) abiding on his bed of dubbha grass, is living in conformity with the teachings of the Law which he has received in the presence of the Samāṇa, the blessed Mahāvira. Truly, no deva, nor dānava, (*and so forth*, down to) nor gandhavva, is able to cause him to depart from, or to swerve from, or to transgress against the doctrine of the Niggantha.”” Then I, not putting faith in this declaration of Sakka, the lord and prince of the devas, came quickly hither.<sup>217</sup> Ah! now, beloved of the devas, thou hast *indeed* attained, (etc.), success, (etc.). Now I see, O beloved of the devas, that thou hadst achieved (*and so forth*, down to) success. Now I ask pardon, O beloved of the devas; to grant pardon is thy attribute,<sup>218</sup> O beloved of the devas; I will

scribes, who were accustomed to that favourite mode of address among Jains. Regarding it, see Bhag., p. 188.

<sup>216</sup> Text *Bhārahe vāse*, Skr. *Bhārāte varṣe*, or *Bhārātavarṣe*, the well-known name of India. On the Prākṛit form see Hem. I, 214.

<sup>217</sup> Text *ihaṃ havvam āgae*; MS. A has *iha ha°*. It has been said that *ihaṃ* is used before vowels, but *iha* before consonants (see Index to Ov.). But this rule is certainly not supported by the evidence of the MSS. According to my experience, at least, the use of the two forms seem to be altogether arbitrary, even in the best MSS. The case is the same with other words, *e. g.*, *mama* and *mamaṃ* ‘of me.’ Theoretical proprieties may speak for the rule; but the question, after all, is one of fact.

<sup>218</sup> Text *khamam tumam ruhanti*, Skr. *kṣamām tvām rohayanti*, scl. *lokāḥ*, lit. ‘they (the people) entrust the granting of pardon to thee,’ ‘they credit thee with it.’ The phrase *ruhanti* seems, however, to have become a sort of impersonal expression, governing two accusatives, and meaning: ‘it befits, becomes,’ ‘it is peculiar to.’ Compare the similar uses of *rūhati* in Pāli. The commentary does not explain the phrase.

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<sup>218</sup> Text *khamantu majjha, de., khantum aruhanti devānuppiyā*, Skr. *kṣamantu mama, de., kṣantum arhanti devānupriyāḥ*. The MSS. readings vary greatly, and the phrase is not explained in the commentary. I have adopted substantially the reading of MS. H. The Skr. root *arh* becomes in Pr. *araha* or *ariha* or *aruha*. Note the change from the second pers. sing. to the respectful third pers. plur. in the request for pardon. A similar phrase occurs in Nāy. (Calcutta ed.), p. 773.

never again be *guilty of doing wrong to thee*.”<sup>219</sup> So saying he fell at his feet, and joining the palms of his hands in a suppliant manner,<sup>220</sup> he again and again asked pardon for his

<sup>219</sup> Text *nāim bhujjo karaṇṇyāc*, Skr. *nāim bhūyaḥ karaṇatāyām*, scl. *pravartisyē*, lit. ‘I will not engage in doing it again’ (comm.) On *nāim* or *nāim* see Hem. II, 190.

<sup>220</sup> Text *pañjaliude*, Skr. *prāñjalipuṭaḥ*. MS. A reads *pañjaliyaḍe*, Skr. *prāñjalikṛitaḥ*. The latter reading also occurs in the form *pañjalikaḍe* (see *Ov.* §§ 38, 55). There can be no doubt but that Malayagiri who in his comm. to the *Sūryaprajñapti* transcribes it with Skr. *prāñjalikṛitaḥ* had before him the reading *pañjaliyaḍe* (not *pañjaliude*). The word is commonly explained as equivalent to Skr. *kṛita-prāñjaliḥ*, (e. g., in comm. to *Nāy.* § 7); because participles in *ta*, when used in bahuvrihi compounds, may, especially in *Prākṛit*, be optionally placed before or after the qualified noun. The action described consists, not in raising the flatly joined palms to the forehead (as said in *Bhag.*, p. 317), but in holding them in front of the breast. The words *lalāṭa-taṭa-ghaṭitatvena* (*Bhag.*, p. 319) are intended as an explanation of *viṣaṇṇam* ‘the humble action of touching with one’s forehead the feet of a superior.’ The same word, however, is explained differently by Abhayadeva in his comm. to *Nāy.*, § 7, where *viṣaṇṇam* is said to mean *ukta-lakṣhaṇena* ‘by mentioning the lucky marks,’ i. e., by courteous compliments. This act of *vinaya* or ‘prostration’ is expressed in the present case by the word *pāya-vaḍi* ‘falling at his feet.’ The ceremony of obeisance here described is a well-known one in India, constantly performed, under certain circumstances, by lower caste men to Brāhmins. The inferior prostrates himself before the superior, touching the latter’s feet with his forehead; he then rises and stands before him with his hands joined palm to palm and held before his breast. The modern term for the latter gesture is *hāth jorī* ‘joining hands’ or *donū hāth jorī* ‘joining both hands.’ There is another gesture also termed *pañjali-uḍa*, or *pañjali-yaḍa*, which consists in placing the hands side by side, not palm to palm, but the palms turned upwards and slightly hollowed, and holding them in this position before the breast. This

misconduct,<sup>221</sup> and having obtained it, he returned to the place whence he had come.

114. Then that Kāmādeva, the servant of the Samāna, proceeded with the practice of his standard of *an uvāsaga* (see § 70), saying that now he was free from all persecutions.<sup>222</sup>

115. At that time and at that period the Samāna, the blessed Mahāvira (and so forth, down to) was staying there.

attitude is that of giving a blessing, and is adopted by the superior to the inferior; while the other attitude is that of supplication or obeisance to a superior.

<sup>221</sup> *Lit.*, 'for that matter.'

<sup>222</sup> Text *nir-uvāsaggaṃ*, Skr. *nir-upasargam*, 'without *uvāsaga*.' The *uvāsaga*, Skr. *upasarga* (see § 118) are 'persecutions' viewed as spiritual temptations. These persecutions may proceed from three different sources, either from devas, or men, or animals (see § 119). They are often mentioned together with the *parisāha* (Skr. *parīṣaha* or *parīṣaha*) the common 'trials' of life, of which twenty-two are always enumerated, such as hunger, thirst, etc. Thus in Ov. §§ 87, 116, *bāvīṣaṃ parisāhovassagā* are spoken of, which the comm. explains by *parīṣahāḥ kṣudhādayo dvāvīṣhantiḥ, upasargā divyādayaḥ*, i. e., 'twenty-two trials, such as hunger, etc., and persecutions from devas, etc.' (Calcutta print, p. 285), or as the vernacular paraph. has it, *parīṣah 22 khudhā-pīpāsādik, upasarg nar tīryāṇṇ devatā nā kīdhā*, i. e., 'trials 22, such as hunger, thirst, etc., and persecutions inflicted by men, animals, or devas' (ib., p. 311). In his comm. on the Antakṛiddashā, Abhayadeva explains the same phrase thus: *dvāvīṣhantiḥ parīṣahāḥ, upasargāḥ cha ṣoḍaśa*, i. e., 'twenty-two trials and sixteen persecutions' (MS. f, leave 28a). From this it would appear that the Jains believed in sixteen kinds of 'persecutions.' The *parisāha*, however, are also mentioned by themselves; e. g., in Nāy., § 4, *jīya-parisāha*, 'one who has overcome the twenty-two trials.' *Parisāha* properly means 'patience,' and as such it is one of the exercises of *saṃvara* (see Wilson, p. 311). It then comes to mean an 'object of patience.'



116. Then that Kāmadeva, the servant of the Samaṇa, having been informed of this news, reflected thus: "Truly the Samaṇa, the blessed Mahāvīra, (*as above*, down to) is staying here; so it is truly better for me to *go and* praise and worship the Samaṇa, the blessed Mahāvīra, and returning thence to proceed with the practice of my posaha abstinences." Having thus reflected, he put on a fine state dress, adorned his person with a small number of costly jewels, and then, surrounded by a dense circle of attendant people, he came out of his own house. Having done so, he walked right through the midst of the town of Champā, and then *proceeded* to the Puṇṇabhadda cheiya, and (*acting in all respects like Sankha*, down to) stood waiting on the Samaṇa.

117. Then the Samaṇa, the blessed Mahāvīra, *expounded the Law* to Kāmadeva, the servant of the Samaṇa, and to that *right great company which had come with him* (*as above*, § 11, down to *where it is said that*) the sermon<sup>223</sup> was finished.

118. Then the Samaṇa, the blessed Mahāvīra, addressing<sup>224</sup> Kāmadeva, the servant of the Samaṇa, spoke to him thus:

<sup>223</sup> The commentary here explains that the sermon referred to is that given in Ov. §§ 56, 57. The whole of it is quoted, and some portion of it commented on in the commentary. The comments given here differ slightly from those given in the comm. to the paragraphs of the Ovavāiya Sutta. The same sermon, of course, is to be supplied in Lecture I, § 11. If the reading *dhammakahāo* of MSS. D and E be accepted in § 11, it is not to be taken as part of the rubrical direction, but of the narrative, and must then be constructed, as the ablative singular, with the following *paḍigayā*, 'from (*i. e.*, after listening to) the sermon of the Law, the congregation returned'; though in that case one would rather expect the ablative form *dhammakahāo*.

<sup>224</sup> *Lit.*, "saying: O Kāmadeva!" See note 105.

"Surely Kāmadeva, at the time of the midnight hour, a certain deva appeared before thee. Then that deva assumed the form of a huge celestial pisāya, and then furiously, (etc., *as in* § 95) brandishing a large sword of dark blue luster (*and so forth*, *as above*, § 95), he spoke to thee thus: "O ho, Kāmadeva (*as above*, § 95, down to) thou shalt be deprived of thy life." "Now thou, being thus spoken to by that deva, showedst no fear (*as above*, § 96, down to) remainedst *engaged in the meditation of the Law*. (Exactly in the same way, without any detailed description, the two<sup>226</sup> other persecutions should also be repeated, down to *where it is said*, § 113, *that the deva returned*.) Surely, Kāmadeva, this account is correct?"

*Kāmadeva replied*: "yes, it is."

119. Then turning to his venerable companions,<sup>226</sup> the Samāṇa, the blessed Mahāvira, addressed the many male and female Niggantha ascetics<sup>227</sup> *who were with him*, and spoke to them thus: "Surely, Venerable Companions, if those servants of the Samāṇa, who are householders, living in the midst of householders,<sup>228</sup> bear (*and so forth*, down to) suffer

<sup>226</sup> The text has *tiṇṇi* 'three,' according to the Indian habit in enumerations or calculations to include the initial and final item. There were altogether three temptations. The first, in the form of the pisāya, is briefly recounted; and the direction is to treat the remaining two, those in the forms of the elephant and the serpent, in the same way.

<sup>226</sup> *Lit.*, 'saying: O venerable ones;' see note 105.

<sup>227</sup> See note 18. The term as applied to Mahāvira's followers is generally sanskritised *nirgrantha*, as applied to Mahāvira himself. But perhaps it would be more proper to sanskritise it *nairgrantha* and *nairgranthi* 'a male or female follower of the Nirgrantha,' like *bauddha* and *jaina* 'the followers of Buddha and Jina.' The phrase *nigganthaṃ pāvayaṇaṃ* is always sanscritised *nairgranthaṃ prava-  
chanam* 'the doctrine of the Nirgrantha.'

<sup>228</sup> *gihi-majjhā*; so also in § 88 and elsewhere. The commentary

with perfect composure persecutions proceeding from devas, men and animals, then much more,<sup>229</sup> Venerable Companions, must the Niggantha ascetics who are students of the sacred collection<sup>230</sup> of the twelve Angas,<sup>231</sup> be able to bear (*and so forth, down to*) suffer with perfect composure the persecutions proceeding from devas, men and animals."

. 120. Then those many male and female Niggantha ascetics, saying "so it is" reverently assented to that opinion of the Samaṇa, the blessed Mahāvira.

to § 83 reads *giha-majjhā*, which reading I have followed in my translation of that paragraph. The common reading of the text, however, on reconsideration, appears to me preferable. The point to be expressed is, not that the person continues to live in his house or in a house, but that he continues to be a member of society.

<sup>229</sup> Text *puṇāṃ* 'a fortiori,' 'with much more reason.'

<sup>230</sup> Text *gaṇi-piḍaga*, lit., 'basket of the Gaṇi or 'disciples' (*gaṇadhara*), see note 5. It is the collective name of the Jain sacred books. Most MSS. curiously read *gaṇi-paḍigaṇ*, (acc. sing. of *paḍigā*, Skr. *paṭikā*), lit., 'the cloth of the Gaṇi,' perhaps the 'cloth' in which, according to Indian custom, manuscripts are wrapped up.

<sup>231</sup> See note 6. According to Abhayadeva (see his comm. to Ov. § 26) the term 'twelve Angas' includes not only the 'eleven Angas,' but the whole of the traditional teaching of the Jina (*jina-pravachana*). In other accounts, the twelve Angas include the *dīṭṭhivāo* (*dṛṣṭivāda*) in addition to the ordinary eleven Angas; see Bhag., p. 282. On the whole question, see Ind. St., vol. xvi, p. 211 ff., 242. "According to Jain tradition, all the twelve Angas already existed at the time of the first Jina (*Usaha*, *Riṣabha*); afterwards from the time of the second to that of the ninth (*Suvihi*, *Suvidhi*) only eleven existed, the last being lost; from the time of the tenth to that of the sixteenth (*Santi*, *Shānti*) those eleven also were lost; from the time of the seventeenth to that of the twenty-fourth (*Mahāvira*) all twelve were again in existence, but afterwards the twelfth was lost once more."

121. Then that Kāmadeva, the servant of the Samāṇa, being happy and pleased (*and so forth*, down to) asked various questions of the Samāṇa, the blessed Mahāvira, accepted the replies *given*, and respectfully took leave<sup>228</sup> of the Samāṇa, the blessed Mahāvira; and having done so, he returned to the place whence he had come.

122. Then the Samāṇa, the blessed Mahāvira, at some time or other, departed from Champā; and having done so, he abode elsewhere in a *different* country.

123. Then that Kāmadeva, the servant of the Samāṇa, engaged in conforming himself to the first standard of an uvāsaga.<sup>228</sup>

124. Then that Kāmadeva, the servant of the Samāṇa, having sanctified himself by many *exercises* (*and so forth*, as above, §§ 66 and 89), and having followed the profession of a servant of the Samāṇa for twenty years, and having duly observed in his body the eleven standards of an uvāsaga, *now* mortified himself by a *course* of emaceration continued through one month, during which he deprived himself of sixty meals, remaining entirely without food. At the end of the month, allotted for his death, having made confession of sins and promise of amendment, and being sunk in deep spiritual abstraction, he attained his death, and was reborn as a deva in the Aruṇābha abode, *situated* towards the north-east of the grand abode of the Sohamma paradise in the Sohamma heaven. There a certain class of devas is said to enjoy an existence through four paliovama periods. *There* Kāmadeva also is declared to be enjoying an existence through four paliovama periods.

125. *Then Goyama enquired of Mahāvira*: “Reverend Sir, that Kāmadeva, on making his descent from that world of

<sup>228</sup> See note 101.

<sup>228</sup> See note 123.

devas, after the termination of his allotted life, existence and period,—where will he go to,<sup>224</sup> where will he be re-born ? ”

*Mahāvīra replied*: “ O Goyama, in the Great Videha country he will attain perfection.”

*(Here the usual conclusion is to be inserted.)*

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End of the second Lecture of the Seventh Anga,  
called the Uvāsagadasāo.

<sup>224</sup> Text *gamihi*. This is the usual form of the future. Another form, much rarer, derived from the base *gachchha* occurs in § 90 (*gachchhihi*).



a deva in the Aruṇa abode, *situated* towards the north-east of the grand abode of the Sohamma paradise, in the Sohamma heaven. There a certain class of devas is ordained to enjoy an existence through four paliovama periods. There Ānanda also is ordained to enjoy an existence through four paliovama periods.

90. *Then Goyama enquired of Mahāvira*: "Reverend Sir, Ānanda, the deva, on making his descent from that world of devas after the termination of his *allotted* life (etc.),—where will he go to, and where will he be re-born?"

*Mahāvira replied*: "O Goyama, in the Great Videha country he will attain perfection."

(*Here the usual Conclusion<sup>164</sup> is to be inserted.*)

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End of the First Lecture of the Seventh Anga,  
*called the Uvāsagadasāo.*

as it was but natural under the circumstances, the terms are chosen so as to surround the condition with a mystic halo.

<sup>164</sup> Text *nikkhevo*, Skr. *nikṣepaḥ*. The comm. says: "by way of conclusion the following should be added: 'Truly, Jambū, this was taught by the Samana, the blessed Mahāvira, as the purport of the first lecture.'"

## SECOND LECTURE.

91. *Jambū enquired*: "If, Reverend Sir, the Samāṇa (as above, § 2, down to) who has passed away, has taught this as the purport of the first lecture of the seventh Āṅga, called the Uvāsagadasāo, what then, Reverend Sir, did he teach as the purport of the second lecture?"

92. *Suhamma replied*: "Truly, Jambū, at that time and at that period there was a town called Champā. Near it was the cheīya Puṇṇabhadda. Its king was Jiyasattū. In it lived the householder Kāmadeva, and his wife Bhaddā. That householder possessed a treasure of six kroṇ measures of gold deposited in a safe place, a capital of six kroṇ measures of gold put out on interest, a well-stocked estate of the value of six kroṇ measures of gold, and six herds, each herd consisting of ten thousand head of cattle. At a certain time the arrival of the Samāṇa took place. (Then as Āṇanda had done, Kāmadeva also went out to hear him, and, like him, he also took on himself the law of a householder. All this is to be related here, exactly as before in §§ 58—68, down to where it is said that) having taken leave of his eldest son and of his friends and kinsmen, he proceeded to where his posaha-house was; and having done so, he (acting like Āṇanda<sup>165</sup>, as in § 69, down to) lived in conformity with the teachings of the Law which he had received in the presence of the Samāṇa, the blessed Mahāvira.

93. Then one day in the presence of that Kāmadeva, the

<sup>165</sup> All MSS. have *Āṇande*, as if it were a portion of the narrative. It can hardly be doubted, however, from the analogy of other such passages, that the words belong to a rubrical direction. The MSS. are not entirely uniform in the use of the nominative singular terminations *o* and *e*. But the general consensus seems to favour the rule that the termination *o* belongs to the rubric, while the termination *e* is proper to the narrative.



with perfect composure persecutions proceeding from devas, men and animals, then much more,<sup>229</sup> Venerable Companions, must the Niggantha ascetics who are students of the sacred collection<sup>230</sup> of the twelve Angas,<sup>231</sup> be able to bear (*and so forth*, down to) suffer with perfect composure the persecutions proceeding from devas, men and animals."

120. Then those many male and female Niggantha ascetics, saying "so it is," reverently assented to that opinion of the Samāṇa, the blessed Mahāvira.

to § 88 reads *giha-majjhā*, which reading I have followed in my translation of that paragraph. The common reading of the text, however, on reconsideration, appears to me preferable. The point to be expressed is, not that the person continues to live in his house or in a house, but that he continues to be a member of society.

<sup>229</sup> Text *puṇāṇ* 'a fortiori,' 'with much more reason.'

<sup>230</sup> Text *gaṇi-piḍaga*, lit., 'basket of the Gaṇi or 'disciples' (*gaṇadhara*), see note 5. It is the collective name of the Jain sacred books. Most MSS. curiously read *gaṇi-paḍigāṇ*, (acc. sing. of *paḍigā*, Skr. *paṭikā*), lit., 'the cloth of the Gaṇi,' perhaps the 'cloth' in which, according to Indian custom, manuscripts are wrapped up.

<sup>231</sup> See note 6. According to Abhayadeva (see his comm. to Ov. § 26) the term 'twelve Angas' includes not only the 'eleven Angas,' but the whole of the traditional teaching of the Jina (*jina-pravachana*). In other accounts, the twelve Angas include the *dīṭṭhivāo* (*dīṭṭhivāda*) in addition to the ordinary eleven Angas; see Bhag., p. 282. On the whole question, see Ind. St., vol. xvi, p. 211 ff., 242. "According to Jain tradition, all the twelve Angas already existed at the time of the first Jina (*Ucāha*, *Riṣabha*); afterwards from the time of the second to that of the ninth (*Suvihi*, *Suvidhi*) only eleven existed, the last being lost; from the time of the tenth to that of the sixteenth (*Santi*, *Shānti*) those eleven also were lost; from the time of the seventeenth to that of the twenty-fourth (*Mahāvira*) all twelve were again in existence, but afterwards the twelfth was lost once more."

121. Then that Kāmadeva, the servant of the Samāṇa, being happy and pleased (*and so forth, down to*) asked various questions of the Samāṇa, the blessed Mahāvira, accepted the replies *given*, and respectfully took leave<sup>282</sup> of the Samāṇa, the blessed Mahāvira; and having done so, he returned to the place whence he had come.

122. Then the Samāṇa, the blessed Mahāvira, at some time or other, departed from Champā; and having done so, he abode elsewhere in a *different* country.

123. Then that Kāmadeva, the servant of the Samāṇa, engaged in conforming himself to the first standard of an uvāsaga.<sup>283</sup>

124. Then that Kāmadeva, the servant of the Samāṇa, having sanctified himself by many *exercises* (*and so forth, as above, §§ 66 and 89*), and having followed the profession of a servant of the Samāṇa for twenty years, and having duly observed in his body the eleven standards of an uvāsaga, *now* mortified himself by a *course* of emaceration continued through one month, during which he deprived himself of sixty meals, remaining entirely without food. At the end of the month allotted for his death, having made confession of sins and promise of amendment, and being sunk in deep spiritual abstraction, he attained his death, and was re-born as a deva in the Aruṇābha abode, *situated* towards the north-east of the grand abode of the Sohamma paradise in the Sohamma heaven. There a certain class of devas is ordained to enjoy an existence through four paliovama periods. *There* Kāmadeva also is ordained to enjoy an existence through four paliovama periods.

125. *Then Goyama enquired of Mahāvira*: “Reverend Sir, that Kāmadeva, on making his descent from that world of

<sup>282</sup> See note 101.

<sup>283</sup> See note 123.

devas, after the termination of his allotted life, existence and period,—where will he go to,<sup>234</sup> where will he be re-born ? ”

*Mahāvira replied* : “ O Goyama, in the Great Videha country he will attain perfection.”

*(Here the usual Conclusion is to be inserted.)*

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End of the Second Lecture of the Seventh Anga,  
called the Uvāsagadasāo.

<sup>234</sup> Text *gamihii*. This is the usual form of the future. Another form, much rarer, derived from the base *gachchha* occurs in § 90 (*gachchhii*).

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## THIRD LECTURE.

(The introduction<sup>235</sup> to the third Lecture, *in the usual terms, is to be inserted here.*)

126. Truly, Jambū, at that time and at that period there was a town called Bānārasi.<sup>236</sup> *Near it was the cheīya Kotṭhaga. Its king was Jiyasattū.*

127. There lived there, in the town of Bānārasi, a householder called Chulanīpiyā *who was* prosperous and (*as above, § 8, down to*) without any equal. His wife was called Sāmā. *He possessed a treasure of eight kroṣ measures of gold deposited in a safe place, a capital of eight kroṣ measures of gold put out on interest, a well-stocked estate of the value of eight kroṣ measures of gold, and eight herds, each herd consisting of ten thousand head of cattle. (Here it is to be related of him, how, like Ānanda, he was a person whom many kings and princes, as above, § 5, down to where it is said that) he was a cause of prosperity to whatever business he was concerned with. At a certain time the Lord arrived, and a congregation went out from Bānārasi to hear him. (Here it is to be related how Chulanīpiyā, like Ānanda, § 10, went out, and how like him, §§ 12-58, he took on himself the law of a householder; how, similarly as in § 62, there occurred Goyama's*

<sup>235</sup> The introduction which is here to be recited from memory, is the standing one which will be found in § 91, only that "second" and "third" must be substituted respectively in the place of "first" and "second" lecture. Comm.

<sup>236</sup> Text *vāṇārasi*, the well-known city of Banāras or Benares. Skr. *vārāṇasī* changes in Prākṛit to *vāṇārasi* (Hem. II, 116). The first short *a* of the modern name goes back to a Pr. form *vaṇārasi*, Skr. *varāṇasī*. The original form of the word is still preserved in the modern name of the little stream Bar'ṇā (*varaṇā*) which flows past Benares.

question, *and how* all the rest *took place* similarly as in Kāmadeva's case, §§ 63-69, down to *where it is said*, § 69 *that*) in his posaha-house, keeping the posaha abstinences and practising continence, he lived in conformity with the teachings of the Law which he had received in the presence of the Samaṇa, the blessed Mahāvīra.

128. Then *one day* in the presence of that Chulaṇīpiyā, the servant of the Samaṇa, at the time of the midnight hour, there appeared a certain deva.

129. Then that deva, brandishing a sword of the dark blue lustre of a lotus (and so forth, *as in* § 95), spoke thus to Chulaṇīpiyā, the servant of the Samaṇa: "O ho, Chulaṇīpiyā, thou servant of the Samaṇa (*and so forth, as he spoke to Kāmadeva*, § 95, down to) if thou dost not *interrupt thy practice of the virtues, etc.*, then I shall this day carry forth thy eldest son out of thy house; and having done so, I shall slay him before thy eyes, and then cut him up into three lumps of flesh, and then boil him in a cauldron full of a liquid<sup>237</sup>; and having done so, I shall bespatter<sup>238</sup> thy body with his

<sup>237</sup> Text *ādāṇa*° *addahemi*, var. lect. *addhehi*. The MSS. of the Sansk. comm. uniformly explain these words by *ādrahaṇa* and *ādrahayāmi*, which I take to be merely a misspelling for *ārdrakṣa* and *ārdrakṣayāmi* from *ārdra* 'wet.' I can find, however, no authority for any such Skr. forms, spelt with *ha*; while there exist two regular Skr. words *ārdrayāna* and *ārdrayāmi*. The former would in Prākṛit become *addaṇa* and, thence, contracted *ādāṇa*,—the form that occurs in the text. The Skr. derivation of the Pr. form *addahemi* or *addhehi* is not clear to me. The form *ārdrakṣayāmi* of the commentary seems to be a mere attempt at sanskritisation, but not intended to give the real Skr. equivalent; for it is explained by *utkvathayāmi*, 'I boil.'

<sup>238</sup> Text *āyanchāmi*, var. lect. *āñchāmi*. The latter is also the reading of the MSS. of the commentary. In some MSS. of the text the Skr. word *āsinohāmi* is substituted. This, of course, is not the phonetic equivalent of the Pr. *āñchāmi*. That is the Skr. *ātanohāmi*, which in Pr. changes to *āyanchāmi*, and thence to *āñchāmi*.

flesh and his blood, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time, be deprived of thy life."

130. Then that Chulaṇīpiyā, the servant of the Samaṇa, being thus spoken to by that deva, showed no fear (*as above*, § 96, down to) remained *engaged in the meditation of the Law*.

131. Then that deva, observing that Chulaṇīpiyā, the servant of the Samaṇa, showed no fear (and so forth, *as in*, § 96), spoke thus for a second and a third time to Chulaṇīpiyā, the servant of the Samaṇa: "O ho, Chulaṇīpiyā, thou servant of the Samaṇa" (*and so forth*, speaking the same as before, § 129, and he, *Chulaṇīpiyā, too, as before*, § 130, down to) remained *engaged in the meditation of the Law*.

132. Then that deva, observing that Chulaṇīpiyā, the servant of the Samaṇa, showed no fear (and so forth, *as in* § 96) grew furious (etc., *as in* § 95), and carried forth the eldest son of Chulaṇīpiyā, the servant of the Samaṇa, out

The Skr. root *ātanch* is said to be a synonym of the root *prativap*, 'to throw or pour one thing in or upon another.' A derivation of it occurs in the term *ātanchanikodaka*, Pr. *āyanchanīodaya*, which denotes the water kept by potters by their side to moisten their fingers with while at work. Thus it is used in the Bhagavatī, shataka 15, uddesha 1, (page 1254<sup>a</sup> of the Calc. print): *āyanchanīodayaṇaṁ gātāṁ parisinchamāṇe viharāṁ*, 'he keeps sprinkling his body with the water with which the potter moistens his hands.' Hence Skr. *ātanchana*, Pr. *āyanchana* or *āinchana* means 'anything thrown in to effect a change.' Hence comes the modern Bihārī term *ainchī* or *anchī* or *inchī* for the opium sediment of a pipe which is added to the smoked opium to make it extra strong (see Grierson, § 1034). As a parallel to the Pr. changes *āyancha*, *āincha*, *ancha* in this word, may be compared the Pr. forms *āyamchhai* (*ayamchhai*), *āimchhai*, *amchhai* (*amchhai*) in Hem. IV, 187; see Journal As. Soc. Beng., vol. XLIX, Part I, p. 38.

of his house ; and having done so, he slew him before his eyes, and then cut him up into three lumps of flesh, and then boiled him in a cauldron<sup>239</sup> full of a liquid. Having done this, he bespattered the body of Chulaṇīpiyā, the servant of the Samāṇa with the flesh and the blood of *his son*.

133. Then that Chulaṇīpiyā, the servant of the Samāṇa, bore (and so forth, as in § 111, down to) that fiery torment with perfect composure.

134. Then that deva, observing that Chulaṇīpiyā, the servant of the Samāṇa, showed no fear (and so forth, as in § 96), spoke thus for the second time<sup>240</sup> to Chulaṇīpiyā, the servant of the Samāṇa: "O ho, Chulaṇīpiyā, thou servant of the Samāṇa, who desirest what no one desires (as above, § 95, down to) if thou doest not interrupt *thy practice of the*

<sup>239</sup> Text *kaḍāhayamṣi*, var. lect. *kaḍāhiyamṣi*. Similarly in the same paragraph *maṃsa-sollae*, with var. lect. *maṃsa-sollie*. These are good examples of the promiscuous use, in Prākṛit, of the suffices *aka* and *ika*. The Sanskrit has only *kaṭāhaka* and *śūlyaka*.

<sup>240</sup> The text is here confused. MS. B. alone gives the correct reading *dochchaṃ pi*; all the other MSS. read *dochchaṃ pi tachchaṃ pi*. The fact is that there are four distinct temptations, referring to each of the three sons and the mother respectively ; and in each of the four cases, the temptation is repeated three times. The first temptation is described in § 129, and repeated twice (*dochchaṃ pi tachchaṃ pi*) in § 181. The second temptation (*dochchaṃ pi*) is related in the story of § 134, and its repetition is merely implied in the rubric of that paragraph. The third temptation (*tachchaṃ pi*) as well as its repetition are referred to in the rubric of § 134. The fourth temptation (*chaūtthaṃ pi*) is narrated in § 135, and its repetition (*dochchaṃ pi tachchaṃ pi*) in § 137. In most of the MSS. the phrase *dochchaṃ pi tachchaṃ pi* indicative of the repetition appears to have been confused with the phrases *dochchaṃ pi* and *tachchaṃ pi* introducing the original temptations. It is clear, that in the opening of § 134 the words *tachchaṃ pi* are out of place. Their proper place is in the rubric before *kaṇiyasaṃ*, where I have inserted them.

virtues, then I shall this day carry forth thy second son out of thy house; and having done so, I shall slay him before thy eyes" (and so forth; he spoke exactly as he had done in the case of the eldest son, and acted exactly in the same way, as in §§ 129, 131, 132. He then repeated the same for the third time with regard to the youngest son, down to) he bore with perfect composure (as in § 133).

135. Then that deva, observing that Chulaṇīpiyā, the servant of the Samāṇa, showed no fear (and so forth, as in § 96), spoke thus for the fourth time to Chulaṇīpiyā, the servant of the Samāṇa: "O ho, Chulaṇīpiyā, thou servant of the Samāṇa, who desirest what no one desires, (etc., as in § 95), if thou dost not interrupt (and so forth, as in § 96), then I shall this day carry forth out of thy house that mother of thine, Bhaddā, a merchant's wife, the parent of a most religious person,<sup>241</sup> the performer of most arduous

<sup>241</sup> Text *devaya-guru-jaṇaṇī*, Skr. *daivata-guru-jaṇaṇī*, lit., 'parent of the divine preceptor,' i. e., of Vṛihaspati. It is thus explained in the Gujarātī paraphrase which has *devatāguru-samān-jaṇaṇī*. To call a person (i. e., compare him with) the Devaguru or Vṛihaspati, is still a common Indian compliment. In like manner in the Nirayāvaliyāsutta, §§ 15, 16, it is applied to king Seṇiya (*devaya-guru-jaṇaga*). Similarly in the Kalpasūtra, § 55, and in the Nāyādharmakāhā, § 30, we have *devaya-guru-jaṇa-sambaddhāhiṃ* (or *sambuddhāhiṃ*) *kaḥāhiṃ*, i. e., 'stories referring to (or understood of) devaguru-like persons,' (Jacobi in the *Sacred Books of the East*, vol. XXII, p. 240, gives a different interpretation). The same phrase also occurs in § 138. The MS. readings vary between *devayaṃ guruṃ jaṇaṇī* or *devayaṃ guru-jaṇaṇī*. The latter hardly admits of a grammatical construction; the former is admissible, the accusative being governed by the verb implied in the verbal noun *jaṇaṇī*. I have adopted the less strained reading, suggested by the phrase as it occurs in the paragraphs of the Kalpasūtra and Nāyādharmakāhā, just cited. The same variations of reading, however, are found, wherever the phrase occurs in the MSS. I take the Pr. *devaya-guru* to be strictly the equivalent of



*religious* works ; and having done so, I shall slay her before thy eyes, and then cut her up into three lumps of flesh, and then boil her in a cauldron full of a liquid ; and having done so, I shall bespatter thy body with her flesh and her blood, so that agonised by the intolerable force of thy agonies, thou shalt, even before thy time, be deprived of thy life."

136. Then that Chulaṇīpiyā, the servant of the Saṃaṇa, being thus spoken to by that deva, showed no fear (*as above*, § 96, down to) remained *occupied with the meditation of the Law*.

137. Then that deva, observing that Chulaṇīpiyā, the servant of the Saṃaṇa, showed no fear (*as above*, § 96, down to) remained *engaged in the meditation of the Law*, spoke thus for a second and a third time to Chulaṇīpiyā, the servant of the Saṃaṇa : " O ho, Chulaṇīpiyā, thou servant of the Saṃaṇa (*and so forth*, exactly as before, § 135, down to) thou shalt be deprived of *thy life*."

138. Then to that Chulaṇīpiyā, the servant of the Saṃaṇa, being thus spoken to by that deva for the second and the third time, there occurred the following inward (etc.) reflection : " Halloo ! this low, low-minded fellow is indulging in low acts of sin, in that he carries forth my eldest son out of my own house, and having done so, slays him before my eyes (*and so forth*, bethinking himself of all that *the deva* had done, § 122, down to) bespatters my body ; in that

Skr. *daivata-guru*, not (as usually said) of Skr. *devatā-guru*. The shortening of the final ā of *devatā* would be quite anomalous, while Pr. *devaya* for Skr. *daivata* concords with the general Prākṛit rule in Hem. I, 148. Hemachandra seems to have accepted the equivaluation *devaya* = *daivatā*, as he admits only *daivata* = *daivaya* in Hem. I, 151. But there is no sufficient reason why his rule (Hem. I, 153) regarding *daiva* = *deva* or *devva* or *daīva* or *daīvva* should not equally hold good in the case of *daivatā*.

he *further carries forth* my second son out of my house (*as above*, § 132, down to) bespatters *my body* with his blood ; in that he *further carries forth* my youngest son out of my house (exactly as before, § 132, down to) bespatters *my body* ; and now this mother of mine, Bhaddā, a merchant's wife, the parent of a most religious son, the performer of the most arduous works of religion, even her too he wants to carry forth out of my house, and slay her before my eyes. So then, surely, it is better for me to catch that fellow." Thus reflecting, he rose up. Then the other sprang up into the air, while he *himself* caught up a stout pole,<sup>242</sup> and with many loud shouts began to make an uproar.

139. Then that Bhaddā, a merchant's wife, having heard and observed the noise of that uproar, went to where Chulanīpiyā, the servant of the Samāṇa, was ; and having gone there, she spoke thus to Chulanīpiyā, the servant of the Samāṇa : " Why is it, my son, that thou makest an uproar with such loud shouting ? "

140. Then that Chulanīpiyā, the servant of the Samāṇa, spoke thus to his mother Bhaddā, a merchant's wife : " Truly, mother, I do not know *how it is*, but some fellow, furious (etc., *as in* § 95) and brandishing a large sword of dark blue lustre (and so forth, *as in* § 95), has thus spoken to me : " " O ho, Chulanīpiyā, thou servant of the Samāṇa, who desirest what no one desires and art abandoned (etc., *as in* § 95), if thou dost not (*as above*, §§ 95, 129, down to) thou shalt be deprived of thy life." " Being thus spoken to by that fellow,<sup>243</sup> I showed no fear (*as above*, § 96, down to) re-

<sup>242</sup> Text *khaṃbhe āsāie*, Skr. *stambha āsāditaḥ*. The *khaṃbha* is here a long, stout staff or pole, commonly called a *lāṭhī*. The Gujārātī paraphrase has *thāmbho pakaḍ'yo*, *thāmbho grihita*, or *thāmbho garho jhālyo*, i. e., ' he took hold of a stout pole.'

<sup>243</sup> There is much confusion here in the MSS. The correct word throughout this paragraph is *purisa* ; for it is clear from the context

mained *engaged in the meditation of the Law*. Then that fellow, observing that I showed no fear (*as above*, § 96, down to) remained *engaged in the meditation of the Law*, spoke thus to me for a second and a third time: ““O ho, Chulanīpiyā, thou servant of the Samāṇa”” (*and so forth*, exactly as before, §§ 129—132, down to) he bespattered my body. Then I bore (*as above*, § 100, down to) that fiery *torment with perfect composure*. (In like manner, all the rest is to be repeated, down to) my youngest son (*and down to*) he bespattered *my body*. But I bore (*as above*, § 100, down to) that fiery *torment with perfect composure*. Then that fellow, observing that I showed no fear (*as above*, § 96, down to) remained engaged *in the meditation of the Law*, spoke thus to me for the fourth time: ““O ho, Chulanīpiyā, thou servant of the Samāṇa, who desirest what no one desires (*as above*, § 95, down to), if thou dost not interrupt *thy practice of the virtues*, then this day that mother of thine, *the parent of a religious son*, (*as above*, § 135, down to) thou shalt be deprived of *thy life*.”” Then I, being thus spoken to by that fellow, showed no fear (*as above*, § 96, down to) remained engaged *in the meditation of the Law*. Then that fellow spoke to me thus for a second and a third time: ““O ho, Chulanīpiyā, thou servant of the Samāṇa, this day (*as above*, § 135, down to) thou shalt be deprived of *thy life*.”” Then being thus spoken to by that fellow for a second and a third time, there occurred to me the following inward (*etc.*, *as in* § 66) reflection: ““Halloo! this low fellow is indulging (*and so forth*, *as in* § 138), in

that Chulanīpiyā was under the belief that he was attacked by an ordinary person, or a man, until he was undeceived by his mother (in § 141) who showed him, that it was not an ordinary man, but an apparition, or a deva, that attacked him. The MSS., however, very often read *deva*, instead of *purisa*. I have restored the latter throughout.

that *he carries forth* my eldest son out of my house (exactly as above, § 138, down to) my youngest son (*and down to*) he bespatters *my body*; and now even you too he wants to carry forth out of my house in order to slay you before my eyes; so then surely it is better for me to catch that fellow.”” Thus reflecting, I rose up. Then he sprang up into the air, while I caught up a stout pole, and with much loud shouting made an uproar.”

141. Then that Bhaddā, a merchant's wife, spoke thus to Chulanīpiyā, the servant of the Samāṇa: “Truly, *I tell thee*, it is not any human person that has carried forth (as above, §§ 132 and 134, down to) thy youngest son out of thy house, and having done so, has slain him before thy eyes. This is not any human person, that has been persecuting thee. This is a monster apparition that thou hast seen. So now thou hast succeeded in breaking thy vows, thy principles, and thy abstinences. Do thou, then, my son, acknowledge thy sin in this matter and (as above, § 84, down to) take upon thyself *a penance*.”

142. Then that Chulanīpiyā, the servant of the Samāṇa, saying “be it so,” respectfully accepted the decision of his mother Bhaddā, a merchant's wife; and having done so, he acknowledged his sin in that matter and (as above, § 84, down to) took upon himself *a penance*.

143. Then that Chulanīpiyā, the servant of the Samāṇa, engaged in conforming himself to the first standard of an uvāsaga. *He practised* the first standard according to the sacred writings (*and so forth*, just as Āṇanda had done, §§ 70, 71, down to) the eleventh standard.

144. Then that Chulanīpiyā, the servant of the Samāṇa, through these lofty *ascetic exercises* (as above, §§ 72—89, down to), was re-born as a deva in the Aruṇappabha abode, *situated* towards the north-east of the grand abode of the Sohamma paradise in the Sohamma heaven. There he is ordained to

enjoy an existence through four paliovama periods. *Finally* he will obtain perfection (etc.) in the Great Videha country.

*(Here the usual Conclusion is to be inserted.)*

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**End of the Third Lecture of the Seventh Anga,  
called the Uvāsagadasāo.**

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FOURTH LECTURE.

(*Here the usual Introduction to the Fourth Lecture is to be inserted.*)

145. Truly, Jambū, at that time and at that period, there was a town called Bāṇārasī. Near it was the Cheīya Koṭṭhaga. Its king was Jiyasattū. In it lived the householder Surādeva who was prosperous. He possessed a treasure of six kroṣ measures of gold (as above, § 92, down to) six herds, each herd consisting of ten thousand head of cattle. His wife was called Dhannā. At a certain time the Lord arrived. (*Here it is to be related how acting in all respects like Ananda, §§ 10—65, Surādeva also took on himself the law of a householder; and how he, acting like Kāmadeva, §§ 66—69, down to) lived in conformity with the teachings of the Law which he had received in the presence of the Samaṇa, the blessed Mahāvīra.*

146. Then one day in the presence of that Surādeva, the servant of the Samaṇa, at the time of the midnight hour, there appeared a certain deva.

147. That deva, brandishing a large sword of dark blue lustre (and so forth, as in § 95), spoke thus to Surādeva, the servant of the Samaṇa: “O ho, Surādeva, thou servant of the Samaṇa, who desirest what no one desires (etc., as in § 95), if thou dost not interrupt the practice of the virtues (and so forth, as in § 95), then I shall carry forth thy eldest son out of thy house; and having done so, I shall slay him before thy eyes. Then I shall cut him up into five lumps of flesh, and boil him in a cauldron full of a liquid; and having done so, I shall bespatter thy body with his flesh and his blood, so that, even before thy time, thou shalt be deprived of thy life.” (*Here it is to be related, how he said the same*

with regard to the second and the youngest sons, *except that there were five lumps of flesh in each case, and how he did the same as he had done in the case of Chulaṇīpiyā, except that there were five lumps of flesh in each case.*)

148. Then that deva spoke thus for the fourth time to Surādeva, the servant of the Samāṇa: "O ho, Surādeva, thou servant of the Samāṇa, who desirest what no one desires, (etc., *as in § 95, down to*), *if thou dost not abandon the practice of the virtues*, then I shall this day afflict thy body, all at once, with the sixteen diseases and sicknesses, *viz.*, asthma, cough (*and so forth, down to*) leprosy, so that agonised by the intolerable force of thy agonies, (*as above, § 95, down to*) thou shalt be deprived of thy life."

149. Then that Surādeva, the servant of the Samāṇa, (*as above, § 96, down to*) remained engaged in the meditation of the law.

150. (*Here the deva spoke in a similar manner for the second and a third time, as in §§ 95—97, down to*) "thou shalt be deprived of thy life."

151. Then to that Surādeva, the servant of the Samāṇa, on being thus spoken to by that deva for a second and a third time, there occurred the following inward (etc., *as in § 66*) reflection: "Halloo! this low fellow indulges (and so forth, *as in § 138*) *in sin*, in that he has carried forth my eldest son (*and so forth, down to*) my youngest son, (*and so forth, § 138, down to*) has bespattered my body; and now those sixteen diseases and illnesses, with them too he wants to afflict my body. So then, surely, it is better for me to catch this fellow." Thus reflecting he rose up. Then the other sprang up into the air, while he caught up a stout pole, and with much loud shouting created an uproar.

152. Then that Dhannā, his wife, hearing and observing the uproar, went to where Surādeva, the servant of the Samāṇa, was; and having gone there, she spoke to him

thus: "Why is it, beloved of the devas, that you²⁴⁴ make an uproar with such loud shouting?"

153. Then that Surādeva, the servant of the Samana, spoke thus to Dhannā, his wife: "Truly, beloved of the devas, some fellow" (*and so forth*; here he says exactly the same as Chulanīpiyā; Dhannā too replies as before, §§ 140, 141, down to "the youngest.") "Truly, beloved of the devas, it is not any human person, that is about to afflict your body, all at once, with the sixteen diseases and sicknesses. This is not any human person that has been persecuting you," (*and so forth*, saying the rest exactly as in the case of Chulanīpiyā).

154. (In like manner all the rest, without exception, as in §§ 142—144, is to be repeated down to) *he was re-born as a deva* in the Arunakanta abode, in the Sohamma heaven, where he, Surādeva, enjoys an existence of four paliovama periods; and in the Great Videha country he will attain perfection, (etc.).

(Here the usual Conclusion is to be inserted.)

End of the Fourth Lecture of the Seventh Anga,
called the Uvāsagadasāo.

²⁴⁴ MS. A reads *tubbhe*, and MSS. B D E F read *tubbhe nam* (or perhaps *tubbheṇam*). The case here required is the instrumental plural, which, according to Hem. III, 95, is *tubbhehiṃ*, and which accordingly I have adopted in the text. The wife always addresses her husband in the second person plural, while the husband uses the singular towards his wife. See also note 263.

FIFTH LECTURE.

(Here the usual Introduction to the Fifth Lecture
is to be inserted.)

155. Truly, Jambū, at that time and at that period there was a town called Ālabhiyā.²⁴⁵ Near it was the garden San-khavaṇa. Its king was Jiyasattū.²⁴⁶ In it lived the householder Chullasayaga who was prosperous and (as above, §§ 3, 4, down to) possessed a treasure of six kroṣ measures of gold (and so forth, as in § 92, down to) six herds, each herd consisting of ten thousand head of cattle. His wife was called Bahulā. At a certain time the Lord arrived. (Here it is to be related, how like Ānanda, §§ 10 to 65, he, Chullasayaga, took on himself the law of a householder; also the rest, how he like Kāmadeva, §§ 66—69, down to) lived in conformity with the teachings of the Law.

156. Then one day in the presence of that Chullasayaga, the servant of the Samāṇa, at the time of the midnight hour, there appeared a certain deva, who, brandishing a large sword (and so forth, as in § 95), spoke to him thus: "O ho, Chullasayaga, thou servant of the Samāṇa, (as above, § 95, down to) if thou dost not interrupt thy practice of the virtues,

²⁴⁵ Text *ālabhiyā*, var. lect. *ālahiyā* or *ālambhiyā*. The correct form of the name is uncertain. The site of the town has not yet been identified. In the Kalpasūtra (§ 122) it is mentioned as one of the places where Mahāvira spent one rainy season, and in the Bhagavati (p. 1243a, Calc. print) it is mentioned as the place where Gosāla Mankhaliputta underwent his fifth change by reanimation, (see Rokhill's *Life of Buddha*, p. 255).

²⁴⁶ See note 9. In the *Rāyapaseṇaijja* Jiyasattū is mentioned as king of Sāvattthi, "in the Kuṇāla country." The town is the well-known capital of the Kosala country; see Cunningham's *Ancient Geography*, p. 407. This seems to point to an identity of Jiyasattū with Prasenaṇjit and Chedaga. See also Leumann's *Beziehungen zur Jaina Literatur*, pp. 38, 70.

then I shall this day carry forth thy eldest son out of thy house" (*and so forth, saying the same as to Chulaṇḍīpiyā, as in §§ 129—134, except that there were seven lumps of flesh in each case, down to* "thy youngest son" (*and down to* "I shall bespatter thy body."

157. Then that Chullasayaga, the servant of the Samaṇa, (*as above, §§ 96, 98, down to*) remained engaged in the meditation of the Law.

158. Then that deva spoke thus, for the fourth time, to Chullasayaga, the servant of the Samaṇa: "O ho, Chullasayaga, thou servant of the Samaṇa (*as above, § 95, down to*) if thou dost not interrupt thy practice of the virtues, then I shall this day carry away from thy house that treasure of thine of six *kroṇ measures* of gold deposited in a safe place, that capital of thine of six *kroṇ measures of gold* put out on interest, and that well-stocked estate of thine of the value of six *kroṇ measures of gold*; and having done so, I shall scatter the whole of it everywhere throughout the town of Ālabhiyā on its crossings (*and so forth, down to*) roads, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time, be deprived of thy life."

159. Then that Chullasayaga, the servant of the Samaṇa, being thus spoken to by that deva, showed no fear (*as above, § 96, down to*) remained engaged in the meditation of the Law.

160. Then that deva, observing that Chullasayaga, the servant of the Samaṇa, showed no fear (*and so forth, as in § 96*), spoke thus to him for a second and third time, (*saying the same as before, § 158, down to*) "thou shalt be deprived of thy life."

161. Then to that Chullasayaga, the servant of the Samaṇa, on being thus spoken to by that deva for a second and a third time, there occurred the following inward, (*etc., as in § 66*) reflection: "Halloo! this low fellow" (*and so forth, thinking exactly the same as Chulaṇḍīpiyā, § 138, down to*) "my youngest son" (*and down to*) "I shall bespatter

thy body”; and now this treasure of mine of six kroṣ measures of gold deposited in a safe place and this capital of mine of six kroṣ measures of gold put out on interest, and this well-stocked estate of mine of the value of six kroṣ measures of gold, those too he wants to carry away from my²⁴⁷ house, and scatter them throughout the town of Ālabhiyā on its crossings (and so forth, as in § 158). So then, surely, it is better for me to catch this fellow.” Reflecting thus, he rose up (and acted in all respects like Surādeva, § 151; in like manner his wife questioned him,²⁴⁸ and in like manner he replied, §§ 152, 153).

162. (The remainder is to be related as in the case of Chulaṇīpiyā, §§ 142—144, down to) he was reborn as a deva in the Aruṇasiddha abode in the Sohamma heaven, where he is enjoying an existence through four paliovama periods. (The remainder is to be related exactly as before, § 125, down to) he will attain perfection in the Great Videha country.

(Here the usual Conclusion is to be inserted.)

End of the Fifth Lecture of the Seventh Anga,
called the Uvāsagadasāo.

²⁴⁷ It may be noted that all MSS. here use the pleonastic expression *mamaṃ sāo* (or *sayāo*) for the simple *sāo*. The possessive pronoun *sa* (Skr. *sva*) relates to all three persons equally, and its application, in any given case, depends on the context. A specification, as here given, is quite unusual.

²⁴⁸ The MSS. A B F insert *se*, the construction of which is puzzling. Perhaps it may be the equivalent of *tassa* (Skr. *tasya*, see Hem. III, 81), to be constructed with *puchchhañ*, and being used instead of the accusative *taṃ* (see Hem. III, 134).

SIXTH LECTURE.

(Here the Introduction to the Sixth Lecture, in the usual terms, is to be inserted.)

163. Truly, Jambū, at that time and at that period there was the town of Kampillapura.²⁴⁹ Near it there was the garden Sahassambavana.²⁵⁰ Its king was Jiyasattū. In it lived the householder Kuṇḍakoliya. His wife was called Pūsā. He possessed a treasure of six kroy measures of gold deposited in a safe place, a capital of six kroy measures of gold put out on interest, a well-stocked estate of the value of six kroy measures of gold, and six herds, each herd consisting of ten thousand head of cattle. At a certain time the Lord arrived. (Here is to be related how, like Kāmadeva, §§ 10—65, Kuṇḍakoliya took on himself the law of a householder, and all the rest, down to where it is said that) he devoted himself to supplying the Nigghanthas.

.164. Then that Kuṇḍakoliya, the servant of the Samana, at some time or other, at the time of the midday hour, went to where the sacred masonry platform was in the little grove of Asoga trees; and having gone there he placed on the masonry

²⁴⁹ *Kampillapura*, Skr. *Kāmpīyapura*, now a village called Kam-pī, on the old Ganges, between Badāon and Farrukhābād, was the ancient capital of the South Panchāla country. It still possesses several Jain temples. See Cunningham's Arch. Reports, vol. I, p. 255 (Plate II), and vol. XI, pp. 11, 12. (Also Ind. Ant. vol. IV, p. 111). It is famous in the Brāhmanic and Jain legends as the place of Draupadi's svayamvara-marriage. See Nāy., chap. XVI, pp. 1226 ff. (Cale. ed.), also Leumann, *Beziehungen zur Jaina-Literatur*, p. 73.

²⁵⁰ Text *sahassambavana*, Skr. *sahasrāmravana*, 'the grove of a thousand mango-trees.'

platform²⁵¹ a seal *inscribed* with his name²⁵² and his upper garment; and thenceforth he lived in conformity with the

²⁵¹ Text *puḍhavi-silā-paṭṭae*, Skr. *prithivī-shilā-paṭṭakaḥ*, 'a masonry platform.' *Paṭṭaya* is a *sthāna* or 'platform'; see the Guj. paraph. to Bhag., p. 172a. (Calc. print) *prithivī shilā sthān*. *Puḍhavi-silā* does not mean 'a natural rock' ('Erdfels-platte', Bhag., pp. 293, 297); for these platforms are not unfrequently made at the foot of sacred trees, where there is no rock. The phrase is not usually explained either in the Skr. comm. or in the paraph. But here the paraph. has *prithivī no shilā-paṭṭa* 'a stone platform of earth.' It is still more clearly explained in the paraph. to Ov. § 10, where we find *prithivī-kāya nī shilā etāvātā shilā-paṭṭa*, i. e. 'stone of earth-stuff; a stone platform made of such stone.' The meaning of *prithivikāya* (Pr. *puḍhavikāya*) is explained in Bhag., p. 1287a (Calc. print). It refers to *puḍhavo* 'earth, clay, etc.,' *sakkarāo* 'gravel, pebbles, etc.,' *valuyāo* 'sand,' *uvalāo* 'stones,' *sūrakantāo* 'crystals,' 'sunstone,' etc. The Skr. comm. there explains *puḍhavo* by *mṛttikāḥ*. This is also the ordinary Jain explanation of the term *puḍhavi-silā-paṭṭaya*, 'a platform made of (*māṭi* or) earth or clay.' As a matter of fact these platforms are frequently built up of clay, well stamped down, which when dried becomes hard like stone, and when coated with a surface of *chunam* ('lime') looks as if made of polished stone slabs. Or they are made of stones set in clay or lime. Such platforms, of varying sizes, are still commonly found near Jain shrines. Votive offerings are placed on them. Sometimes they are situated at the foot of a sacred tree, sometimes on the summit of a sacred mountain. Thus we find a *paṭṭae* at the foot of an Asoga tree, in Ov. § 10; and again on the summit of the Puṇḍariya or Shatrunjaya Mountain, in Nāy., p. 592 (Calc. print), or of the Vipula Mountain, in Bhag., p. 293, (see Cunningham's *Ancient Geography*, p. 464).

²⁵² Seals of this description are still dug out in great numbers from ancient sites of Jain or Buddhist shrines. See my '*Notes on some clay-seals found in the Panjāb*,' in the *Proceedings* of the Asiatic Society of Bengal, for September 1884. See also Cunningham's *Archæological Survey Reports*, Vol. XI, pp. 35, 89, Vol. III, p. 157, Vol. X, p. 5, *et passim*.

teachings of the Law which he had received in the presence of the Samaṇa, the blessed Mahāvira.

165. Then *one day* in the presence of that Kuṇḍakoliya, the servant of the Samaṇa, there appeared a certain deva.

166. Then that deva snatched away from the masonry platform the seal inscribed with his name and his upper garment, and having done so and mounting up with them into mid-air under the sound of little bells, he thus spoke to Kuṇḍakoliya, the servant of the Samaṇa : "O ho, Kuṇḍakoliya, thou servant of the Samaṇa ! good, O beloved of the devas, is the doctrine of the Law of Gosāla, Mankhaliputta,"²⁵³

²⁵³ Text *gosālassa mankhaliputtassa*, Skr. *goshālasya mankhali-putrassa*. Gosāla, the son of Mankhali, the founder of the Ājīvika sect, was one of the principal rivals of Mahāvira, as also of Buddha. In the Skr. comm. to Ov. § 120, the Ājīvikas, are said to be *Goshālaka-mat'ānuvartinaḥ*, i. e., 'followers of the doctrine of Gosāla'; and in the Skr. comm. to § 181 (below), they are called *Goshālaka-shiṣyāḥ* or 'disciples of Gosāla.' That the sect was, at one time, of considerable importance, appears from the reference to them in Ashoka's inscription on the Dīlī pillar where the Ājīvikas are named together with the Brāhmaṇas and the Nirgranthas or Jains (*bābhaṇesu, ājivikesu, niggaṇṭhesu*), see *Corpus Inscript. Indicarum*, Plate XX, lines 4, 5; also *Mahāvamso* (ed. Turnour), p. 67. Gosāla is said to have received his name from having been born in a cow-shed (*gosālā*); and his father is said to have been a *manḥka* (Skr. comm. *chitrāphalaka-vyagrakara-bhikṣu-viśheṣa*), i. e., a kind of beggar that tries to extract alms from the charitable by showing them pictures of deities, which he carries about with him. In the present day in Bengal such beggars usually carry ugly pictures or representations of such deities as *Shitalā*, the goddess of small-pox, or *Olābibi*, the goddess of cholera, etc. In Pūrī they carry pictures of Jagannāth, and greatly pester the pilgrims to that shrine. The history of Gosāla is related at length in the fifteenth section (*śhataka*) of the Bhagavatī-sūtra. As that section is of considerable importance also from the chronological and doctrinal points

which says that there is no such thing as exertion or labour or power or vigour or manly strength, but all things are unal-

of view, I have added a brief translation of the whole in an appendix. A portion of it will be also found translated in Appendix I to Rockhill's *Life of Buddha*; but the portion left untranslated there contains a notice of several curious doctrines of Gosāla. The religio-philosophical part of the doctrine of Gosāla which formed the principal mark of distinction between him and other contemporary sectarian leaders, is referred to above (§ 166), and again below in the seventh chapter. It is also given, from Chinese Buddhists accounts, in Appendix II to Rockhill's *Life of Buddha*, and in Oldenberg's *Buddha*, p. 70. Buddha is said to have declared it to be the worst of all doctrines (see Oldenberg, *ib.*). Its essence appears to have been the negation of free will and moral responsibility; according to him man throughout life was solely the resultant of his natural environments.—Mahāvira's relation to Gosāla, as related in the fifteenth section of the *Bhagavati*, affords an interesting means for the determination of the chronology of the former's life,—all the more valuable as it is undesigned. The account states that Mahāvira was 30 years old, when he left his home as an ascetic, (*Bhag.*, p. 1206*a* Calc. print). Two years afterwards he met with Gosāla in Nālanda, near Rāyagiha (*ib.*, p. 1206*b*). Later in the same year Gosāla became his disciple and adopted the ascetic life; and thenceforward, the two ascetics lived together for six years in Paṇiyabhūmi (*ib.*, p. 1214*a*). Some little time afterwards, a doctrinal difference arose between them, and they separated in Siddhatthagāma (*ib.*, p. 1222*b*). They did not meet again, till many years afterwards, when their fatal meeting took place in Sāvattthi. Gosāla for his part, after the separation, went to Sāvattthi, where in Hālāhalā's potter shop after a six months' course of severe asceticism, he attained Jinahood (*ib.*, pp. 1222*b*, 1244*a*). In that state of Jinahood, he had spent 16 years (*ib.*, p. 1244*a*), when Mahāvira also came to Sāvattthi (*ib.*, p. 1208*a*), and the meeting between them took place, which seven days afterwards proved the cause of Gosāla's death (*ib.*, pp. 1250*a*, 1264*a*). At the time of that meeting, and of Gosāla's death, the latter was in the 24th year of his ascetic life (*ib.*, p. 1201*a*). It follows, therefore, that two years intervened between the six years

terably fixed. *On the other hand* bad is the doctrine of the Law of the Samāṇa, the blessed Mahāvira, *which says that*

passed by Gosāla in Pāṇiyabhūmi, and the time of his attaining Jina-hood (for $6 + 2 + 16 = 24$). After Gosāla's death, Mahāvira still lived for a period of sixteen years, according to his own prophecy (*ib.*, pp. 1250a, 1269a), which, of course, is to be taken as a historical statement made in the form of a prophecy. We thus obtain the following series of dates for determining the length of Mahāvira's life to have been 72 years.

Mahāvira left his home	30 years.
„ meets Gosāla	2 „
„ lives with Gosāla	6 „
Gosāla lives alone before Jina-hood ..	2 „
„ lives as Jina	16 „
Mahāvira survives Gosāla	16 „

Total of Mahāvira's life .. 72 years.

Now this agrees with the express statement of the Kalpasūtra (§ 147), according to which

Mahāvira lived as householder	30 years (Kap. § 110)
„ „ as imperfect ascetic 12 „	(Kap. §§ 117, 120) } 42
„ „ as Kevalin or Jina. . 30 „	(Kap. § 147) }

Total of Mahāvira's life .. 72 „

Out of the 72 years of his life, Mahāvira spent 42 years in monk-hood (Kap. § 147), *viz.*, 12 in the preliminary and 30 in the perfect state. Similarly Gosāla spent 24 years of his life in monk-hood, *viz.*, 8 in the preliminary and 16 in the perfect state; and further, out of the 8 years of monk-hood in the preliminary state, Gosāla spent 6 in the company of Mahāvira, and 2 by himself. Again out of the 12 years of monk-hood in the preliminary state, Mahāvira spent upwards of one year as a clothed monk; but in the second year he became a naked monk (Kap. § 117). The latter year coincides with that in which Mahāvira, according to the Bhagavati, met Gosāla and attracted him as his (apparently, first) disciple. Of the remaining 10 years he spent 6 with Gosāla. Accordingly after having separated from Gosāla,

there is *such a thing as* exertion or labour or power or vigour or manly strength,²⁶⁶ and *that* all things are not unalterably fixed."

Mahāvīra lived for 4 years longer in his preliminary monk-hood. On the other hand, seeing that Gosāla attained Jina-hood within 2 years after his separation from Mahāvīra, it follows that at the time Mahāvīra became a Kevalin or Jina, Gosāla had already been a Jina for 2 years. This priority of Gosāla in regard to Jina-hood, before Mahāvīra is a noteworthy point. As Gosāla had originally been a disciple of Mahāvīra, it naturally enough explains the intense hostility, towards him, of Mahāvīra, who resented the presumption of the disciple in taking precedence of his master. It is evident from the tenor of the account in the Bhagavatī, that Mahāvīra and Gosāla never met but once, after the separation; and that was in the town of Sāvattthī at the time of the fatal encounter. As Sāvattthī was the head-quarters of Gosāla, it is clear that Mahāvīra can have visited that town but once in his life as a monk, otherwise he could not have avoided meeting Gosāla much oftener. Now this is borne out by the express statement in the Kalpasūtra (§ 122) that Mahāvīra spent but one rainy season in Sāvattthī. During that rainy season the fatal encounter must have taken place. At that time Mahāvīra had been 14 years a Jina, while Gosāla had been so 16 years: and the event took place in the 56th year of Mahāvīra's life (for $30 + 12 + 14 = 56$). If we accept the year 467 B. C. (see Jacobi's *Kalpasūtra*, Introd., p. 9) as the date of Mahāvīra's death, his visit to Sāvattthī and the death of Gosāla will fall in 483 B. C. The only discrepancy between the accounts of the Bhagavatī and the Kalpasūtra is, that according to the former Mahāvīra spent 6 years in Paṇiyabhūmi (in the company of Gosāla), while the latter gives him only one year in that place, but 6 years in Mithilā. Of this difficulty I am, at present, unable to offer any satisfactory solution.

²⁶⁶ Text *purisakkāra-parakkame*, Skr. *purushāt-kāra-parakramaḥ*, lit. 'such exertion as can be made by man.' *Purisakkāra* is formed like *balakkara*, Skr. *balāt-kāra*. The ordinary Skr. word is *purusha-kāra* Pali *purisa-kāra*.

167. Then that Kuṇḍakoliya, the servant of the Samaṇa, spoke thus to that deva: "If, deva,²⁵⁵ the doctrine of the Law of Gosāla Mankhaliputta is good, *because it says, that there is no such thing as exertion (as above, § 166, down to) all things are unalterably fixed; and if on the other hand, the doctrine of the Samaṇa, the blessed Mahāvīra, is bad,²⁵⁶ because it says that there is *such a thing as exertion (as above, § 166, down to) all things are not unalterably fixed; then, deva,²⁵⁵ how didst thou attain, how didst thou acquire, how didst thou achieve this thy celestial bliss, thy celestial glory, thy celestial power of a deva? Was it by dint of exertion (as above, § 166, down to) manly strength, or on the other hand, was it without exertion, without labour (as above, § 166, down to) manly strength"?**

168. Then that deva spoke thus to Kuṇḍakoliya, the servant of the Samaṇa: "Truly, beloved of the devas, I have attained, acquired and achieved this my celestial bliss (etc., as in § 167) of a deva without any exertion (as above, § 166, down to) manly strength."

169. Then that Kuṇḍakoliya, the servant of the Samaṇa, spoke thus to that deva: "If, deva, thou hast attained, acquired and achieved this thy celestial bliss (etc., as in

²⁵⁵ The MSS. are uncertain, reading *devā*, or *devāṇu*^o or *devā-ṇuppiyā*. I have adopted the reading *devā*, for reasons, similar to those explained in note 215. See also note 257.

²⁵⁶ Text *mangulī*. The Skr. comm. explains the word by *asundarī*. It is enumerated as a *deshī* word by Hemachandra in his *Deshināmā-mālā*, VI, 145: *mangulam anīṣṭha-pāvesu*, comm. *mangulam anīṣṭam pāpaṃ cha, mangulo chaura ity anye*; i. e., *mangula* means 'undesirable' or 'a sin, according to others, it means 'a thief.' I imagine it is the same as Skr. *madgura*, from *madgu* 'an outcast,' 'low.' Ordinarily *madgu* becomes Pr. *maggū* (Hem. II, 77), but the form *mangula* would be made analogously to Pr. *vanka* (for *vakka*), Skr. *vakra*, etc. (Hem. I, 26). The corresponding Marāṭhī word is *māg* or *māg'ḍā*

there is *such a thing as* exertion or labour or power or vigour or manly strength,²⁶⁴ and *that* all things are not unalterably fixed."

Mahāvira lived for 4 years longer in his preliminary monk-hood. On the other hand, seeing that Gosāla attained Jina-hood within 2 years after his separation from Mahāvira, it follows that at the time Mahāvira became a Kevalin or Jina, Gosāla had already been a Jina for 2 years. This priority of Gosāla, in regard to Jina-hood, before Mahāvira is a noteworthy point. As Gosāla had originally been a disciple of Mahāvira, it naturally enough explains the intense hostility, towards him, of Mahāvira, who resented the presumption of the disciple in taking precedence of his master. It is evident from the tenor of the account in the Bhagavatī, that Mahāvira and Gosāla never met but once, after the separation; and that was in the town of Sāvattthī, at the time of the fatal encounter. As Sāvattthī was the head-quarters of Gosāla, it is clear that Mahāvira can have visited that town but once in his life as a monk, otherwise he could not have avoided meeting Gosāla much oftener. Now this is borne out by the express statement in the Kalpasūtra (§ 122) that Mahāvira spent but one rainy season in Sāvattthī. During that rainy season the fatal encounter must have taken place. At that time Mahāvira had been 14 years a Jina, while Gosāla had been so 16 years; and the event took place in the 56th year of Mahāvira's life (for $30 + 12 + 14 = 56$). If we accept the year 467 B. C. (see Jacobi's *Kalpasūtra*, Introd., p. 9) as the date of Mahāvira's death, his visit to Sāvattthī and the death of Gosāla will fall in 450—451 B. C. The only discrepancy between the accounts of the Bhagavatī and the Kalpasūtra is, that according to the former Mahāvira spent 6 years in Paṇiyabhūmi (in the company of Gosāla), while the latter gives him only one year in that place, but 6 years in Mithilā. Of this difficulty I am, at present, unable to offer any satisfactory solution.

²⁶⁴ Text *purisakkāra-parakkame*, Skr. *purushāt-kāra-parakramah*, lit. 'such exertion as can be made by man.' *Purisakkāra* is formed like *balakkāra*, Skr. *balātkāra*. The ordinary Skr. word is *purushakāra*, Pali *purisa-kāra*.

167. Then that Kuṇḍakoliya, the servant of the Samaṇa, spoke thus to that deva: "If, deva,²⁵⁵ the doctrine of the Law of Gosāla Mankhaliputta is good, *because it says, that there is no such thing as exertion (as above, § 166, down to) all things are unalterably fixed; and if on the other hand, the doctrine of the Samaṇa, the blessed Mahāvira, is bad,²⁵⁶ because it says that there is such a thing as exertion (as above, § 166, down to) all things are not unalterably fixed; then, deva,²⁵⁵ how didst thou attain, how didst thou acquire, how didst thou achieve this thy celestial bliss, thy celestial glory, thy celestial power of a deva? Was it by dint of exertion (as above, § 166, down to) manly strength, or on the other hand, was it without exertion, without labour (as above, § 166, down to) manly strength"?*

168. Then that deva spoke thus to Kuṇḍakoliya, the servant of the Samaṇa: "Truly, beloved of the devas, I have attained, acquired and achieved this my celestial bliss (etc., as in § 167) of a deva without any exertion (as above, § 166, down to) manly strength."

169. Then that Kuṇḍakoliya, the servant of the Samaṇa, spoke thus to that deva: "If, deva, thou hast attained, acquired and achieved this thy celestial bliss (etc., as in

²⁵⁵ The MSS. are uncertain, reading *devā*, or *devānu*^o or *devā-nuppiyā*. I have adopted the reading *devā*, for reasons, similar to those explained in note 215. See also note 257.

²⁵⁶ Text *maṅguli*. The Skr. comm. explains the word by *asundarī*. It is enumerated as a *desih* word by Hemachandra in his *Deshināmā-mālā*, VI, 145: *maṅgulam aṇiṣṭha-pāvesu*, comm. *maṅgulam aṇiṣṭam pāpaṃ cha, maṅgulo chaura ity anye*; i. e., *maṅgula* means 'undesirable' or 'a sin,' according to others, it means 'a thief.' I imagine it is the same as Skr. *madgura*, from *madgu* 'an outcast,' 'low.' Ordinarily *madgu* becomes Pr. *maggū* (Hem. II, 77), but the form *maṅgula* would be made analogously to Pr. *vaṇka* (for *vakka*), Skr. *vakra*, etc. (Hem. I, 26). The corresponding Marāṭhī word is *māḡ* or *māḡ'ḍā*.

§ 167) of a deva without any exertion (*as above*, § 166, down to) manly strength, then those living beings in whom there is no exertion (*as above*, § 166, down to) *manly* strength, why are they not also devas?²⁵⁷ Hence, O deva, I say²⁵⁸ that thou hast attained, acquired and achieved this thy celestial bliss (etc., *as in* § 167) of a deva by dint of exertion (*as above*, § 166, down to) *manly* strength. Therefore, what thou sayest, that the doctrine of the Law of Gosāla Mankhaliputta is good, *because it says that there is no such thing as exertion* (*as above*, § 166, down to) all things are unalterably fixed, but that the doctrine of the Law of the Samaṇa, the blessed Mahāvīra, is bad, *because it says that there is such a thing as exertion* (*as above*, § 166, down to) all things are not unalterably fixed,—that *saying of thine* is false.”

170. Then that deva, being thus spoken to by Kuṇḍakoliya, the servant of the Samaṇa, and becoming doubtful (*as above*, § 86, down to) feeling guilty of sin,²⁵⁹ was unable to

²⁵⁷ Or, ‘what! should they not also be devas?’ In either case the argument is the same. Instead of *devā*, all MSS. read *devāṇuppiyā*. This reading is clearly out of place here; and it illustrates well the thoughtless way of Jain scribes in expanding or abbreviating well-known phrases, remarked on in note 215. The argument is a *reductio ad absurdum*. “If the absence of exertion is the cause of deva-hood in your case, then it must be the cause of deva-hood, wherever it is found; for the same cause must always produce the same effect. But some living beings are not devas, though there is in them absence of exertion. Hence the absence of exertion cannot be the cause of deva-hood; but on the contrary, its cause must be the presence of exertion.” There is obviously a fallacy in this argument, as it treats the absence of one phenomenon as the positive cause of another. Regarding Gosāla’s theory, see note 253.

²⁵⁸ All MSS. read *ahaṇṇaṃ*, Skr. *ahaṇ naṃ*, which I take to be elliptic, a verb of ‘saying’ to be supplied. Or perhaps the reading should be corrected to *aha ṇaṃ*, Skr. *atha naṃ*.

²⁵⁹ He was doubtful as to whether or not Kuṇḍakoliya had spoken

say anything more in reply²⁵⁰ to Kuṇḍakoliya, the servant of the Samāṇa. So he placed the seal inscribed with his name, and his upper garment on the masonry platform; and having done so, he went away to the place whence he had come.

171. At that time and at that period the Lord arrived in *Kampillapura*.

172. Then that Kuṇḍakoliya, the servant of the Samāṇa, having been informed of this news, was happy, and (*acting in all respects like Kāmadeva*, he went out to hear *Mahāvira*, as above, § 116, down to) stood waiting on the Samāṇa. (*Here the Sermon of the Law is to be recited.*)

173. Then the Samāṇa, the blessed Mahāvira, addressing Kuṇḍakoliya,²⁵¹ the servant of the Samāṇa, spoke to him thus: "Surely, Kuṇḍakoliya, yesterday, at the time of the midday hour, in the little grove of Asoga trees, there appeared before thee²⁵² a certain deva. Then that deva *snatched*

the truth, and he felt guilty of the sin of falsehood (*michekhā*) regarding Mahāvira's doctrine.

²⁵⁰ Text *pāmokkham*, Skr. *pramukhyam*, 'what is opposed to,' hence 'a reply.' This is the interpretation of the comm., which has *uttaram* 'a reply.' It gives *pramokṣa* as the Skr. equivalent. But the word occurs also in Pāli *pāmokkha* with the meaning 'principal, chief.' From this it is clear, that the Skr. equivalent is *pramukhya*. The passage might also be translated: 'he was unable any more to say anything excellent, or of importance, to Kuṇḍakoliya'; thus giving to *pāmokkha* the sense of 'principal,' 'excellent.'

²⁵¹ Lit., 'saying: O Kuṇḍakoliya'; see note 105.

²⁵² Text *tubbha*, Skr. *tava*. This is the reading of MS. G. It is the correct reading according to Hemachandra's rule (III, 99), which allows only the form *tubbha*, without the anuswāra, for the genitive singular, while the form *tubbham*, with the anuswāra, is assigned by his rule (III, 100) to the genitive plural. Again the singular is here the correct number, because that number is always used by a master in addressing his disciple. Thus we find the singular number

away the seal inscribed with thy name and (exactly as before, §§ 166—170, down to) went away. Surely Kuṇḍakoliya, this account is correct?"

Kuṇḍakoliya replied: "Yes, it is."

Mahāvīra continued: "Then happy art thou, Kuṇḍakoliya" (and so forth, saying the same as in the case of Kāmādeva, § 118).

174. Then turning to his venerable companions,²⁶³ the Sāmaṇa, the blessed Mahāvīra addressed the male and female Niggaṇtha ascetics *who were with him*, and spoke to them thus: "Surely, Venerable Companions, if those *servants of the Sāmaṇa who are* householders, living in the midst of householders,²⁶⁴ refute the theo-

a little lower down in *dhanno si tumhaṃ*, 'happy art thou.' It should be noted, however, that the Jain MSS., in such contexts, read almost uniformly the form *tubbhaṃ*, with the anuswāra; see, e. g., § 118. See also Nāy. § 79, where the king uses *tubbhaṃ*, in speaking to his wife, whom he has immediately before addressed by the singular *tumaṃ* 'thou.' Here the form *tubbhaṃ* is clearly intended to be the singular; for that number is always used by a husband in speaking to his wife. The nearly uniform MSS. authority, therefore, does not seem to bear out Hemachandra's rule, but to permit both forms, *tubbhaṃ* as well as *tubbha*, for the genitive singular. Of course, it is just possible, that the anuswāra is a clerical error, the general consensus of MSS. notwithstanding. Still, seeing that Hemachandra himself allows (III, 99) both forms *tumhaṃ* and *tumha* in the singular, and seeing further that the forms *tubbha*, *tumha*, *tujjha*, etc. are mere variants (III, 99), it is quite probable that *tubbhaṃ* is as true a form of the genitive singular as *tumhaṃ*. Moreover the analogy of Hemachandra's rule (I, 27) would support the addition of the anuswāra.

²⁶³ Lit., 'saying: O venerable ones'; see notes, 105, 226.

²⁶⁴ Text *gihi-majjhā vasantā*, Skr. *grihi-mādhye vasantaḥ*, 'living in the midst of householders.' The commentary follows another reading *gihamajjhāvasantā*, which it here interprets by Skr. *grihaṃ*

ries²⁶⁵ of heterodox people by means of theses, arguments, questions, proofs and explanations, then much more Venerable Companions, must the Niggantha ascetics who are students of the sacred collection of the twelve Angas, be able to refute the theories of heterodox people by means of theses" (and so forth, *as above*).

175. Then the male and female Niggantha ascetics, saying "so it is," reverently assented²⁶⁶ to that opinion of the Samāṇa, the blessed Mahāvira.

176. Then that Kuṇḍakoliya, the servant of the Samāṇa, praised and worshipped the Samāṇa, the blessed Mahāvira; and having done so, he asked him *various* questions, and accepted the replies *given*. Having done so, he returned to the place whence he had come.

177. Then the Lord departed and took up his abode elsewhere in a *different* country.

178. Then fourteen years passed by during which that Kuṇḍakoliya, the servant of the Samāṇa, sanctified himself by many *ascetic* exercises (and so forth, *as above*, § 66); and when he was in the middle of the fifteenth year, at some *adhyāvasantaḥ*, while in § 83 it seems to be taken as Skr. *griha-madhyā-āvasantaḥ*. In either case the meaning would be *grihe vartamānāḥ*, 'staying in a house,' 'inhabiting a house'; though the former interpretation would perhaps imply the emphatic sense of 'inhabiting a house as its owner.' On the relative value of the two Prākṛit variants see note 228.

²⁶⁵ Text *annaūttiye nippaṭṭha-pasīṇa-vāgarāṇe karenti*, lit., 'they make heterodox people to be such as have their explanations of the (controversial) questions refuted.'

²⁶⁶ It may be worth noting that the MSS. here, and in similar places (§ 174, *karenti*, § 119, *sahanti*, § 120, *paḍisunanti*), greatly vary as to the use of the singular or the plural of the verb in construction with the plural of the subject. The majority is certainly for the singular. But I have adopted the plural, as being the more natural construction.

time or other, (*here is to be related how acting like Kāma-deva, §§ 92 and 66—69, he placed his eldest son in charge of his household, down to where it is said that in his posaha-house) he lived in conformity with the teachings of the Law of Mahāvira. (Likewise, as in §§ 70, 71, it is to be related how he observed all the eleven standards of an uvāsaga.)*

179. (Exactly in the same way, as before, §§ 89, 90 or 124, 125, *it is to be related how he was re-born as a deva) in the Arunajjhaya abode in the Sohamma heaven (and so forth, down to) he shall finish his course.*

(*Here the usual Conclusion is to be inserted.*)

End of the Sixth Lecture of the Seventh Anga called
the Uvāsagadasāo.

SEVENTH LECTURE.

(Here the usual Introduction to the Seventh Lecture
is to be inserted.)

180. There was a town called Polāsapura. Near it there was the garden Sahassambavaṇa. Its king was Jiyasattū.

181. There in the town of Polāsapura, lived a potter, named Saddālaputta, who was a servant of the Ājiviya.²⁶⁷ He having heard and understood and questioned and ascertained and mastered the tenets of the Ājiviya, and being filled with a passionate love towards them as for the most excellent thing,²⁶⁸ was conducting himself according to the

²⁶⁷ That is, of Gosāla Mankhaliputta. See note 253.

²⁶⁸ *Atthimiṇja-pemāṇurāga-ratte*, Skr. *asthi-majja-prem'ānurāga-raktaḥ*, lit. 'impassioned with the passion of love towards them as for the marrow of bones', is explained in the Guj. paraph. to Ov. § 124 by *asthi hād, anai miṇja hād māhili mij* (or *miji*) *dhātuvishēṣa, te Bhagavant nā siddhānta-rūp; prema-rūp kusum-bhādik rāgaḥ* (apparently a var. lect. for *anurāgaḥ*) *kari nai rangāṇā chhaḥ jeh nā*, i. e., '*asthi* means a bone, its *miṇja* is the marrow (*mij*) within the bone, and is a kind of element; it stands for the doctrine of the Blessed-one (Mahāvira); love is like saffron, with the colour of which he is coloured.' The usual Sanskrit equivalent of *miṇja* is *majjā* (stem *majjan*), but the Prākṛit form *miṇja* occurs in the Skr. *minjikāminjika*, the name of two beings said to be sprung from the 'semen' of Rudra; for *majjā* is a medical term for the element or essential ingredient of the body, which is produced from the bones and itself produces semen, (Abhidhāna Chintāmaṇi, v. 619). Hence the marrow is called *sukra-kara* 'semen producing' (*ib.*, v. 628), and the semen, *majja-samudbhava* or 'produced from the marrow' (*ib.*, v. 629). The word *miṇja* occurs in

dictates of the Ājīviya tenets, believing²⁶⁹ those tenets to be the truth, the highest truth, and all the rest to be false.

182. That Saddālaputta, the servant of the Ājīviya, possessed a treasure of one *kroṣ measures* of gold deposited in a safe place, a capital of one *kroṣ measures of gold* put out on interest, a well-stocked estate of the value of one *kroṣ measures of gold*, and one herd consisting of ten thousand head of cattle.

183. That Saddālaputta, the servant of the Ājīviya, had a wife called Aggimittā.

184. That Saddālaputta, the servant of the Ājīviya, possessed, outside of the town of Polāsapura, five hundred potter shops. There a large number of men who received food in lieu of wages, day by day,²⁷⁰ prepared a large number of bowls, pots, pans, and pitchers and jars of six different sizes;²⁷¹ and another large number of men who also received food in lieu of wages, day by day, used to carry on a trade on the king's high road with that large number of bowls and (as above, down to) jars of various sizes.

185. Then that Saddālaputta, the servant of the Ājīviya,

Sindhi in the form *mija* or *miju*, in Hindi as *mīgi*, in Panjābī as *mijh* or *minjh*; the Hindi has also *bhejā* which might be a corruption of the same word.

²⁶⁹ Lit., "O long lived one, the tenets of the Ājīviya are the truth, the highest truth, and all the rest are false" thus *believing*. *Ayamāuso* is a form of address used by a father towards his son or by a teacher towards his pupil; see Comm. to Ov. § 124.

²⁷⁰ Text *kallākallim*, Skr. *kalyaṇ kalyaṇ*, lit. every morning.

²⁷¹ These were the *ghaḍa*, the ordinary Indian pitcher (see note 30), the *addhaghaḍa*, a small pitcher, about half the size of a *ghaḍa*, and the *kalasa* or large pitcher; further three very large kinds of jars called *alinjara* or *alanjara* (or *aranjara*, see comm. to § 94), *jambūlaya* and *uttīyā* (see note 30). The last named kind was also used to hold liquors or oil (Comm.). They are now usually called *maṭkā*.

at some time or other, at the time of the midday hour, went to where the little grove of Asoga trees was; and thenceforth he lived in conformity with the law which he had received in the presence of Gosāla Mankhaliputta.

186. Then *one day* in the presence of Saddālaputta, the servant of the Ājiviya, there appeared a certain deva.

187. Then that deva, standing in mid-air and decked out (*as above*, § 113, down to) with small bells,²⁷⁸ spoke thus to Saddālaputta, the servant of the Ājiviya: "There will come here to-morrow, O beloved of the devas, a great Māhaṇa,²⁷⁸

²⁷⁸ Text *sa-khinkhiṇiyāiṇ*; this is the uniform spelling of the MSS., also in Ov., Nāy., etc. The Pāyālachchhī, v. 273, spells the word *kinkhiṇi*, after the Skr. fashion. Hemachandra, in the Abbidhāna Chintāmaṇi, v. 665, explains it to mean 'a girdle set with small bells', to which the appendix adds the further meanings: 'a small bell', (*gharghari*), 'a spell' (*vidyā*), and 'a belief in spells' (*vidyāmati*).

²⁷⁸ Text *māhā-māhaṇa*, Skr. *māhā-brāhmaṇaḥ*. The comm. gives a fanciful interpretation of the term, saying that the 'māhaṇa' were so called on account of their professing to abstain themselves from any killing (*mā hanmi*, 'I do not kill') or of their telling others to abstain from it (*ma hana* 'do not kill'); and that they were called *māhā-māhaṇa* 'great not-killers', if from their birth they had abstained from every description of killing in thought, word or deed. In other places, however, the word is clearly used as a synonym of *brāhmaṇa*, thus in Ov. § 76, the *māhaṇa-parivvāyā* (*brāhmaṇa-parivvājaka*) or brāhmanic monks are opposed to the *khattiya-parivvāyā* (*kṣatriya-parivvājaka*) or monks of the kṣatriya caste; again in Kap. § 26, the *māhaṇa* or brāhman Usabhadatta is opposed to the *khattiya* or kṣatriya Siddhattha. Accordingly *māhaṇa* is usually taken to be a corruption of *brāhmaṇa* (see Bhag. 396, 416, E. Müller, p. 29, Kap. and Ov., both in the index), and with this I am disposed to agree. There are difficulties, however, both in regard to the interpretation and derivation of the word. As to the former, the term *māhāmāhaṇa* is here applied either to Gosāla who

who possesses fully formed knowledge and in-

was by birth a 'mankha' or a very low caste man, or to Mahāvira who was by birth a 'kṣatriya'; neither of them were brāhmins. Nor is this difficulty obviated by taking (as in Ov., Introd., p. 9, footnote 2) *māhaṇa* to include, in a loose way, all ascetics of whatever caste, who held fast to the old vedic-brāhmanic tradition; for even in this wider sense, the term would be inapplicable to both, Mahāvira and Gosāla. It would almost seem, as if it was this difficulty which led the commentator to dissociate, in this case, *māhaṇa* from *brāhmaṇa* and give it the fanciful meaning above mentioned. Then, as to the derivation of the word, it is strange, that, if *māhaṇa* is a corruption of *brāhmaṇa*, it should not have been noted in Hemachandra's great grammar, nor indeed in any native grammar that I know. The word is too common in the literature of the Jains to have been overlooked by such a well-versed Jain as Hemachandra was. The only Prākṛit corruptions of *brāhmaṇa*, that the grammars notice, are *ḍamhaṇa* or *ḍāmhaṇa* or *bambhaṇa* (see Hem. I, 67, II, 74, IV, 280, 412, Var. III, 8, VI, 64, Chaṇḍa I, 15, II, 10, 12, 15). It would seem that for them *māhaṇa* was not a corruption of *brāhmaṇa*, but an independent word, which, however, in certain connections was synonymous with *brāhmaṇa*. On the other hand, it is also a noteworthy fact, that the forms *bamhaṇa* or *bambhaṇa* never, so far as I am aware, occur in the literature of the Jains. Only derivatives of *brāhmaṇa*, as also *brahma* and its compounds, are there formed in that fashion; thus *bambhaṇṇaya* for *brāhmaṇya* (Kap. § 10, Bhag. p. 246, Ov. 77), *bambha* for *brahma* (Ov. 163), *bambhachāri* for *brahmachārin* (§ 113, Kap. 118), *bambhaloya* for *brahmaloka* (Ov. 81), but for *brāhmaṇa* uniformly *māhaṇa* is used. In contrast with it, the forms *bamhaṇa* or *bambhaṇa* are always used in the Prākṛit literature of the Brāhmins, but never *māhaṇa*. Thus those forms occur, e. g., in the *Mṛichchhakatikā*, pp. 4, 166 (Stenzler's ed.), Vikramorvashī, p. 18, Ratnāvalī, p. 302 (Boehtlingk's Chrestomathy). It is also worth noting that the term *mahā-brāhmaṇa* is only used in a facetious or contemptuous sense in the brāhmanic and buddhistic Sanskrit literature; thus facetiously, in *Mṛichchhakatikā*, p. 18, and Ratnāvalī, p. 302, and contemptuously,

sight,²⁷⁴ who knows the past, present and fu-

in the buddhistic work *Kāraṇḍavyūha* (in the 11th prakaraṇa), where the doorkeepers of Bali admit the Vāmana with the words: *pratiha mahābrāhmaṇa*, i. e., 'enter Mahābrāhmaṇa!' According to a verse, quoted by Bharatamallika, in his commentary to the Bhaṭṭikāvya (canto I, verse 2, *śākhā taile tathā māṃse vaidye jyotiṣike dīje yātrāyāṃ paṭhi nidrāyāṃ mahach-chhabdo na dīyate*) the word *mahā* may not ordinarily be used with the words meaning 'branch', 'oil', 'flesh', 'physician', 'astrologer', 'brāhmaṇa', 'journey', 'path' and 'sleep', because in composition with these words, it forms technical or proper names; e. g., *mahāmāṃsa* is 'human flesh', *mahānidrā* is 'death'. The word *mahābrāhmaṇa* is, in Bengal, a technical term for those degraded (*patita*) brāhmaṇs who accept the gift of gold in the Shrāddha ceremony (hence also called *agradāni* or 'takers of the first gift'), as well as for the so-called *bhāṣa* brāhmaṇs who live from hire. Possibly the use, by the Jains, of the term *mahāmāhaṇa* (*mahābrāhmaṇa*) for their saints may have occasioned its loss of estimation among the Brāhmaṇs and Buddhists.—With regard to the imperative form *hana*, above quoted from the commentary, it may be noted, that though disallowed in standard Sanskrit (with *has jahi*), it is often used in tantric works (brahmanic as well as buddhistic); e. g., one of the mantras in a tantric homa ceremony runs thus: *chitpingala hana hana dāha dāha pacha pacha sarvajñājñāpaya svāhā*; i. e., 'O Chitpingala, kill kill, burn burn, cook cook, O Omniscient, command, *svāhā*!'

²⁷⁴ Text *uppanna-ñāṇa-daṃsaṇa-dhare*, Skr. *utpanna-jñāna-darśhana-dharaḥ*; here *uppanna* 'fully formed' has, according to the comm., the emphatic meaning of *āvaraṇa-kṣayeṇa āvirbhūte*, 'become manifest through the cessation of (all) obstruction.' The obstructions referred to are the *jñān'āvaraṇa* 'obstruction of knowledge,' and *darśhan'āvaraṇa* 'obstruction of insight,' the first two of the eight hurtful classes of acts (*karma*). By *jñāna* are meant the five kinds of knowledge (see note 132), and by *darśhana* the insight or belief in the Jain system. See Bhag., pp. 166, 169, 258. The whole epithet describes the highest stage of ascetic perfection. The same idea is referred to, in § 74, in the phrase *tad-āvaraṇijjāṇaṃ kammāṇaṃ*

ture,²⁷⁵ who is an Arhat,²⁷⁶ a Jina, a Kevalin,²⁷⁷

khaovasaṃeṇaṃ ohi-ñāṇe samuppanne, i. e., 'the *avadhi-jñāna* or supernatural sight was fully formed through the patient endurance of the cessation of (all) acts that tend to obstruct it.'

²⁷⁵ Text: *tiya-paḍupanna-m-aṇāgaya-jāṇae*, Skr. *atīta-pratyutpan-n'ānāgata-jñānakāḥ*. The compound contains several irregularities: *tiya* stands for *atīya* (see Bhag., p. 258, E. Müller, p. 20, in modern Hindi only in *gotit* 'incomprehensible'); *paḍupanna* for *pachchu-panna* which occurs as a 'various reading'; and *uppanna-m-aṇāgaya* for *uppannānāgaya* which also occurs as a various reading (see Bhag., p. 409, and note 31, above). In *prati*, when followed by a vowel, the conjunct *ty* should regularly be changed to *chch* (see Hem. II, 13, 14), but sometimes *y* is elided, and sometimes the conjunct is dissolved into *tiya*, in either case *t* being changed to *ḍ*; thus here *paḍupanna*, and in § 218 *paḍochchhanna* for *pratyavachchhanna*; again in § 118 *paḍiuchchāreyavvā* for *pratyuchchārayitavyā* (also Bhag., p. 381), or in § 259 *paḍiyāikkhi* for *pratyākhyāyikāḥ*, so also probably here the reading of MS. B *paḍiya-uppanna* (for *paḍiyuppanna*), so also Ov. 123 *paḍiyāṇanda* for *pratyānanda*, etc. The two anomalous changes of *ty* are not specifically referred to by Hemachandra; but instances of the elision of *y* are incidentally noted; thus Hem. IV, 154 *paḍḍuhaṇ* for *pratyūhati* (apparently with doubling of *ḍ* on account of shortening of *ū*), and IV, 107 *paḍiaggai*, a denominative from *pratyag* or *pratyagra*.

²⁷⁶ The comm. explains that an Arhat is one who, on account of his worth as a saint (*arhatva*), is the recipient of the homage (*pūjā*) implied in the *mahā-prātihārya* or 'great marvels', or one for whom, on account of his omniscience (*sarvajñatva*), there exists no mystery (*rahas*). The former explanation derives the word from the

²⁷⁷ The Jina is uniformly explained to be so called on account of his having obtained the mastery of his passions.—A Kevalin, lit. 'he who is alone or absolute,' is said to be one whose knowledge, etc. are fully developed or unlimited; or as the comment to Bhag., saya 2, uddesa 1, (Calc. print, p. 155a) says: 'he is so called *asahāya-jñānatvād*, i. e., 'on account of his unconditioned or absolute knowledge'.

who knows all and sees all, who is rapturously gazed

Skr. root *arh*, 'to be worthy', and is, of course, the true one. The latter makes the word to be a compound *a-rahā*, 'having no mystery'. Both these traditional interpretations are referred to in the Kalpasūtra, § 121, where Mahāvira is said to have become an *araha* or 'saint' as well as an *a-rahā* or *a-rahassa-bhāgi*, 'omniscient'. The Kalpadruma commentary to that paragraph adds another fanciful derivation, based on the alternative form *arihā*, viz., *ari-ka* or 'killer of the enemies' (*ari-ghātaka*), the enemies being the *rāga* or passions. This derivation would make the word *arihā* a synonym of *jina*. All three explanations are also given by Hemachandra, in his commentary to verse 4 of his Abhidhāna Chintāmaṇi (see Böhtlingk's ed., p. 291, where 'atishayāt surendrādi' should be read for 'atishayān surendrādi'). The Buddhists give similar explanations of the terms. The Nepalese work *Bhadrakalpāvadāna* (chapt. on *Sabbhikāvadāna*) says: *yo grihaṃ tyaktvā aklīṣṭo vishuddho vijitendriyaḥ sarveṣāṃ hitārthaṃ tapash charati, so arhaṃ parikirtitaḥ*, i. e., 'who, having left his house, sinless, holy, and with passions subdued, pursues asceticism for the benefit of all, he is well known to be an Arhat'. Similarly, in a Ceylonese work, called *Buddhaada Hilla* or 'the Faith of Buddha', it is said: *arahaṃ rāya-yada dveṣa-yada moha-yada yan kelesun keren durāvuheyinda*, i. e., 'an Arhat is one who has put away these sins, viz., anger, hatred, lust.' The *mahā-prātihārya*, mentioned in the comm. as the cause of the *pūjā* given to an Arhat, are, as the commentary to the fourth verse of the Abhidhāna Chintāmaṇi shows, identical with the well-known thirty-four *atishaya* or 'excellencies' (see note 278). According to another, and apparently later, view, however, the number of *mahā-prātihārya* is limited to eight. Thus the printed copy of the commentary to § 187 (Calcutta print, p. 169) reads *aṣṭa-mahāprātihārya-rūpa-pūjā* or 'the reverence implied in the eight great marvels.' Similarly the Kalpadruma by Lakṣmīvallabha, a late commentary on the Kalpasūtra, explains (to Kap. § 121) *arakāḥ* by *aṣṭa-mahāprātihārya-yuktaḥ* or 'furnished with the eight great marvels.' A modern Jain work, in the Hindī language, called the *Jina-tattv'ādarsha*, also names only 'eight great marvels,' and says *aṣṭhoka-vṛkṣe'ādi aṣṭa mahāprātihārya sarva Jaina-logō mē prasiddha*

at, adored and worshipped by the (*inhabitants of*) the three

haī, i. e., 'the eight great marvels, comprising the Ashoka tree etc., are well-known to all Jains.' It would appear from this statement, that by the 'eight great marvels' are understood those eight of the thirty-four *atishaya* which are usually numbered 24 to 31 (Abhidhāṇa Chintāmaṇi, verses 62, 63), and which are the following: 1, that the Jina is always shaded by an Ashoka tree; 2, that thorns turn down their points before him; 3, that the trees bow to him; 4, that the sound of kettle drums is heard throughout the world; 5, that a favourable wind blows; 6, that birds fly on his right hand (a good omen); 7, that scented rain falls; 8, that a shower of many-coloured (according to others, five-coloured) flowers descends from the sky. It is not clear, however, why these eight phenomena should be singled out as "great marvels" from among the thirty-four *atishaya* all of which are supernatural. Moreover the classification of the marks of a Jina, as given in the Jina-tattvadarśha, is not quite consistent. According to it, the Arhat or Jina is recognisable by the presence of twelve *guṇa* or 'good qualities' and the absence of eighteen *dūṣaṇa* or 'bad qualities.' The twelve good qualities consist of the four *mūlātishaya* or 'fundamental excellencies' and the eight *mahā-prātihārya* or 'great marvels.' The four fundamental excellencies, again, are divided into the *jñān'ātishaya* or 'excellencies of knowledge,' the *vāg-atishaya* or 'excellencies of speech,' the *apāy'āpaga-m'ātishaya* or 'the excellencies of warding off danger,' and the *pūjā'tishaya* or 'the excellencies of homage.' The excellencies of knowledge consist of the *kevala-jñāna* or 'absolute knowledge' and the *kevala-darśhana* or 'absolute insight,' by means of which the Jina is cognizant of everything, general or particular, that is in the act of arising, passing away or subsisting, whether in the present or the future. The excellencies of speech comprise thirty-five items, such as *saṃskāravattva* or 'purity,' *audāṭhya* or 'high-pitch,' *agrāmyatva* or 'refinement' (comm. 'not as rustics'), *megha-gambhīra-ghoṣatva* or 'loud sound like that of thunder,' etc. The excellencies of warding off danger and of homage comprise together thirty-four items. The latter are the well-known thirty-four *atishaya*, usually ascribed to the Jina, and enumerated, e. g., in the Abhidhāṇa Chintā-

worlds,²⁷⁸ who, for the world of the good devas, men and asuras,²⁷⁹ is an object of worship, praise, honour, respect

maṇi, vv. 57—64. The excellencies of homage are said to be so called, because, on account of them, the Jina receives the homage of the three worlds. This classification is not quite intelligible; for the twelve *guṇa* are said to consist of the four *mūl'ātishaya* and the eight *mahāprātihārya*; while afterwards the latter are themselves classed in one of the sub-divisions (the *pūjā'tishaya*) of the former. Hemachandra's classification is different. He only mentions thirty-four *pūjā'tishaya* or excellencies of homage' (Abhidhāna Chintāmaṇi, vv. 57—64), and thirty-five *vāg-guṇa* or 'good qualities of speech' (ib., vv. 65—71); besides eighteen *doṣa* or 'bad qualities' (ib., vv. 72, 73).

²⁷⁸ Text °*vahiya*°, Skr. *vahita*, is explained by the comm. to mean that 'he is beheld by the three worlds with a fixed gaze of intense curiosity and profound happiness, and with a mind deeply agitated by the sight of the complete assemblage in him of the excellencies constituting his majesty.' By the 'excellencies' are meant the thirty-four *atishaya*, for an enumeration of which see Hemachandra's Abhidhāna Chintāmaṇi, v. 57—64, Wilson's Essays (in Asiatic Researches, vol. XVII), pp. 249, 250, Bhag. pp. 307, 314. See also note 276.

²⁷⁹ Text *sa-deva-manuṣ'āsurasā*, Skr. *sa-deva-manuṣ'āsurasya*. This is the almost uniform spelling of all MSS. here, as well as in the Kalpasūtra (§§ 113, 121, 143), and elsewhere. The MS. G alone reads *sad-deva*°. The comm. explains the phrase as a *bahuvrīhi* compound, thus: *sa-deva-manuṣ'āsura yāsmiṇ sa sa-deva-manuṣ'āsuraḥ*, i. e., 'the world in which there are asura together with men and deva, that is called the *sa-deva*° world'; and it adds that this phrase is but a detailed specification of the preceding expression *telokka*, Skr. *trailokya*, 'inhabitants of the three worlds.' A slightly different explanation, as a *karmadhāraya* compound, is given of the same phrase by the Kalpadruma comm. to Kap. § 121; viz., *devaiḥ manuṣaiḥ asuraiḥ saha tasya sarvalokasya paryāyam*, i. e., 'the circle of the whole world, with its asura, men and deva', (= *deva-manuṣ'āsura-sahitasya lokasya*). The reading of MS. G, *sad-deva*°, would mean:

and service, as being something excellent, auspicious, divine and sacred,²³⁰ who is furnished with a wealth of meritorious works,²³¹ him²³² thou shouldst praise and (*as above*, § 9, down to) wait upon and hospitably invite to a standing provision²³³ of stool, plank and bedding." This he said to him for a second and a third time; and having done so, he returned to the place whence he had come.

188. Then to that Saddālaputta, the servant of the Ājīviya, when he was thus spoken to by that deva, there occurred the following inward (etc., *as in* § 66) reflection: "My teacher and instructor in the Law²³⁴ is Mankhaliputta; he must be 'the world in which there are good deva, men and asura.' This would present a rather uncommon use of the term *sat*, as applied to class names. The whole of this phrase, as the comm. explains, is but a detailed specification of the preceding one. The three worlds are those of the deva, men, and asura.

²³⁰ For 'sacred' the original has *cheiya*, lit. the sacred shrine of the Jains, see note 4.

²³¹ The word *tachcha* is uniformly identified, in the commentaries, with Skr. *tathya*, so also by Hem. II, 21, who accounts for its anomalous form by its being an 'ancient' (*ārsha*) one. In Pāli, however, *tathya* is correctly represented by *tachchha* (see Childer's Dictionary). The Prākrit *tachcha* would more correctly represent Skr. *tattva* (see Hem. II, 15).

²³² Text *taṃ naṃ*; most MSS. read *te naṃ*, which may be taken either as one word *tenaṃ* 'therefore,' or as two words, *te* being the accusative plural (*majestatis*), referable to the mahāmāhara. But the reading *taṃ naṃ* better agrees with the usual style, *taṃ* being the accusative singular (as in § 188, *taṃ ahaṃ vandissāmi*), though it might also be taken as a conjunction, 'therefore,' as in § 58, *taṃ gachchha naṃ*.

²³³ Text *pāḍihāriyeṇaṃ*, Skr. *prāṭihārikeṇaṃ*, a Jain technical term, meaning 'what is always kept ready for the use of some one'; see Ov. Index *sub voce*.

²³⁴ Text *dharmāyariḥ dharmovaesae*, Skr. *dharmāchāryaḥ dharmopadeshakaḥ*, mentioned in Hemachandra's *Abhidhana Chintāmaṇi*,

the great Māhāṇa, who possesses fully formed knowledge and insight, and (*as above*, § 187, down to) who is endowed with a wealth of meritorious works; he will quickly come here to-morrow; then I will praise him and (*as above*, § 9, down to) wait on him and hospitably invite him to a standing provision" (and so forth, *as above*, § 187).

189. Then on the morrow (*as above*, § 66, down to) after sunrise, the Samaṇa, the blessed Mahāvīra, (*as above*, § 9, down to) arrived on a visit; and a company of people went out and (*as above*, § 9, down to) stood waiting on him.

190. Then that Saddālaputta, the servant of the Ājiviya, having been informed of this news, reflected thus: "Truly the Samaṇa, the blessed Mahāvīra, (*as above*, § 2, down to) is staying *here on a visit*; so I will go, and praise the Samaṇa, the blessed Mahāvīra; and (*as above*, § 9, down to) wait on him." Having thus reflected, he bathed (*as above*, § 10, down to), performed precautionary rites, put on a clean state dress, adorned his person with a small number of costly jewels; and then, surrounded by a dense circle of attendant people, he came out of his house. Having done so, he walked right through the midst of the town of Polāsapura, and then proceeded to where the Samaṇa, the blessed Mahāvīra, was *staying* in the garden Sahassambavaṇa. Having arrived there, he solemnly circumambulated him three times from the left to the right; and having done so, he praised and worshipped him, and (*as above*, § 10, down to) stood waiting on him.

191. Then the Samaṇa, the blessed Mahāvīra, *expounded the Law* to Saddālaputta, the servant of the Ājiviya, and to that right great company, *which had come out to hear him*, (*as above*, § 117, down to *where it is said that*) the sermon was finished.

verses 77, 78, as synonyms of *guru*, 'a religious preceptor;' only for *dharmācārya* it has *anuyogakṛid-ācārya*.

192. Then the Samāṇa, the blessed Mahāvīra, addressing²⁸⁵ Saddālaputta, the servant of the Ājiviya, spoke to him thus: "Surely, Saddālaputta, yesterday at the time of the midday hour, *having gone* to where the little grove of Asoga trees is, thou wast living (and so forth, *as in* § 185). Then there appeared a certain deva before thee. Then that deva, standing in mid-air, spoke thus: "“ O ho, Saddālaputta,”” (here everything *is to be related* exactly *as before*, §§ 187, 188, down to *where it is said*) "“ I shall wait on him ””. Surely, Saddālaputta, this account is correct ?”

Saddālaputta replied: "Yes, it is."

Mahāvīra continued: "Truly, Saddālaputta, this was not said by that deva with reference to Gosāla Mankhaliputta."

193. Then to that Saddālaputta, the servant of the Ājiviya, on being thus spoken to by the Samāṇa, the blessed Mahāvīra, there occurred the following inward (etc., *as in* § 66) *reflection*: "This Samāṇa, the blessed Mahāvīra, is the great Māhāṇa who possesses fully formed knowledge and insight, and (*as above*, § 187, down to) who is furnished with a wealth of meritorious works. Truly, therefore, it is better for me, having praised and worshipped the Samāṇa, the blessed Mahāvīra, to hospitably invite him to a standing provision of stool, plank *and bedding*." Having thus reflected, he instantly rose up,²⁸⁶ and then praised and worshipped the Samāṇa, the blessed Mahāvīra; and having done

²⁸⁵ *Lit.*, saying: "O Saddālaputta." See note 105.

²⁸⁶ Text *utthāe utthēi*, Skr. *utthāya utthiṣṭati*. The first word is usually explained as an instrumental of the feminine noun *utthā* 'rising' (Bhag., pp. 319, 435, Nāy. Index, *sub voce*), on the authority of the native commentators. Thus the comm. to Nāy. § 7, says: *utthānam utthā ūrdhāvartanam tayā utthayā utthiṣṭati*, i. e., 'utthā, a synonym of *utthānam*, means rising up and through this rising up he arose.' With due deference to this authority, I would suggest, that as there is no Sanskrit feminine noun *utthā*, while there is a

so, he spoke to him thus: "Truly, Reverend Sir, I possess, outside the town of Polāsapura, five hundred potter shops. There do you live in the enjoyment *from me* of a standing provision of stool, plank and bedding."

194. Then the Samāṇa, the blessed Mahāvira, accepted that offer of Saddālaputta, the servant of the Ājīviya, and lived in the five hundred potter shops of Saddālaputta, the servant of the Ājīviya, in the enjoyment of a standing provision of stool, plank and bedding.

195. Then that Saddālaputta, the servant of the Ājīviya, at some time or other, brought out his air-dried potter's ware from within his workshops; and having done so, he placed them²³⁷ in the heat of the sun.

196. Then the Samāṇa, the blessed Mahāvira, spoke thus to Saddālaputta, the servant of the Ājīviya: "Saddālaputta, this potter's ware,—how is it made?"

197. Then that Saddālaputta, the servant of the Ājīviya, spoke thus to the Samāṇa, the blessed Mahāvira: "This ware, Reverend Sir, at the first is clay, after that it is kneaded

Sanskrit masculine noun *uttha*, synonymous with *utthānam*, the form *utthās* is more likely to be the dative of the masc. *uttha*, being another survival like the dative *atthās* of *attha* (Skr. artha). The use of the dative to express the object or purpose is extremely common. The phrase literally means: 'he arose for the purpose of arising,' and is intended to express the instantness of the action.

²³⁷ Text *dalayaṁ*, Skr. *dadāti*. The readings usually vary between *dalayaṁ* and *dalaṁ*. The former may be regarded as a Xth class formation from the latter. It is certainly not used as a proper causal; and the commentaries always render it by the Skr. primary verb *dadāti*, (e. g., comm. to Ov. § 20). Of course, Saddālaputta himself did not place the ware in the sun, but had it done through his workmen, but no more did he himself bring them out of the shops. Like *nīcei*, also *dalayaṁ* is intended to be a primary verb.

with water,²⁸⁸ and then it is mixed well together with ashes and dung;²⁸⁹ then it is placed²⁹⁰ on the wheel; and finally many bowls and (*as above*, § 184, down to) jars of various sizes are made."

198. Then the Samaṇa, the blessed Mahāvīra, spoke thus to Saddālaputta, the servant of the Ājīviya: "Saddālaputta, this potter's ware,—is it made by dint of exertion and (*as above*, § 166, down to) manly strength; or on the other hand, is it made without exertion and (*as above*, § 166, down to) manly strength?"

199. Then that Saddālaputta, the servant of the Ājīviya, spoke thus to the Samaṇa, the blessed Mahāvīra: "Reverend Sir, *it is made* without exertion and (*as above*, § 166,

²⁸⁸ Text *nimijjā*, Skr. *nimīyate*, passive of the root *ni-mi*; the verb is repeatedly noted by Hemachandra, *viz.*, *nimā* (or *numā*) for Skr. *nyasyati* (Hem. IV, 199, see also IV, 21), and *nimiam* for Skr. *sthāpitam* (Hem. IV, 258). The latter form is also given in Dhanapāla's Nāma-māla, verse 193, as a synonym of *nihīyam* (Skr. *nihitam*) or *nikkhittam* (Skr. *nikṣiptam*). It also occurs in the Saptashataka, verse 939, *gaṇḍatthala-nimiam ditthim* 'the gaze fixed on the cheek,' where the comm. also explains it by Skr. *sthāpitam*. The real Skr. equivalents, of course, are *nimitam* and *niminoti* (the regular Prākṛit form of which one would expect to be *nimiṇā*), from the root *nimi*, which means 'to fix, settle.' The word, therefore, here literally means: 'it is fixed', 'it is made firm or tough or tenacious (with water).'

²⁸⁹ Text *chhāreṇa*, *kariseṇa*, Skr. *kṣāreṇa*, *karīṣeṇa*. The former is explained by the Guj. paraph. to mean *rākhi*, Hindi *rākh*, 'ashes,' especially of cowdung. The latter is explained, *ibid.*, to be *nānhī mīg'ā* (Hindi *mīg'nī* or *mēg'nī*), the small globules of goats' or sheep's dung. In Hindi the word is *karas* or *karasī*, and is used also of the sweepings of dung from a cowshed.

²⁹⁰ Some MSS. read *ārobhijjā* or *ārubbhijjā* instead of *ārohijjā* or *āruhijjā*. On the radical form *rubh*, see E. Müller's *Beiträge*, p. 83.

down to) manly strength; *for* there is no *such thing as* exertion and (*as above*, § 166, down to) manly strength, *but* all things are unalterably fixed."

200. Then the Samāṇa, the blessed Mahāvīra, spoke thus to Saddālaputta, the servant of the Ājiviya: "Saddālaputta, if any one of thy men were to steal thy unbaked or baked potter's ware, or scatter it about, or make holes in it, or let it drop into pieces, or place it outside *unguarded*, or if he were to indulge in outrageous familiarities with thy wife Aggimittā, what punishment wouldst thou inflict on that man?"

Saddālaputta replied: "Reverend Sir, that man I should curse or beat or tie up or frighten or threaten or cuff or fine or bully, or even before his time deprive him of his life."

Mahāvīra continued: "Saddālaputta, truly none of thy men can steal thy unbaked or baked potter's ware or (*as above*, down to) place it outside *unguarded*, or indulge in outrageous familiarities with thy wife Aggimittā; nor oughtest thou to curse that man or beat him or (*as above*, down to) even before his time deprive him of his life, if *it is true that* there is no *such thing as* exertion or (*as above*, § 166, down to) manly strength, and *that* all things are unalterably fixed. But I *maintain*, that any one of thy men can *steal and* (*as above*, down to) place outside *unguarded* thy unbaked, (*etc.*) *potter's ware*, and that thou canst curse that man and (*as above*, down to) deprive him of *his life*. Therefore, what thou sayest, that there is no *such thing as* exertion (*as above*, § 166, down to) manly strength, and that all things are unalterably fixed, that *saying* of thine is false."

201. At this point, that Saddālaputta, the servant of the Ājiviya, became fully convinced of the truth of what Mahāvīra had said.

202. Then that Saddālaputta, the servant of the Ājiviya, praised and worshipped the Samāṇa, the blessed Mahāvīra;

and having done so, he spoke to him thus: "I desire, Reverend Sir, in your presence to hear the Law."

203. Then the Samāṇa, the blessed Mahāvīra, expounded the Law to Saddālaputta, the servant of the Samāṇa, and to that *right great company* (and so forth, as in § 11).

204. Then that Saddālaputta, the servant of the Ājīviya, having listened and attended to the Law in the presence of the Samāṇa, the blessed Mahāvīra, and being happy and pleased (*as above*, § 11, down to) in his heart, took on himself the law of a householder. (He did this, like Āṇanda; only *that he limited himself to a treasure of one kroṣ measures of gold deposited in a safe place, a capital of one kroṣ measures of gold put out on interest, a well-stocked estate of the value of one kroṣ measures of gold, and one herd consisting of ten thousand head of cattle; all this should be related, as in §§ 13-58, down to where it is said that*) he praised and worshipped the Samāṇa, the blessed Mahāvīra; and having done so, he returned to where the town of Polāsapura was. Having returned, and walking right through the midst of the town of Polāsapura, he came to where his wife Aggimittā was in his house; and having done so, he spoke thus to his wife Aggimittā: "Truly, O beloved of the devas, the Samāṇa, the blessed Mahāvīra (*as above*, § 9 down to) has arrived *on a visit*; so now do thou go and praise and (*as above*, § 9, down to) wait on the Samāṇa, the blessed Mahāvīra, and in his presence take on thyself the twelvefold law of a householder which consists of the five lesser vows and the seven disciplinary vows."

205. Then that wife of his, Aggimittā, saying "so be it," respectfully accepted that direction of Saddālaputta, *who was now a servant of the Samāṇa*.²⁹¹

²⁹¹ Here is a distinct instance of two different recensions. Abhayadeva, when writing his commentary (q. v.) had a different recen-

206. Then that Saddālaputta, the servant of the Samāṇa, called his domestic servants; and having done so, he spoke to them thus: "Be quick, O beloved of the devas, and let the state vehicle²⁹² be yoked by skilful men,²⁹³ with a pair of excellent young bulls, matching each other in hoofs, tails and symmetrically marked horns, adorned with neck-ropes set

sion before him, which omitted §§ 206 and 207 entirely. Its reading must have run thus: § 205, *tae naṃ sā Aggimittā bhāriyā Saddālaputtassa samaṇovāsayaassa "taha" tti eyam-aṭṭhaṃ vīnaṇṇa paḍisunei, 2 ttā* (§ 208) *ṇhāyā jāva pāyachchhittā*, etc. He was acquainted, however, with the recension given in the MSS. on which the present text is founded, and which he refers to as being *pustakāntare*, 'in another book.' Similarly his recension omitted the passage describing Mahāvira as a *mahā-dhammakahī* in § 218.

²⁹² Text *dhammiyaṃ jāṇa-pavaraṃ*, Skr. *dhārmikaṃ yāna-pravarāṃ*. The word *dhammiya* occurs, with a similar use, in Ov. § 42, where the Skr. comm. explains it by *dharmāṇi niyukta*. There is no exact equivalent in English for the terms *dharmā*, *dhārmika*. The meaning here appears to be that the vehicle was one that was set apart for use on occasions of ceremony, such as going to hear the Law. It seems, therefore, best expressed by 'state vehicle' or 'state carriage.'

²⁹³ This is, according to the comm., the meaning of the phrase *lahu-karaṇa-jutta-joṇiyaṃ*, Skr. *laghu-karaṇa-yukta-yojitam*. It says the vehicle was 'caused to be yoked (*sambandhita*) with harness, pole, etc. (*yantra-yūp'ādi*) by men who were furnished (*yukta*) with dexterity (*dakṣatva* = *laghu-karaṇa*.)' The Gujarātī paraph., however, (here as well as in § 59) refers the phrase *lahu-karaṇa-jutta*, not to the stable-servants, but to the vehicle itself in the sense of 'fast-going.' For it says: *shigra chhe veg jeh'no, eh'vo rath tumhe jo't'ro*, i. e., 'do you yoke that carriage, the speed of which is fast.' Literally the construction of the whole passage is: 'do you cause to be brought (*uvattaveha*) the vehicle (*jāṇa-pavaraṃ*) which is caused to be yoked (*joṇiyaṃ*) with a pair of oxen (*ogha-juvāṇchīṃ*) and which is well appointed (*lakkaṇavaveyaṃ*), etc.

and having done so, he spoke to him thus: "I desire, Reverend Sir, in your presence to hear the Law."

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with golden tassels,²⁹⁴ controlled with a bridle *attached* to their head-ropes of cotton thread intertwined with gold and provided with silver bells,²⁹⁵ and hung with garlands²⁹⁶ made of blue lotuses; and having been thus yoked, let it be brought here, hung round with a network of golden bells and

²⁹⁴ This I take to be the meaning of the phrase according to the commentary. The Gujarātī paraph. would seem to make the neck-ropes themselves to be made of golden threads. It says: *jāmbūnada ek've nāmā ratna, tiṇ ne jotra balad ne gale tumhe bādho*, i. e., 'jāmbūnada are jewels of that name, do you bind ropes (made) of these round the necks of the bullocks'. The *kalāva* are bundles or skeins of thread. When coloured with safflower, they form one of the usual Indian wedding presents (Grierson, § 1381). Here apparently tassels are meant, made of thread covered with gold. On the *jotta* or 'neck-rope,' see Grierson, § 196.

²⁹⁵ The *nattha* or 'headrope' is so called, because it passes through the animal's nose. The bridle is attached to it near the nose. See Grierson, § 112, and the accompanying plates. The bells are usually attached to the neck-rope; they serve to give warning of the approach of the vehicle.—*Khaīya*, Skr. *khachita*; the MSS. here read *khachiya* or *khaṇchiya*; the usual reading is *khachiya* (see, e. g., Ov. § 38, Nāy. §§ 37, 65, 122, Kap. § 59), but the preservation of *ch* is quite irregular, and probably led to the insertion of the anuswāra in the reading *khaṇchiya*, as there is a Skr. word *kanchita* with a similar meaning. The reading *khaīya*, which some MSS. give, is undoubtedly the only correct one.

²⁹⁶ *Mellaśiṇ*, Skr. *mālyakebhīḥ*, 'with garlands'. The MSS. differ greatly in the reading of this word. The reading of MS. G *mālaeshiṇ*, Skr. *mālakebhīḥ*, is evidently an emendation, made in default of understanding the ordinary readings. But the form *mellaya*, though unusual, is formed regularly after the analogy of *āchchhera* for Skr. *āshcharya*, *metta* for Skr. *mātra*, etc. Hemachandra gives only the form *malla* for *mālya* (Hem. II, 79), which would seem to show that he read *mallaeshiṇ* here and in similar places.

put on a clean state dress,⁸⁰⁰ and adorned her person with a small number of costly jewels,⁸⁰¹ proceeded, surrounded by

sprīṣṭa 'touched.' Regarding the interpretation by Skr. *prāyashchitta*, the comm. says that it refers to the application of collyrium (*maṣī*) to the eyes, and vermilion to the head (the *pundra* or *tilaka* or 'mark' of a married woman), and to the putting of curds or rice or sandal powder, etc. to the forehead; and these acts are called so, because they are like a *prāyashchitta* or 'expiation.' As the latter is performed to ensure protection against the consequences of sin, so the former acts are resorted to to insure protection against evils, such as unlucky dreams, etc., or as Lakṣmi Vallabha's comment on Kap. § 104 says: *vighna-nivāraṇāya*, 'to ward off evils.'—On these and similar precautionary rites, especially as used on the occasion of marriage, see Grierson's *Bihār Peasant Life*, §§ 1308—1353.

⁸⁰⁰ Text *suddhappavesāiṇ*. The MSS. vary between this and *suddhapavesāiṇ* and *suddhappavesāiṇ*; but that the first is the correct reading, is clearly shown by the explanations of the comm. Here Abhayadeva explains it by Skr. *śuddhātma-vaiśikāṇi*, i. e., '(clothes) fit to adorn (*veṣ'ārkhāṇi*) a purified person.' In his comm. on the Ovavāiṣa Sutta (§ 17 on p. 61 of the Calcutta print), however, Abhayadeva adds an alternative interpretation of the phrase; viz., that it is Skr. *śuddha-prāveshyāni*, i. e., '(clothes which are) clean and fit to be worn on occasion of entering a king's court' (*rāja-sabhā-pravesh'ochitāni*). Both interpretations are also given in the comm. to Kap. § 66, quoted in Jacobi's edition, p. 108. On the other hand, the later commentary of Lakṣmi Vallabha, in its comment on Kap. § 66, admits only the latter interpretation of a 'clean state dress,' and in its comment on Kap. § 104, explains the word simply by *navīna*, 'fresh (clothes).' It would appear, that the former interpretation was in later times abandoned. This, no doubt, was correct.

⁸⁰¹ The Kalpadruma, Lakṣmi Vallabha's comm. to the Kalpa Sūtra, explains (ad Kap. § 66) the phrase *appa-mah'aggha* differently, by *alpa-maulyāni bahu-maulāni*, i. e., '(jewels) of small value and of great value.' Jacobi, in his translation of Kap. § 66, gives a third interpretation: 'small but costly ornaments.'

a circle of maid-servants, to ascend the state vehicle; and having done so, she drove out of the town of Polāsapura, *passing* right through the midst of it, and went to where the Sahassambavana garden was. Having arrived there, she descended from the state vehicle, and then, still surrounded by the circle of her maid-servants, she advanced to where the Samaṇa, the blessed Mahāvīra, was *staying*. Having done so, she *circumambulated* him three times and praised and worshipped him; and then remaining at a distance, not too near nor too far from him, (*and so forth*, down to) joining the palms of her hands in a suppliant manner, she stood devoutly³⁰² waiting on him.

209. Then the Samaṇa, the blessed Mahāvīra, preached the Law to Aggimittā and to that *right great company* (and so forth, *as in* § 11).

210. Then that wife of his, Aggimittā, having listened and attended to the Law, in the presence of the Samaṇa, the blessed Mahāvīra, being *now* happy and pleased, praised and worshipped the Samaṇa, the blessed Mahāvīra; and having done so, she spoke to him thus: "I believe, Reverend Sir, the Naiggantha doctrine (*as above*, § 12, down to) it is so as you have declared it.³⁰³ Still though, *admitting this*,

³⁰² Text *ṭhiyā cheva*, Skr. *sthitā eva*, lit. 'being in the very act of standing.' MS. G reads *ṭhiyā jāva*; but from a comparison of parallel passages, nothing appears to be omitted to which *jāva* could refer. *Cheva* is simply intended to emphasize her posture, which may be expressed by the translation 'standing devoutly.'

³⁰³ The drift of this passage is thus explained in the comm. to Bhag., *saya* II, *uddesa* 1 (p. 131b, in the Calcutta print): first the act of faith is described by various terms; next the contents of the faith are also described by various terms. The meaning in outline is: 'I believe (*saddahāmi*, etc.), that it is so (*evam eyam*, etc.), as you say (*jaḥ'eyam tubbhe vadaha*).' Or the passage may be taken as describing in its first portion the speaker's belief, and in its second expressing her respect for Mahāvīra.

many people of the Ugga and Bhoga⁸⁰⁴ (and other) castes have in your presence, O beloved of the devas, (as above, § 12, down to) entered into the monastic state, yet I cannot

⁸⁰⁴ Text *uggā bhogā*, Skr. *ugrāḥ bhogāḥ*. This is the commencement of a standing phrase which contains a long list of castes or classes of people. The remainder of it will be found in Ov. §§ 23 and 38, Kap. § 211. Among them are also specially named the *Nāya*, or the kshattriyas of the Jñātri clan, to which Mahāvira belonged; see note 8. The comm. to Ov. §§ 23, 38, as well as that to Kap. § 211 and Nāy. § 127, describes the Ugga as being *rakṣa-vaṃśa-ja*, lit., 'men of the guards' class.' The Gujarāṭī paraph. to Ov. § 38 calls them 'kṣattriyas' (*ghaṇā ugra-kul nā ūp'nā kṣatriya*, i. e., 'many kṣattriyas born in the Ugra-race'), and that to Ov. § 23 says that they were *koṭ'wāl-panai thāpā hutā*, i. e., 'employed in the position of a koṭ'wāl or police officer.' The latter remark is also made in the Kalpadruma commentary on Kap. § 18, which says that they were *koṭṭapālīve vasthāpitāḥ*. The Bhoga are described in the same comm. as *guru-vaṃśa-ja*, lit., 'men of the guru class', and in the Gujarāṭī paraph. to Ov. § 23 as *pūjyasthān karī thāpā*, i. e., 'appointed as objects of worship.' With respect to both classes of people all the Skr. commentaries add that they were *ādi-devana* (or *ādi-nāthena* or *adishvarena* or *ādināthasvaminā*) *avas-thāpita* (or *niyukta*), i. e. 'appointed by the Ādideva' (i. e., the Jina or Mahāvira) in their respective occupations. I can learn nothing as to the exact force of this phrase; it seems to indicate, however, that they were considered 'natural divisions of people' or hereditary classes or castes. I am not quite satisfied as to the identity of the two classes. According to Manu X, 9, 49 the 'Ugra' were a mixed caste, sprung from a kshatriya father and a sūdra mother (so also in the Abhidhāna Chintāmaṇi, v. 896), who lived by catching and killing animals living in holes. There is a Rājput clan (*gotra*) called 'Uga', still existing in the Mallānī State, on the borders of Marwār and Sindh (see the *Rājputānā Gazetteer*, p. 275, also Sherring's *Hindu Tribes and Castes*, vol. III, p. 46). I cannot find them named anywhere else, but I may add that I am told by Pandit

do the same, and, in your presence, O beloved of the devas, submitting to the tonsure, (*as above*, § 12, down to) *enter the monastic state*. But I will, in your presence, O beloved of the devas, take on myself the twelvefold law of a householder, which consists of the five lesser vows and the seven disciplinary vows. May it so please you, O beloved of the devas; do not deny me!"

211. Then that wife of his, Aggimittā, in the presence of the Samāṇa, the blessed Mahāvira, took on herself the twelvefold law of a Sāvaga, consisting of the five lesser vows and the seven disciplinary vows; and having done so, she praised and worshipped the Samāṇa, the blessed Mahāvira; and then she ascended *again* that state vehicle; and having done so, she returned to the place whence she had come.

212. Then the Samāṇa, the blessed Mahāvira, at some time or other, departed from the Sahassambavaṇa garden and the town of Polāsapura; and having done so, he abode elsewhere in a different country.

213. Then that Saddālaputta, the servant of the Samāṇa, devoted himself to mastering the *discrimination* of the living and lifeless (and so forth, *as in* § 64).

Hara Prasāda Shāstri, that there is a class of people (mostly agriculturists) in Bengal, commonly called 'Āguri', who claim to be Ugra kshatriyas. They fall into two divisions, popularly called 'Jānā' and 'Sūt', of whom the former assume the 'janeo' or sacrificial thread before marriage, but not the latter. These Sūts may be those, described in Manu X, 11, 17, (and Abhidhāna Chintāmaṇi, v. 898) as sprung from a kshatriya father and brāhmaṇi mother, and hence constituting a lower caste. Regarding the Bhoga I have not been able to obtain any information, save the solitary notice in Sherring (*ibidem*, vol. II, p. xxiv) of a class of brāhmans in the Panjāb, called 'Bhog'. The Jains of these parts know nothing about them.

214. Then that Gosāla Mankhaliputta, having been informed of this news, reflected thus: "Truly, Saddālaputta, having eschewed the tenets of the Ājīviyas, has adopted the views of the Nigganthas. So I will go, and having made Saddālaputta, *who used to be* a servant of the Ājīviya, to eschew the views of the Niggantha ascetics, I will make him adopt once more the views of the Ājīviyas." Having thus reflected, he proceeded, surrounded by a company of his Ājīviyas, to where the place of assembly of the Ājīviyas was in the town of Polāsapura. Having arrived there, he deposited his begging bowl,⁸⁰⁵ and then proceeded with some of his Ājīviyas to where Saddālaputta, the servant of the Samāṇa, was *staying*.

215. Then that Saddālaputta, the servant of the Samāṇa, observed Gosāla Mankhaliputta, as he was approaching; and having done so, he neither honoured⁸⁰⁶ him, nor *even*

⁸⁰⁵ Text *bhaṇḍaga-nikkhevaṃ karēi*, Skr. *bhāṇḍaka-nikṣepaṃ karoti*. Gosāla professed to be emphatically a 'mendicant' or *ājīviya*, and possessed absolutely nothing but a begging-bowl. That he owned no clothes whatever, may be seen from the story of his getting beaten by the women of a village in Magadha on account of his nudity. (See *Asiatic Researches*, vol. XVII, p. 253).

⁸⁰⁶ Text *āḍhāi*, Skr. *ardhayati*. The MSS. give this root in three different forms, *viz.* *āḍhā* (3. sg. *āḍhāi*, part. pres. act. *āḍhāmāṇo*, part. pres. pass. *āḍhāijjamāṇo* in § 216), or *āḍha* (3. sing. *āḍhai* as in MS. A, part. pres. pass. *āḍhijjamāṇo* as in MSS. BDE in § 216), or *āḍhāya* (part. pres. act. *āḍhāyamāṇo* as in MSS. AF). See also the various readings in §§ 246, 247. The MSS. of Steinthal's edition of the *Nāyādharmakāhāo* appear also to favour both forms *āḍhā* (3. sing. *āḍhāi* in § 69) and *āḍhāya* (part. pres. act. *āḍhāyamāṇi* in § 69; the part. pass. *āḍhāijjamāṇo* in § 72 may be referred to both radical forms). From the variations of the MSS. it is difficult to decide which of the three forms is to be accepted as the really correct one, unless indeed all three are equally correct. Hemachandra would seem to have considered the form *āḍha* to

acknowledged him, but without honouring or acknowledging him, he remained sitting silently.

216. Then that Gosāla Mankhaliputta, on being neither honoured nor *even* acknowledged by Saddālaputta, the servant of the Samāṇa, began, with the object of obtaining the usual provision of a stool, plank and bedding, to tell the praises of the Samāṇa, the blessed Mahāvīra, and spoke thus to Saddālaputta, the servant of the Samāṇa: "A great Māhāṇa, O beloved of the devas, has arrived here."

217. Then that Saddālaputta, the servant of the Samāṇa, spoke thus to Gosāla Mankhaliputta: "Who is that great Māhāṇa, O beloved of the devas?"

218. Then that Gosāla Mankhaliputta spoke thus to Saddālaputta, the servant of the Samāṇa: "The Samāṇa, the blessed Mahāvīra, is the great Māhāṇa."

Saddālaputta enquired: "For what reason, O beloved of the devas, do you say that the Samāṇa, the blessed Mahāvīra is a great Māhāṇa?"

Gosāla replied: "Truly, Saddālaputta, the Samāṇa, the blessed Mahāvīra, is a great Māhāṇa, who possesses fully formed knowledge and insight, (*as above*, § 187, down to) adored and worshipped by the three worlds, and (*as above*, § 187, down to) who is furnished with a wealth of meritorious works. So, for this reason, O beloved of the devas, I say

be the correct one, for in I, 143 he gives *ādhio* as the past part. pass. From the same rule of his, it is seen that he considered the participle *ādhio* to be a corruption of the Skr. *ādṛitaḥ*. His identification of the Prāk. root *ādha* with the Skr. root *ādri* appears to have been the traditional one; for the Skr. comm. to Nāy. § 69 explains *ādhāi* by Skr. *ādriyate*. E. Müller (in *Beiträge*, p. 57) identifies it with the Skr. root *ārādḥ*. Neither identification appears to me tenable. I would prefer identifying the Prākrit root *ādha* (or *ādḥā* or *ādḥāya*) with the Skr. causal *ardhaya* (of root *ṛidh*) or *ārḥaya* (of root *ā-ṛidh*), in the sense of a synonym of *arhaya* (causal of root *arh*).

that the Samaṇa, the blessed Mahāvira, is a great Māhaṇa. Yea, beloved of the devas, a great Guardian³⁰⁷ has arrived."

Saddālaputta enquired: "Who is that great Guardian, O beloved of the devas?"

Gosāla replied: "The Samaṇa, the blessed Mahāvira, is the great Guardian."

Saddālaputta again enquired: "For what reason, O beloved of the devas, (as above, down to) the great Guardian?"

Gosāla replied: Truly, O beloved of the devas, the Samaṇa, the blessed Mahāvira, protects and guards, with his staff of the Law, all the numerous living beings that, in the wilderness of the world, are straying or perishing, being devoured or cut asunder or pierced through or mutilated or castrated,³⁰⁸ and with his own hand brings them to the great fold of the Nirvāṇa. It is for this reason, Saddālaputta, that I say, that the Samaṇa, the blessed Mahāvira, is the great Guardian. Yea, O beloved of the devas, a great Guide has arrived."

Saddālaputta enquired: "Who, O beloved of the devas, is that great Guide?"

³⁰⁷ Text *gove*, Skr. *gopaḥ*, lit. 'a cow-keeper'; comm. *go-rakṣakaḥ* 'a guardian or keeper of cows'.

³⁰⁸ The comm. explains that the word 'devoured' refers to animals, such as deer, etc., that are devoured by tigers and other wild animals. The following words refer to men who are cut asunder with a sword, or pierced through with a spear, or deprived of their ears or noses, or expelled from their caste or sect. The last word *viluppamāṇa* (Skr. *vilupyamāṇa*) is, in the comm., explained by *vāhy'opadhy-apakārataḥ* '(mutilated) by the removal of the external marks of distinction.' The word *upadhi* seems here to be used in the sense of *upādhi* or 'a distinctive mark.' The idea of castration seems best to suit the context; though the reference might also be to the distinctive marks of a sect or caste (such as the sacred thread and top-knot of a brāhman), the removal of which is equivalent to the excommunication of a person from his sect or caste. Such excommunication is held to be worse than death.

Gosāla replied : “Saddālaputta, the Samāṇa, the blessed Mahāvira, is the great Guide.”

Saddālaputta again enquired : “For what reason ?”

Gosāla replied : “Truly, O beloved of the devas, the Samāṇa, the blessed Mahāvira, keeps safely on the path of the Law all those numerous living beings, that, in the wilderness of the world, are straying or perishing (*as above*, down to) being castrated, and with his own hand brings them straight to the great city of the Nirvāṇa. It is for this reason, Saddālaputta, that I say that the Samāṇa, the blessed Mahāvira, is a great Guide. Yea, O beloved of the devas, a great Preacher has arrived here.”

Saddālaputta enquired : “Who is that great Preacher, O beloved of the devas ?”

Gosāla replied : “The Samāṇa, the blessed Mahāvira, is the great Preacher.”

Saddālaputta again enquired : “For what reason is the Samāṇa, the blessed Mahāvira, a great Preacher ?”

Gosāla replied : “Truly, O beloved of the devas, the Samāṇa, the blessed Mahāvira, by means of many theses and (*as above*, § 174, down to) explanations, with his own hand delivers from the vast wilderness of the world all those numerous living beings that, in this right great world, are straying or perishing, because, overwhelmed by the power of falsehood and overcast by the dense darkness of the eightfold *kinds of works*,³⁰⁹ they have lost the true path and got on to a wrong road. It is for this reason, O beloved of the devas, that I say that the Samāṇa, the blessed Mahāvira, is a great Preacher. Yea, O beloved of the devas, a great Pilot has arrived here.”

Saddālaputta enquired : “Who is that great Pilot, O beloved of the devas ?”

³⁰⁹ On the eight kinds of works see note 274, also Bhag., p. 116.

Gosāla replied : "The Samāṇa, the blessed Mahāvira, is the great Pilot."

Saddālaputta again enquired : "For what reason ?"

Gosāla replied : "Truly, O beloved of the devas, the Samāṇa, the blessed Mahāvira, by means of his boat of the Law, with his own hands brings straight to the shore of the Nirvāṇa all those numerous living beings that, on the great sea of the world, are straying or perishing³¹⁰ by sinking or drowning or floating. It is for this reason, O beloved of the devas, that I say that the Samāṇa, the blessed Mahāvira, is a great Pilot."

219. Then that Saddālaputta, the servant of the Samāṇa, spoke thus to Gosāla Mankhaliputta : "You, O beloved of the devas, that are so clever, so penetrating, so sagacious, so well instructed and so full of knowledge, are you able to to hold a disputation with my teacher and instructor in the Law, the Samāṇa, the blessed Mahāvira ?"

³¹⁰ The MSS. repeat here, or direct for repetition, the whole of the phrase about "being devoured and castrated," which was said at the beginning of the paragraph with regard to the great Guardian and Guide. The same is done in the MSS. with regard to the great Preacher. It is quite clear, however, from the context, that both with regard to the great Preacher and the great Pilot, the repetition of the full phrase is out of place. For the expression *khajjamāṇa* 'being devoured' is said, in the comm., to apply to animals, with whom the office of Preacher can hardly be said to have any concern. Again, 'to be devoured, or to be cut asunder, or to be castrated,' cannot well be enumerated among the dangers of seafaring from which the 'great Pilot' is to protect the 'living beings.' The two words *nassamāṇe* and *viṇassamāṇe*, of course, are appropriate, and this probably led to the thoughtless addition of the remainder of the standing phrase, by careless scribes. The structure of the text itself, in fact, shows the true state of things : the two words *nassamāṇe* and *viṇassamāṇe* are common to the description of all four titles of Mahāvira (Guardian, Guide,

Gosāla replied : “ No, indeed, I am not.”³¹¹

Saddālaputta again enquired : “ For what reason, O beloved of the devas, do you say that you are not able to hold a disputation with my teacher in the Law, (as above, down to) Mahāvīra ? ”

Gosāla replied : “ Saddālaputta, any man, whatsoever his name, whether he be in his youth or in full manhood, (and so forth, down to) if he is experienced in the subtle arts, can prevent a goat or sheep or pig or cock or black partridge or grey quail or bush-quail or pigeon or grey

Preacher, Pilot), but the place of the five words (*khajjamāṇe*, to *viluppmāṇe*), used in the description of the two titles Guardian and Guide, is taken up, in the description of the other two titles of Preacher and Pilot, by two different sets of words consisting of four and three words respectively, *viz.*, four (*unmagg°* to *aṭṭhaviha°*) in the case of the Preacher, and three (*vuddamāṇe* to *uppiyamāṇe*) in the case of the Pilot.

³¹¹ Text *no tin'aṭṭhe samatṭhe*. This is the reading of MSS. ABD; but MSS. EG read *no iṇ'aṭṭhe samatṭhe*, and MS. F reads *no iṇa-m-aṭṭhe samatṭhe*. With reference to my note 107, I wish to add, that if Hem. III, 85 is really to be taken as enjoining the form *iṇam* as a nom. masc. singular (see E. Müller, *Beiträge*, p. 55), the rule is probably founded on such readings as that exhibited by MS. F. In that case, however, Hemachandra's rule is based on a misunderstanding; for in the phrase *iṇam aṭṭhe*, the consonant *m* is not the nominative inflection of *iṇa*, but an euphonic letter (see note 31). Such a misunderstanding would be somewhat strange on Hemachandra's part. It appears to me, therefore, more probable that in III, 85 he intended *iṇam* to be the nom. sing. neuter of *etaḍ*; and that, if he wanted to teach any nom. sing. masculine at all, it would have been *iṇa*. Regarding the main point at issue, the reading *iṇam*, if the final *m* of it is to be taken as an inflection, would rather favour its interpretation as an instrumental form. I may add, that there is no intrinsic improbability of the existence of a nom. sing. masc. *iṇa*, corresponding to the acc. sing. masc. *iṇam* (as in

partridge or crow or hawk,³¹² from moving or stirring with

īṇam akkhevaṇ puchohhe, comm. *etad ākṣepaṇ priṣṭavān*, Bhag., 250); only, excluding the present disputed phrase, there is no evidence for it.

³¹² Among the birds here mentioned, the *kavinjala* alone presents a difficulty. The Skr. comm. only defines it as a *pakṣi-viśeṣo loka-prasiddhaḥ*, 'a kind of well-known bird'. The Guj. paraph. identifies it with *pārevō* 'a pigeon'. The only reason for this identification would seem to be the fact, that the *kavinjala* is mentioned immediately after the *kavaya* 'a pigeon'. But, now-a-days at least, there is no difference between a *kabutar* (*kavaya*) and a *parcō*; these two words are synonymous terms for 'a pigeon'. In the text, however, obviously two different kinds of birds are intended. Sanskrit dictionaries identify the *kavinjala* with the francoline partridge or the *tittira* (M. Williams), or with a species of grouse or the hazelhen (Roth). The objection against the former identification is the special mention of the *tittira* in the list; against the latter is the fact that India possesses no species of true grouse, (see Jerdon's *Birds of India*, vol. II, p. 547). In the new edition of the *Shabdakalpadrūma* it is said that, according to the *Trikāṇḍaśheṣa*, the *kavinjala* is a kind of partridge (*tittira-pakṣi*), and that the *Bhāvaprakāśa* specifies it to be the 'grey partridge' (*gaura-tittira*); on the other hand the *Rāja-nirghaṇṭa* explains it vaguely as 'a kind of bird' (*pakṣi-viśeṣa*). It seems clear that the exact identity of the *kavinjala* was no more known; but the weight of opinion inclines to making it a kind of partridge, which together with the grouse belongs to the family *tetraonidæ*. The grey partridge is still called the *gorā tītār* (or often simply *tītār*; Jerdon, *ib.*, vol. II, p. 569). Its Telugu name is *kawunzu* (as spelled by Jerdon, *ibid.*); and this is evidently the original of the Prākṛit *kavinjala* (*la* being the well-known pleonastic suffix), and next, of the Skr. *kavinjala*, with all its fanciful derivations from *kapi* or *pinjala* or *pingala* 'monkey'. The only difficulty attaching to the identification of *kavinjala* with the grey partridge is its position in the list, away from *tittira* and after *kavaya*. This, however, might be variously accounted for, even if it be assumed that its present position is the original one.—The *tittira*,

its hands³¹³ or feet or hoofs or tail or feathers or horns or tusks or hair, wherever he may catch hold of it. In like manner, the Samaṇa, the blessed Mahāvīra, can refute my theories by means of many theses, arguments (*as above*, § 174, down to) explanations wherever he gets hold of me. It is for this reason, Saddālaputta, that I say that I am not able to hold a disputation with thy teacher in the Law (*as above*, § 73, down to) Mahāvīra."

220. Then that Saddālaputta, the servant of the Samaṇa, spoke thus to Gosāla Mankhaliputta: "Since you have told, O beloved of the devas, the praises of my teacher in the Law (*as above*, § 73, down to) Mahāvīra, regarding things that are true, real, genuine and actual, therefore I *now* hospitably invite you to a standing provision of stool, plank and bedding. But *do not think* that it is an act of duty or of penance.³¹⁴ So you may go *now* into my potter shops and live there in the enjoyment of a standing provision of stool, plank and bedding."

221. Then that Gosāla Mankhaliputta, accepted this offer of Saddālaputta, the servant of the Samaṇa; and having done so, he lived in the potter shops in the enjoyment of a standing provision of stool, plank and bedding.

Hindī *tītar*, is the common francoline or black partridge (Jerdon, *ib.*, p. 558). The *vattaya* is the Hindī *bafer*, the common grey quail (*obturnix communis*, Jerdon, *ib.*, p. 586). The *lāvaya* is the Hindī *lāvā*, the rock bush-quail (*perdicula asiatica*, Jerdon, *ib.*, p. 583), properly a kind of dwarf partridge.—The name *senaya* is very variously spelled in the MSS; but I believe the Skr. *syena* is intended, 'a hawk'. The word is now no more in use.

³¹³ *I. a.*, 'forefeet', as the comm. explains.

³¹⁴ He means that Gosāla is not to think, that his act is an indication of a change of mind on his part, and of a return to his old allegiance to Gosāla.

222. Then that Gosāla Mankhaliputta, seeing that he was not able, in spite of much talking, explaining, persuading and ingratiating, to cause Saddālaputta, the servant of the Samāṇa, to depart from, or to swerve from, or to transgress against the doctrine of the Niggantha, *and* being now weary, tired and disappointed *with his efforts*, departed from the town of Polāsapura; and having done so, he abode elsewhere in a different country.

223. Then fourteen years passed by, during which that Saddālaputta, the servant of the Samāṇa, sanctified himself by many exercises in the moral restraints (and so forth, *as in* § 66); and when he was in the middle of the fifteenth year, at the time of the midnight hour (*as before*, §§ 66—69, down to *where it is said that*) in his posaha-house, he lived in conformity with the teachings of the Law which he had received in the presence of the Samāṇa, the blessed Mahāvīra.

224. Then *one day* in the presence of that Saddālaputta, the servant of the Samāṇa, at the time of the midnight hour, there appeared a certain deva.

225. Then that deva, brandishing a large sword of dark blue lustre (and so forth, *as in* § 95), spoke thus to Saddālaputta, the servant of the Samāṇa. (*Here it should be related, how* the deva inflicted on him exactly the same persecutions as on Chulānīpiyā; only that he cut up each of his sons into nine lumps of flesh; *and so forth, as in* §§ 129—184, down to *where it is said that*) he slew his youngest son; and having done so, he bespattered his body *with his flesh and his blood*.

226. Then that Saddālaputta, the servant of the Samāṇa, showed no fear (*as above*, § 96, down to) remained *engaged in the meditation of the Law*.

227. Then that deva, observing that Saddālaputta, the servant of the Samāṇa, showed no fear (and so forth, *as in* § 96), spoke thus for the fourth time to Saddālaputta, the servant of the Samāṇa: "O ho, Saddālaputta, thou servant

of the Samāṇa, who desirest what no one desires (*as before*, § 95, down to) if thou doest not interrupt *thy practices of the virtues*, then I shall this day carry forth out of thy house that wife of thine, Aggimittā, who is well affected towards the Law, fully conversant with it, and passionately devoted to it, and who patiently bears *both* pleasure and pain; and having done so, I shall slay her before thy eyes, and then cut her up into nine lumps of flesh, and then boil her in a cauldron full of a liquid; and having done so, I shall bespatter thy body with her flesh and her blood, so that agonized (*as above*, § 95, down to) thou shalt be deprived of *thy life*."

228. Then that Saddālaputta, the servant of the Samāṇa, being thus spoken to by that deva, showed no fear (*as above*, § 96, down to) remained *engaged in the meditation of the Law*.

229. Then that deva, for a second and a third time, spoke thus to Saddālaputta, the servant of the Samāṇa: "O ho, Saddālaputta, thou servant of the Samāṇa," (here he spoke exactly as before, in § 227).

230. Then to that Saddālaputta, the servant of the Samāṇa, being thus spoken to by that deva for the second and the third time, there occurred the following inward, (etc., *as in* § 66) reflection: (here he bethought himself, exactly as Chulāṇīpiya, in § 138) "that he *carries forth* my eldest son, and my second son, and my youngest son (*and so forth*, down to) bespatters *my body*; and now this wife of mine, Aggimittā, who patiently bears *both* pleasure and pain, even her too he wants to carry forth out of my house and slay her before my eyes. So then, surely, it is better for me to catch that fellow." Thus reflecting, he rose up. (Here everything is to be related exactly as in the case of Chulāṇīpiyā, in §§ 138—142; only that his wife Aggimittā, hearing the uproar, spoke to him; the remainder *again* is to be related as in the case of Chulāṇīpiyā; only that he was

reborn as a *deva* in the Aruṇachchaya²¹⁵ abode (and so forth, as in §§ 89, 90, 144, down to) he will obtain perfection (etc.) in the Great Videha country.

²¹⁵ The MS. readings of this name vary greatly. I have adopted that of MS. D, which yields the best sense; for the Prākṛit *aruṇ'-achchae* stands for the Skr. *aruṇ'ārchakaḥ*, 'radiant like the dawn' (from *archa*). The reading of MS. E *aruṇavvæ* is probably a mere misprint for *aruṇachchae*; though, if correct, it might be identified with Skr. *aruṇa-vraja*, 'abode of the dawn.' But the reading *aruṇ'-achchae* best accords with the other names, all of which refer, in one way or the other, to the splendour of the dawn; viz., in lecture 1, *aruṇa* (Skr. the same), 'the dawn'; 2, *aruṇ'ābha* (Skr. the same), 'shining like the dawn'; 3, *aruṇa-ppabha* (Skr. *aruṇa-prabha*), 'resplendent like the dawn'; 4, *aruṇa-kānta* (Skr. *aruṇa-kānta*), 'lovely like the dawn'; 5, *aruṇa-siddha* (Skr. the same), 'perfect as the dawn'; 6, *aruṇa-jjaya* (Skr. *aruṇa-dhvaja*, Hem. II, 27), 'having the dawn for its standard'; 8, *aruṇa-vaḍimsaya* (Skr. *aruṇ'avatani-saka*), 'having the dawn for a crest'; 9, *aruṇa-gava* (Skr. the same), 'being like the rays of the dawn'; 10, *aruṇa-kila* (Skr. the same), 'being like the light of the dawn.' The reading of MS. G *aruṇa-bhūc* (Skr. *aruṇa-bhūta* or *aruṇa-bhūya*) would mean 'being the very dawn,' and that of MS. B *aruṇa-bha* (Skr. the same), 'being like the dawn.' Of the reading of MSS. AF *aruṇachhūc* I can make nothing satisfactory.

(Here the usual Conclusion is to be inserted.)

End of the Seventh Lecture of the Seventh Anga,
called the Uvāsagadasāo.

EIGHTH LECTURE.

(Here the usual Introduction to the Eighth Lecture
is to be inserted.)

231. Truly, Jambū, at that time and at that period there was the city of Rāyagiha, the cheīya Guṇasila, and the king Seṇiya.

232. There, in Rāyagiha, lived a householder, called Ma-hāsayaḡa, who was prosperous and (here the rest of his epithets to be given as in the case of Āṇanda, in §§ 3, 4, except that) he possessed a treasure of eight kroṣ kaṃsa³¹⁶ of gold deposited

³¹⁶ Text *sa-kaṃsāo*, Skr. *sa-kāṃsyāḥ*, 'measured by kāṃsya.' The *kāṃsya* or *kaṃsa* is a drinking vessel of brass, used as a measure. According to the statement, in § 235, it held two *droṇa*. The *droṇa* is usually said to contain four *āḍhaka*; but there was also another *droṇa* of two *āḍhaka* and a third of one *āḍhaka*. According to the Bhāva Prakāsha (and the Medinī Kosha; see the Shabda Kalpadruma, new ed., s. v. *kaṃsa*) the *kaṃsa* is equal to one *āḍhaka*; for both are there said to be equal to 64 *pala* (for 1 *āḍhaka* = 4 *prastha* = 8 *śarāva* = 64 *pala* = 1 *kaṃsa*). But according to the Charaka, the *kaṃsa* holds 8 *prastha* (see *ibid.*, s. v. *āḍhaka*), that is, 2 *āḍhaka*. It follows that the *droṇa*, referred to in § 235, is the smallest of the three kinds, namely that which is equal to one *āḍhaka*. The *āḍhaka* is variously said to contain "about 750 of our cubic inches" (see Bate's Hindi Dictionary, s. v.), or 432, or 290, or 91 cubic inches (see Colebrooke's Essays, Vol. I, pp. 534—538). From the statement in § 235, it would appear that the gold was measured not so much by weight, as by the quantity which a

reborn as a *deva* in the Aruṇabhūya³¹⁵ abode (and so forth, as in §§ 89, 90, 144, down to) he will obtain perfection (etc.) in the Great Videha country.

³¹⁵ The MS. readings of this name vary greatly. I have adopted that of MS. G, which is supported by all MSS. (exc. F) in the enumeration of all the different 'abodes' in § 277. All the names of the 'abodes' refer, in one way or the other, to the splendour of the dawn. Thus we have 1, *aruṇa* (Skr. the same), 'the dawn'; 2, *aruṇ'ābha* (Skr. the same), 'shining like the dawn'; 3, *aruṇa-ppabha* (Skr. *aruṇa-prabha*), 'resplendent like the dawn'; 4, *aruṇa-kanta* (Skr. *aruṇa-kānta*), 'lovely like the dawn'; 5, *aruṇa-siṭṭha* (Skr. *aruṇa-shiṣṭa*), 'excellent like the dawn'; 6, *aruṇa-jjhaya* (Skr. *aruṇa dhvaja* Hem. II, 27), 'having the dawn for its standard'; 7, *aruṇa-bhūya* (Skr. *aruṇa-bhūta* or *aruṇa-bhūya*), 'being the very dawn'; 8, *aruṇa-vaḍiṇsaya* (Skr. *aruṇ'āvataṇsaka*), 'having the dawn for a crest'; 9, *aruṇa-gava* (Skr. the same), 'being like the rays of the dawn'; 10, *aruṇa-kila* (Skr. the same), 'being like the light of the dawn.' The reading of MS. D *aruṇ'achchae* would also yield a good sense, as it represents Skr. *aruṇ'ārchakaḥ*, 'radiant like the dawn' (from *archa*); so would also that of MS. B *aruṇa-bha* (Skr. the same), 'being like the dawn,' and also that of MS. A in the Berlin Catalogue (ed. Weber, p. 488) *aruṇ'achchue* (Skr. *aruṇ'āchyutaḥ*), 'imperishable like the dawn.' Of the reading of MSS. A F *aruṇa-chūe* (repeated by F in § 277) I can make nothing satisfactory. I may add that the reading *aruṇābhe* of all MSS. in § 62 and of MSS. FG in § 89 is clearly an error, being inconsistent with the whole scheme of the names. Accordingly I have altered it to *aruṇe*. The reading *aruṇa-siddhe* of E in § 162, though it would give a good sense, 'perfect like the dawn,' is negatived by the commentary to § 277.

(Here the usual Conclusion is to be inserted.)

End of the Seventh Lecture of the Seventh Anga,
called the Uvāsagadasāo.

EIGHTH LECTURE.

(Here the usual Introduction to the Eighth Lecture
is to be inserted.)

231. Truly, Jambū, at that time and at that period there was the city of Rāyagiha, the cheīya Guṇasila, and the king Seniya.

232. There, in Rāyagiha, lived a householder, called Ma-hāsayaga, who was prosperous and (here the rest of his epithets to be given as in the case of Ānanda, in §§ 3, 4, except that) he possessed a treasure of eight kroṣ kamsa⁸¹⁶ of gold deposited

⁸¹⁶ Text *sa-kamsāo*, Skr. *sa-kāmsyāḥ*, 'measured by kamsya.' The *kāmsya* or *kamsa* is a drinking vessel of brass, used as a measure. According to the statement, in § 235, it held two *droṇa*. The *droṇa* is usually said to contain four *āḍhaka*; but there was also another *droṇa* of two *āḍhaka* and a third of one *āḍhaka*. According to the *Bhāva Prakāsha* (and the *Medinī Kosha*; see the *Shabda Kalpadruma*, new ed., s. v. *kamsa*) the *kamsa* is equal to one *āḍhaka*; for both are there said to be equal to 64 *pala* (for 1 *āḍhaka* = 4 *prastha* = 8 *śarāva* = 64 *pala* = 1 *kamsa*). But according to the *Charaka*, the *kamsa* holds 8 *prastha* (see *ibid.*, s. v. *āḍhaka*), that is, 2 *āḍhaka*. It follows that the *droṇa*, referred to in § 235, is the smallest of the three kinds, namely that which is equal to one *āḍhaka*. The *āḍhaka* is variously said to contain "about 750 of our cubic inches" (see *Bate's Hindi Dictionary*, s. v.), or 432, or 290, or 91 cubic inches (see *Colebrooke's Essays*, Vol. I, pp. 534—538). From the statement in § 235, it would appear that the gold was measured not so much by weight, as by the quantity which a

in a safe place, a capital of eight kroṣ kamsa of gold put out on interest, a well-stocked estate of the value of eight kroṣ kamsa of gold, and eight herds, each herd consisting of ten thousand head of cattle.

233. That Mahāsayaga had thirteen wives, among whom Revai was the chief, and who were perfect in every way (*and so forth*, down to) beautiful.

234. This Revai, the wife of that Mahāsayaga, possessed ancestral property consisting of eight kroṣ measures of gold and eight herds, each herd containing ten thousand head of cattle. The remaining twelve wives possessed each only one kroṣ measures of gold and one herd, containing ten thousand head of cattle.

235. At that time and at that period the Lord arrived on a visit, and a company of people went out to hear him. (*Here it is to be related, as in §§ 10—58, how, like Ānanda, Mahāsayaga also went out, and how similarly he took on himself the law of a householder, only that in his renunciations he specified eight kroṣ kamsa of gold and eight herds, and that, with the exception of his thirteen wives of whom Revai was chief, he renounced all other sexual intercourse. All the rest is to be repeated exactly as before. In addition he pronounced the following vow:*) “Henceforth it shall be a rule with me, every day to traffic with no more than one brass vessel³¹⁷ holding two droṇa of gold.

kamsa vessel would hold; see note 22. On the identity of the *kamsa* and *kāmsya*, see the Shāshvata Kosha, v. 144 (ed. Zachariae): *syāt kamsas taijasadravye pānapatre cha kāmsya-vat*, i. e., ‘kamsa, equally with kāmsya, denotes a bright metal as well as a drinking vessel.’ The ‘bright metal’ is defined in the Shabda Kalpadruma as *tāmra-vanga-mishrita-dhātu-viśeṣaḥ*, i. e., an amalgam of copper and tin, i. e., brass.

³¹⁷ Text *kamsa-pāie*, Skr. *kāmsya-pātryā*, ‘with a kāmsya or brass vessel,’ i. e., the vessel forming the kamsa measure; see note 316.

236. Thus that Mahāsayaḡa, having become a servant of the Samana, now devoted himself to mastering the discrimination of the living and lifeless (and so forth, as before, § 58).

237. Then the Samana, the blessed Mahāvira, abode elsewhere in a different country.

238. Then while that Lady⁸¹⁸ Revaī, at some time or other, at the time of the midnight hour, was kept awake by thoughts on her household affairs, there occurred to her the following inward (etc., as in § 66) reflection: "Surely it is owing⁸¹⁹ to these twelve co-wives of mine, that I am un-

Text *be-doṇiyāe*, Skr. *dvai-droṇikayā*, 'containing two droṇa.' Similar formations are *bēṇḍiya*, *behiya* (Bhag., p. 425). The alternative reading *do-doṇiyāe* would correspond to such forms as *do-māsiyaṃ*, 'two monthly' (Bhag., p. 425).

⁸¹⁸ Revaī is throughout called a *gāhāvaiṇī* (Skr. *griha-patnī*), except once in § 234 where she is called simply *bhāriyā* 'wife.' All the other women, mentioned in the several chapters of the Uvāsagadasāo, are simply called the *bhāriyā* or 'wives' of their respective husbands; thus Sivanandā, the *bhāriyā* of Ānanda, § 58, 59; 60; Dhannā, the *bhāriyā* of Surādeva §§ 152, 153; Aggimittā, the *bhāriyā* of Saddālaputta, §§ 204, 205, 211, etc. The reason of making a distinction in the case of Revaī appears to be, that in § 234 she is expressly stated to be a wealthy woman. Her wealth is stated to be equal to that of her husband, and is described as 'ancestral.' She was, therefore, come of an old landed family, and belonged to the land owning class. The term *gāhāvaiṇī*, in her case, therefore, is clearly not only intended to describe her as 'the wife of a land owner,' (which description would be equally applicable to nearly all the other women of the book), but as 'a lady of the land owning class.' It would be translated by 'landed proprietress,' corresponding to *gāhāvai* 'a landed proprietor' or 'land owner.' I have adopted 'Lady' as a shorter and more convenient term.

⁸¹⁹ Lit. 'through the obstacle of these twelve co-wives I am unable' etc.

able²³⁰ to keep enjoying thoroughly the usual connubial pleasures with Mahāsayaga, the servant of the Samana; so it is better for to me deprive all these twelve co-wives of mine of their life, either by means of fire or by means of *some* weapon, or by means of poison, and after having appropriated as my own their several kror of gold and their several herds, to live in thorough enjoyment (and so forth, *as above*) with Mahāsayaga, the servant of the Samana.” Thus she reflected; and having done so, she kept watching her opportunities when those twelve co-wives of hers were sparingly attended or left entirely by themselves.²³¹

239. Then that Lady Revaī, at some time or other, having observed her opportunity with those twelve co-wives of hers, dispatched²³² six of them by means of a weapon; and six

²³⁰ Text *saṃchāēi*, Skr. *santyājayati*. The commentaries always explain it by Skr. *śaknoti*. This, however, does not give the phonetic equivalent, but merely explains the meaning of the word. The same word, in its simple form *chaei* (for *chāēi*, metri causa) occurs in Ov. § 183. The real derivation is suggested by Hemachandra (in IV, 86), who gives *chayaī* with the same meaning, and places it with the synonymous words *taraī*, *tiraī*, *pāraī*, and suggests the Skr. *tyajati* as its equivalent. This is correct. The words *taraī*, *tiraī*, *pāraī*, either in the primary or in the causal form, mean originally ‘to pass over,’ hence ‘to complete’ or ‘to accomplish,’ and hence ‘to be able;’ for if one accomplishes a thing, he is able to do it. Similarly *chayaī* (Skr. *tyajati*) and *chāēi* (Skr. *tyājayati*), the primary and causal forms, mean originally ‘to pass by,’ ‘to quit,’ hence ‘to complete’ or ‘to accomplish,’ and hence ‘to be able.’ Accordingly Pr. *saṃchāēi* is the Skr. *santyājayati*.

²³¹ Lit., ‘kept watching the times and the openings and the lonelinesses of the co-wives.’ See the commentary, which explains *chhiddāni* by *virala-parivaratvāni*, lit. ‘state of the suite having interstices.’

²³² Text *uddavei*, Skr. *uddravayati*. This is a rare word, which

others she dispatched by means of poison; and having done so, she took into her own possession the several *kroṣ* of gold and the several herds of those twelve co-wives of hers; and then she lived in thorough enjoyment of the *usual* connubial pleasures with Mahāsayaga, the servant of the Samana.

240. Then that Lady Revai, being greedy after meat, infatuated with *the desire* for meat (*and so forth*, down to) solely intent upon meat, used to indulge in the consumption (etc.) of juices, liquors and spirits of various kinds,²²³ to-

does not seem to occur in Sanskrit. It occurs again in § 242, where the comm. explains it by *vinashayata* 'destroy,' 'kill.' Here the word clearly bears the same meaning of 'killing.' The substantive *uddavaṇa* occurs in Ov. § 30II', where the Skr. comm. gives two alternative explanations of the compound *uddavaṇakare*. It means either *marañāntika-vedanā-kāri* 'torturing to death,' or *dhanaharaṇ'ādy-upadrava-kāri* 'injuring by seizure of property.' It seems clear from this, that the word is a denominative formation from the substantive *uddrava* (from the root *ud-dru*), a synonym of *upadrava*. This is confirmed by the var. lect. of MSS. DEG in § 242, which have *uvriddaveha* instead of *uddaveha*, i. e., Skr. *upadravayata* for *uddravayata*. The derivation from a root *ud-du* (see Ov., Index, s. v. *uddavaṇa*) is not tenable, for though the meaning 'to burn up,' i. e., 'to distress to death' might suit the word in Ov. § 30, it would not well suit the word in § 242, where it is applied to the slaughter of cattle; nor would the derivation from root *uddu* suit the alternative meaning given by the comm. to Ov. § 30II'. On the other hand, both meanings of 'killing' and 'plundering' are easily deducible from the root *uddru* 'to run away.' The English word 'to dispatch' is similarly used to mean 'to kill.' The compound denominative verb *uddravaya* has not been met with in Sanskrit, but the corresponding simple verb does occur in the prākṛiticed form *davaya* (for *dravaya*) 'to remove.'

²²³ The original has six different terms, of a more or less general import. *Surā* is explained by the comm. as 'that which is extracted from what is crushed by wood'; it would apply

gether with many kinds of viands consisting of roasted or fried or baked meat.

241. Then, in the town of Rāyagiha, at some time or other, a proclamation was made, forbidding all slaughtering³³⁴ of animals.

242. Then that Lady Revaī, being greedy after meat, infatuated with the desire for meat (etc., as in § 239), called her family retainers; and having done so, she spoke to them thus: "Do you, beloved of the devas, kill every morning two young bulls out of the herds belonging to my ancestral property, and having done so, bring them to me."

243. Then those family retainers, saying "be it so," respectfully accepted that order of the Lady Revaī; and having done so, they every morning killed two young bulls

to wine or cider or any juice, extracted by pressure. *Prasannā* is simply said to be a kind of *surā*. *Mahu* (Skr. *madhu*) is said to be *kṣaudra*, 'a preparation of honey.' *Majja* (Skr. *madya*) is said to be 'prepared from molasses and (the flowers of) the Dhataki plant' (*Woodfordia floribunda* or *Grislea tomentosa*, see Watt's *Economic Products of India*, Part V, p. 297). *Sidhu* (Skr. *śīdhu*) is said to be a kind of the same *majja*; and so is also *meraga* said to be a kind of *majja*. The comm. identifies the latter with Skr. *meraka*, which appears to be intended for *mairayaka*. Böhtlingk's Skr. Dictionary gives for *meraka* only the meaning of 'a seat padded with the bark of trees.'

³³⁴ Text *amā-ghāe*, explained in the comm. by Skr. *amāri*, lit. 'not-slaughter,' 'prohibition of slaughter.' I explain the expression as two separate words: *a-mā* = *a-māna* or *a-pramāna*, 'having no permission,' and *ghāe* 'slaughter'. The whole would thus mean 'slaughter has no authority,' 'slaughter is not permitted,' and give the actual words of the proclamation. The word *amā*, in the sense of 'no authority' or 'having no authority' occurs in the last verse of the Jaiminiya-nyāya-mālā-vistara (I, 3, 10, where read *no 'mā*). The vernacular paraph. adds that the proclamation was made by order of king Śeṣiya.

from the herds belonging to the ancestral property of that Lady Revai, and brought them to her.

244. Then that Lady Revai used to indulge in the consumption of juices (etc., *as before*, § 240) together with the viands made of the roasted (etc., *as in* § 240) meat of those bulls.

245. Thus fourteen years passed by, during which that Mahāsayaga, the servant of the Samāṇa, sanctified himself by exercises in the moral restraints (and so forth, *as in* § 63). (Here it is to be related, *as in* §§ 66—69, how he likewise placed his eldest son *in charge of his household*, down to *where it is said that*) in his posaha-house he lived in conformity with the teaching of the Law.

246. Then that Lady Revai, in a state of intoxication, with reeling steps and dishevelled hair, and entirely divested of her upper garment, came to where Mahāsayaga, the servant of the Samāṇa, was in his posaha-house; and having done so, while exhibiting, according to the manner of women, all sorts of amorous wiles calculated to excite the passion of love, she thus spoke to him: "O ho, Mahāsayaga, thou servant of the Samāṇa, who longest after truth, righteousness, heaven and salvation, and hankerest after them, and thirstest after them, what is to thee, O beloved of the devas, the use of truth or righteousness or heaven or salvation, if thou wilt not indulge³⁸⁵ in thorough enjoyment of *connubial pleasures* with me?"

³⁸⁵ In illustration of Revai's sentiments, the commentary here quotes three verses, one in Prākṛit and two in Sanskrit. I have not been able to identify any of them, and they would rather seem to be popularly current verses (text *bhaṇanti*) of no known author. Their scansion, too, shows irregularities, such as are found in popular verses. The meaning of the Prākṛit verse is: 'if there were no women with the charming red colour, then surely libera-

247. Then that Mahāsayaga, the servant of the Samāṇa, neither regarded nor noticed the invitation of that Lady Revai, *but* without paying any regard or taking any notice, he continued silently in the meditation of the Law.

248. Then that Lady Revai spoke thus for a second and a third time to Mahāsayaga, the servant of the Samāṇa : "O ho," and so forth. (Here she said the same as before, and he also in the same way) without paying any regard or taking any notice continued *in the meditation of the Law*.

249. Then that Lady Revai finding that Mahāsayaga, the servant of the Samāṇa, paid no regard to her nor took any notice of her, returned to the place whence she had come.

250. Then that Mahāsayaga, the servant of the Samāṇa, engaged in conforming himself to the first standard of an uvāsaga. *He practised* the first standard according to the sacred writings (*as above*, §§ 70, 71, down to) the eleventh standard.

251. Then that Mahāsayaga, the servant of the Samāṇa, through these *ascetic exercises* lofty (*as above*, § 72, down to) become emaciated and reduced to a skeleton.

tion (or salvation) would be threefold bondage ; it would not be (real) liberation.' The reference is to the custom of Indian women of marking the parting of the hair (*śimanta*) with red colour. The Sanskrit verses mean : 1, 'I say truly, I say well, I say really, again and again ; in this unreal world, the only thing real is a beautiful (lit. deer-eyed) woman ;' 2, 'a young woman of twice eight years, and a man of twenty-five and above,—their constant love is heaven ; thus it is laid down.' The use of the singular (*tumaṃ viharasi*, Skr. *tvam viharasi*), in an address of the wife to her husband, is unusual. Perhaps this circumstance accounts for the many various readings. The singular may have been put in the mouth of Revai in conformity with her intoxicated condition, which made her forget herself and put aside the usual rules of propriety. *Tubbham*, of course, is also singular ; see notes 244, 262.

252. Then while that Mahāsayaga, the servant of the Samāna, at some time or other, at the time of the midnight hour, was keeping religious vigils, there occurred to him the following inward (etc., as in § 66) reflection: "Truly, through these ascetic exercises, lofty" (and so forth; *here everything is to be repeated* as in the case of Ananda, § 73, down to *where it is said that*) he devoted himself to the mortification of his body by the last mortal emaciation, renouncing all food and drink and patiently waiting for his end.

253. Then to that Mahāsayaga, the servant of the Samāna, by reason of his splendid perseverance (*as above*, § 74, down to) his patient endurance of the cessation of *all acts that tend to obstruct its acquisition*, there was vouchsafed the gift of supernatural sight. Towards the East, in the salt sea, he recognised and beheld an area of a thousand yojana, and the same towards the South and West. Towards the North he distinguished and saw as far as the Vāsadhara mountain, called Chulla Himavanta. Below, on this Rayanappabhā earth, he recognised and beheld the Loluyachhua hell, the period of *punishment* in which extends to 84,000 years.

254. Then that Lady Revaī, at some time or other, intoxicated and (*as above*, § 246, down to) entirely divested of her upper garment, came to where Mahāsayaga, the servant of the Samāna, was in his posaha-house; and having done so, *she spoke thus* to Mahāsayaga: (*here it is to be related how she spoke exactly as before*, §§ 246—248, down to *where it is said that*) she spoke thus to him for a second and a third time: "O ho" (*and so forth, exactly as before*, § 248).

255. Then that Mahāsayaga, the servant of the Samāna, being thus spoken to by that Lady Revaī, grew furious (etc., as in § 95), and applying his *power of supernatural*

sight, by means of it ascertained³²⁶ *her future*; and having done so, he spoke thus to that Lady Revai: "O ho, Revai, who desirest what no one desires (etc., *as in* § 95), truly within seven days,³²⁷ being overpowered by the tortures of wind-dropsy³²⁸ and agonised by the intolerable force of thy

³²⁶ Text *ohiṇ paūñjāi, ohinā ābhoei*, Skr. *avadhiṇ prayunakti* (or *prayunkte*), *avadhinā ābhogayati*. The same phrases occur in a passage of the Bhagavatī (shata 15, uddesha 1, p. 1280 of the Calcutta print): *ohiṇ paūñjihii, Vimala-vāhaṇassa raṇṇo tiyaddhā ābhoehi*, 'he shall apply his avadhi-power, and ascertain the past career of the king Vimala-vāhaṇa.' This shows that, in the present case, *ābhoei* is used elliptically, and some word meaning 'her future' must be supplied. The Gujarātī paraph. always renders the denominative verb *ābhogaya* by the synonyms *jovū* or *dekhā*, 'to see,' 'to ascertain.' It does not seem to occur, with that meaning, in Sanskrit.

³²⁷ Text *anto sattarattassa*, Skr. *antaḥ saptarātrasya*, lit. 'within a period of seven nights.'

³²⁸ Text *alasaṇṇam*, Skr. *alasakena*. The *alasaka* is some painful disease of the intestines, said to be the wind-dropsy or tympanitis. Its symptoms, according to the Charaka (see the new edition of the Shabda-kalpadruma, s. v. *alasaka*) are: debility of the system, weak digestion, abundant phlegm, and interruption of the functions of the bowels. The verse quoted in the comm. I take to be quoted from Vāgbhāṣa's Aṣṭāṅga Hridaya Saṃhitā, where (in sūtra-sthāna, 8th adhyaya, p. 189 of A. M. Kunte's edition) it occurs with the slightly different reading of *prayāti n'ordhvaṃ* for *n'ordhvaṃ vrajati*. In the Shabda-kalpadruma as well as in the Vāchaspatya dictionaries this verse is quoted from Vijaya Rakṣita's Madhukosha commentary to Mādhavakara's Nidāna, as occurring merely in *tantrāntare*, i. e., in another medical work; the identity of the work, apparently, being unknown to them. In another edition of Vāgbhāṣa's work, the verse reads *vipachyate* for *cha pachyate*, and *tenāmo* for *tena so*. The Bhāva-prakāśha, part II, p. 25, quotes from Kashyapa (*Kashyapas. tv āka*) a similar verse: *n'ādho yāti na chāpy ūrdhvaṃ āhāro na cha*

agonies, thou shalt, without having obtained peace, come by thy end at the appointed time,³²⁹ and be re-born as a Neraïya³³⁰ on this Rayanappabhā earth in the Loluyachhua hell among the Neraïya, the period of *punishment* of whom extends to 84,000 years."

256. Then that Lady Revai, being thus spoken to by Mahāsayaga, the servant of the Samaṇa, spoke thus *to herself*: "Mahāsayaga, the servant of the Samaṇa, is angry with me, Mahāsayaga is unkind to me, I have been cursed by Mahāsayaga, the servant of the Samaṇa; who knows³³¹ but I shall die by some evil death." Saying so *to herself*, in fear, dread, alarm, anxiety and terror she very slowly retired; and having done so, she returned to where her own house was, and there with anxious thoughts (and so forth, down to)³³² she meditated.

257. Then that Lady Revai, overpowered by the tortures of wind-dropsy and agonised by the intolerable force of her agonies, came to her end at the appointed time within seven days, and was re-born as a Neraïya on this Rayanappabhā

pachyate, koṣṭha-sthito 'lasibhūtas tato 'sāv alasaḥ smṛitaḥ. According to this verse the disease consists in indigestion without evacuation upwards or downwards.

³²⁹ On the terms *a-samāhi-patta* and *kāla-māse*, see notes 161, 163. Here they are not used in the technical, but in a more general sense.

³³⁰ A *neraïya* (Skr. *nairayika*) is an inhabitant of a *niraya* or hell. See Bhag., p. 156.

³³¹ Lit., 'it is not known, (but) I shall be killed by some evil death.'

³³² The remainder is given thus in the Kalpa Sūtra § 92 (Jacobi's Translation, in *Sacred Books*, vol. XXII, p. 249): 'with anxious thoughts and ideas, plunged in a sea of sorrow and misery, reposing her head on her hand, overcome by painful reflections, and casting her eyes on the ground, she meditated.'

earth in the Loluyachhua hell among the Neraīya, whose period of *punishment* extends to 84,000 years.

258. At that time and at that period the Samaṇa, the blessed Mahāvīra, *arrived*. (*Here the usual account of his arrival is to be given, down to where it is said that*) the company of people returned home.

259. *When they had gone away*, the Samaṇa, the blessed Mahāvīra, addressing Goyama, spoke to him thus: "Truly, Goyama, here in this town of Rāyagiha, a disciple of mine, Mahāsayaga by name, a servant of the Samaṇa, is devoting himself in his posaha-house, to the mortification of his body by the last mortal emaceration, renouncing all food and drink, and patiently waiting for his end. Then *the wife* of that Mahāsayaga, the Lady Revaī, coming intoxicated and (*as above*, § 246, down to) entirely divested of her upper garment, to where Mahāsayaga was in his posaha-house, and *exhibiting* (*as above*, § 246, down to) *wiles* calculated to excite the passion of love, spoke to him thus: (here her speech is to be repeated, *as before* in § 246, down to *where it is said that*) she spoke to him in the same way for a second and a third time (*see* § 248). Then that Mahāsayaga, the servant of the Samaṇa, being thus spoken to by that Lady Revaī for a second and a third time, grew furious (etc., *as in* § 95) and applying his *power* of supernatural sight, by means of it ascertained *her future*; and having done so, he spoke thus to that Lady Revaī: (*here the whole of his reply is to be repeated as in* § 255, down to where he said) "“ thou shalt be re-born as a Neraīya.” ” Now truly, Goyama, it does not befit a servant of the Samaṇa, who, renouncing all food and drink, is devoting himself to the mortification of his body by the last mortal emaceration, to enter any more into undesirable, uncharitable, unkind, unwelcome and unpleasing explanations, however true, real, genuine and actual they may be. So do thou, beloved of the devas, go and

speak thus to Mahāsayaḡa, the servant of the Saṃaṇa :
 “ “ It does not, O beloved of the devas, befit a servant of
 the Saṃaṇa, who, renouncing all food and drink, is *devoting
 himself (as above, down to) the last mortal emaceration, to*
 enter any more (*as above, down to*) actual they may be.
 Now thou, beloved of the devas, hast entered with that
 Lady Revai into undesirable (etc., *as above*) explanations,
 however, true (etc., *as above*) they may be. So thou must
 acknowledge thy sin in this matter (*and so forth, see § 84,*
down to) take upon thyself a suitable penance.” ” ”

260. Then that blessed Goyama, saying “ so be it,”
 respectfully accepted that command of the Saṃaṇa, the
 blessed Mahāvira; and having done so, he departed thence,
 and entered the town of Rāyagiha, *walking* right through
 the midst of it. He then proceeded to the house of Mahā-
 sayaga, the servant of the Saṃaṇa, and to the place where
 Mahāsayaḡa himself was.

261. Then that Mahāsayaḡa, the servant of the Saṃaṇa,
 observed the blessed Goyama approaching; and having done
 so, being happy (*as above, see § 12, down to*) in his heart, he
 praised and worshipped the blessed Goyama.

262. Then that blessed Goyama spoke thus to Mahā-
 sayaga, the servant of the Saṃaṇa : “ Truly, O beloved of
 the devas, the Saṃaṇa, the blessed Mahāvira, declares, says,
 points out, and presents thus : “ “ It does not, beloved of the
 devas, befit a servant of the Saṃaṇa, who is devoting him-
 self (*and so forth, as above § 259*) to enter into explanations
 (*and so forth, as above § 259*).” ” Now thou, beloved of
 the devas, hast entered with that Lady Revai into *unkind*
 (etc., *as in § 259*) explanations, however true (etc., *as in*
§ 259) they may be. So now, beloved of the devas, do thou
 acknowledge thy sin in this matter (*and so forth, down to*)
 take upon thee a penance.”

263. Then that Mahāsayaḡa, the servant of the Saṃaṇa,

saying "so be it," humbly accepted that reproof of the blessed Goyama; and having done so, he acknowledged his sin in that matter, and (*as above*, down to) took on himself a suitable penance.

264. Then that blessed Goyama departed from the presence of Mahāsayaga, the servant of the Samaṇa; and having done so, he went out of the town of Rāyagiha, *walking* right through the midst of it; and then proceeded to where the Samaṇa, the blessed Mahāvira, was *staying*. Having arrived, he praised and worshipped the Samaṇa, the blessed Mahāvira, and then engaged in sanctifying himself by *the exercise of* restraints and austerities.

265. Then the Samaṇa, the Mahāvira, at some time or other, departed from the town of Rāyagiha; and having done so, he lived elsewhere in a different country.

266. Then that Mahāsayaga, the servant of the Samaṇa, having sanctified himself by many exercises in the moral restraints (and so forth, *as above*, §§ 66, 89), and having followed the profession of a servant of the Samaṇa for twenty years, and having duly observed in his body the eleven standards of an uvāsaga, now mortified himself by *a course of* emaceration continued through one month, during which he deprived himself of sixty meals remaining entirely without food. At the end of the month allotted for his death, having made confession of sins and promise of amendment, and being sunk in deep spiritual abstraction, he attained his death, and was re-born as a deva in the Aruṇa-vidāṃsaga abode in the Sohamma heaven. *There* his existence *will extend* to four paliovama periods. *Finally* he will attain perfection in the Great Videha country.

(*Here the usual Conclusion is to be inserted.*)

End of the Eighth Lecture of the Seventh Anga,
called the Uvāsagadasāo.

saying "so be it," humbly accepted that reproof of the blessed Goyama; and having done so, he acknowledged his sin in that matter, and (*as above*, down to) took on himself a suitable penance.

264. Then that blessed Goyama departed from the presence of Mahāsayaga, the servant of the Samaṇa; and having done so, he went out of the town of Rāyagiha, *walking* right through the midst of it; and then proceeded to where the Samaṇa, the blessed Mahāvīra, was *staying*. Having arrived there, he praised and worshipped the Samaṇa, the blessed Mahāvīra, and then engaged in sanctifying himself by *the exercise of* restraints and austerities.

265. Then the Samaṇa, the blessed Mahāvīra, at some time or other, departed from the town of Rāyagiha; and having done so, he lived elsewhere in a different country.

266. Then that Mahāsayaga, the servant of the Samaṇa, having sanctified himself by many exercises in the moral restraints (and so forth, *as above*, §§ 66, 89), and having followed the profession of a servant of the Samaṇa for twenty years, and having duly observed in his body the eleven standards of an uvāsaga, now mortified himself by *a course of* emaceration continued through one month, during which he deprived himself of sixty meals, remaining entirely without food. At the end of the month allotted for his death, having made confession of sins and promise of amendment, and being sunk in deep spiritual abstraction, he attained his death, and was re-born as a deva in the Arupa-vadimsaga abode in the Sohamma heaven. *There* his existence *will extend* to four paliovama periods. *Finally* he will attain perfection in the Great Videha country.

(*Here the usual Conclusion is to be inserted.*)

End of the Eighth Lecture of the Seventh Anga,
called the Uvāsagadasāo.

NINTH LECTURE.

(Here the usual Introduction to the Ninth Lecture is to be inserted.)

267. Truly, Jambū, at that time and at that period there was the town of Sāvattthī, the cheiya Koṭṭhaga, and the king Jiyasattū.

268. There, in the town of Sāvattthī, there lived a householder, named Nandīpiyā, who was prosperous. He possessed a treasure of four kroṇ measures of gold deposited in a safe place, a capital of four kroṇ measures of gold put out on interest, a well-stocked estate of the value of four kroṇ measures of gold, and four herds, each herd consisting of ten thousand head of cattle. His wife was called Assiṇī.

269. At some time the Lord arrived on a visit. *(Here it is to be fully related how, like Ānanda, so also)* he took on himself the law of a householder. Then the Lord went away and abode elsewhere in a different country.

270. Then that Nandīpiyā, having now become a servant of the Samāṇa, devoted himself (and so forth, as before, §§ 58, 64).

271. Thus fourteen years passed by, during which that Nandīpiyā, the servant of the Samāṇa, sanctified himself by many exercises in the moral restraints imposed by the religious vows (and so forth, as in § 66). *(Here it is fully to be related, as in §§ 66-69, how)* he likewise placed his eldest son in charge of his household, and then lived in conformity with the teachings of the law, and thus followed the profession of a servant of the Samāṇa for twenty years. *(There is to be the variation, however, that his re-birth took place in the Aruna-*

gava abode.) *Finally* he will attain perfection in the Great Videha country.

(Here the usual Conclusion is to be inserted.)

End of the Ninth Lecture of the Seventh Anga,
called the Uvāsagadasāo.

TENTH LECTURE.

(Here the usual Introduction to the Tenth
Lecture is to be inserted.)

272. Truly, Jambū, at that time and that period there was the town of Sāvattthī, the cheiya Koṭṭhaga, and the king Jiyasattū.

273. There in the town of Sāvattthī, there lived a householder named Sālihīpiyā,⁸³⁵ who was in prosperous and brilliant circumstances. He possessed a treasure of four kroṇ measures of gold deposited in a safe place, a capital of four kroṇ measures of gold put out on interest, a well-stocked estate of the value of four kroṇ measures of gold, and four herds, each herd consisting of ten thousand head of cattle. His wife was called Phaggunī.

274. At some time the Lord arrived on a visit. (Here it is to be related, how, like Ānanda, so also) Sālihīpiyā took on himself the law of a householder, and (how like Kāmadeva, so also) he, having placed his eldest son in charge of his household, lived in his posāha-house in conformity with the teachings of the Law of the Samāṇa, the blessed Mahāvīra. (Here all the eleven standards of an uvāsaga are to be re-

⁸³⁵ The first part of this name occurs in various forms in the MSS., here as well as in § 2. The chief variations are *Sālahi* in BF, *Sālatis* in B, *Sālaṇi* in F, *Sāleṇi* in DE, *Sāletiyā* in E, and *Letiyā* or *Letikā* (§ 4) in G. The last mentioned form was found also in the MS. examined by Prof. A. Weber (see *Indische Studien*, vol. XVI, p. 317). The reading *Lalitānka* in MS. C is probably an error. In a work called *Varāhamāna-deshanā*, (referred to by Prof. Weber, *ibid.*) the name is given as *Tealipio* (*Tealipiyā*?). See also the Berlin Catalogue (ed. Weber), pp. 484, 489, 493.

lated exactly as before, §§ 70, 71, 114, 123, except that they were attained without *suffering* any persecution; likewise *the rest* of the account is to be adduced as in the case of Kāmadeva, down to *where it is said that* he was re-born as a deva in the Arupakīla abode in the Sohamma heaven. *There* his existence *will extend to* four paliovama periods. *Finally* he will attain perfection in the Great Videha country.

275. To all the ten *men*, while they were in the fifteenth year of *their profession*, there occurred the thought of *ascetic retirement*; and of all ten men the period of profession as servants of the Samāṇa extended to twenty years.

276. Truly, Jambū, this was taught by the Samāṇa (as before, § 2) who has passed away, as the purport of the tenth lecture of the seventh Anga, *which is called* the Uvāsagadasāo.

277. *Summary in gāthā verses.*³⁸⁴

1. Vāṇiyagāma, Champā, and twice the town of Bāṇārasi; also the goodly town of Ālabhiyā and Kampillapura may be noticed;

2. Polāsa, Rāyagiha, and let be added twice the town of Sāvattihī;³⁸⁵ these truly are to be noted as the towns of the ten uvāsagas.

³⁸⁴ This summary is probably a later addition. A portion of it, including the first six verses, however, existed already early in the twelfth century, as Abhayadeva, in his commentary, quotes them, as being contained "in another manuscript." The MSS., therefore, showed already in his time the same divergence with regard to these verses, as they do now. The last six verses would appear to have been unknown to Abhayadeva, and are probably a still later addition. To this the form *abbingana* in verse 8, a late modification of the Skr. *abhyangana*, for the older *abbhangana*, seems to point. The latter form would not suit the metre.

³⁸⁵ It may be noted that *donni* is here used as a collective

3. Sivanandā, Bhaddā, Sāmā, and Dhannā, Bahulā, Pūsā, Aggimittā; Revai, Assiṇī next, and Phagguṇī are the names of the *ten wives*.

4. Supernatural knowledge, the pisāya, the mother, also disease, wealth *and* the upper garment; the pious and the impious wives, and the two unpersecuted ones, *these are the leading features of the ten lectures*.

5. Aruṇa, Aruṇābha, truly, and Aruṇappaha, Aruṇakanta, Siṭṭha; also Aruṇajjhaya as the sixth, *and* Bhūya Vaḍḍisa, Gava, Kila *are the names of the ten abodes*.

6. Forty, sixty, eighty, sixty, sixty, sixty, and ten thousands of *cattle*; eighty, forty, forty are also the amounts of their *other thousands*.

7. Twelve, eighteen, twenty-four, three times eighteen, these, be it known, are the krops of wealth *of the ten uvāsagas*, and three, twenty-four, twelve, twelve.

8. Towels, tooth-brushes, fruits, unguents, powders, and bathing water; clothes, perfumes, flowers, ornaments, incense, *and* beverages;

9. Pastry, boiled rice, pottages, clarified butter, vegetables, liquors, relishes, and drinking water, are the twenty-one *objects* vowed by Ānanda and the other *uvāsagas*.

10. Above to Sohamma, below to Lolūya, then northwards to Himavanta, *and* over five hundred *yojanas* in the *remaining* three directions extends the supernatural knowledge of the group of ten *uvāsagas*.

11. Insight, the vows, inward peace, the posaha abstinences, fastings, continence, refraining from living food, from self-exertion, from employment of others, and from specified food, and *lastly* being a Samaṇa:

numeral substantive 'pair' (Skr. *dvaya*), constructed with the singular verb *bhave* (Skr. *bhavet*) and the genitive *Sāvattisī purie*, lit. 'of the town Sāvattisī let there be a pair.' Similarly *duve*, in the first verse, is a collective, constructed with the genitive *Bāṇārasie*.

12. *After these eleven standards, practised during a course of religious profession for twenty years, and after abstention from all nourishment for one month and an existence for four paliovama periods in the Sohamma heaven, the uvāsaga will attain perfection in the Great Videha country.*

End of the Tenth Lecture of the *Seventh Anga*,
called the *Uvāsagadasāo*.

End of the *Seventh Anga*, called the *Uvāsagadasāo*.

The seventh Anga, called the *Uvāsagadasāo*, constitutes one book of holy writ. Its ten chapters, each forming one portion, are recited in just ten days; and thus in that time the whole book is completely read. It is permitted,⁸⁸⁶ however, to do the same with the Anga in two days.⁸⁸⁷

⁸⁸⁶ Text *anunāvijjāi*, Skr. *anujñāpyate*, conjecturally restored for the corrupt readings *anunavijāi* and *anuvinnjāi* of the MSS. (and *anuvijjāi* of MS. B in the Berlin Catalogue, ed. Weber, p. 409). Probably the same word is intended by the corrupt readings in the *Bhagavatī*, *anunavvati* and *anunnavati* (*Bhag.*, p. 378) or *anutach-chai* and *anunnavati* (Calc. print).

⁸⁸⁷ That is, it is permitted to complete the recitation of the whole book in two days; probably taking five chapters each day. On the whole rubric, see *Indische Studien*, vol. XVI, p. 315, footnote 9. In the *Vidhiprapā*, (strangely enough) it would seem (see *ibid.*, vol. XVI, p. 250, footnote 1), fourteen days (not ten) are appointed for the recitation of the whole book.

APPENDIX.

THE HISTORY OF GOSĀLA MANKHALIPUTTA

*briefly translated from Bhagavatī, saya XV, uddesa I.**

Gosāla Mankhaliputta was born in the settlement (*sannivesa*) Saravaṇa, in the neighbourhood apparently of the town of Sāvattthī. His father was called Mankhali, because he was a '*mankha*' or mendicant who went about getting his livelihood by showing a picture which he carried in his hand. His mother was called Bhaddā. Once on his wanderings Mankhali came to the settlement of Saravaṇa, and failing to obtain any other shelter, he took refuge for the rainy season in the cow-shed of a wealthy brāhman, called Gobahula (p. 1204). There his wife bore him a son, and as the child was born in a cow-shed (*gosālā*), his parents gave him the name of Gosāla (p. 1205). When grown up, he also adopted the profession of a *mankha*. About that time Mahāvīra, having shortly before, at the age of thirty years, adopted the ascetic life, was spending his second year in a weaver's shed in Nālandā, a suburb (*bāhīriyā*) of Rāyagiha (p. 1206). Gosāla, in his wanderings, also happened to arrive and put up there. One day, observing the extraordinary respect shown to Mahāvīra by Vijaya, one of the rich householders of Rāyagiha, he approached Mahāvīra, as he came out of Vijaya's house, and asked to be admitted as his disciple. Mahāvīra, however,

* In order to preserve the historic sequence of the events, I have, in the translation, slightly altered the sequence of the narrative as given in the Bhagavatī. This will be seen from the references to the pages of the Calcutta print of that work.

declined his request (p. 1210a). The same circumstances were repeated on two successive occasions, when Mahāvīra was honourably entreated by the householders Āṇanda and Sudāṃsapa (p. 1211a). The next time Mahāvīra went to the settlement of Kollāga, at some distance from Nālandā, where he was hospitably entreated by the brāhman Bahula. Gosāla, thinking that Mahāvīra had again gone into Rāyagiha, vainly sought him in the city and its suburbs. Failing to find any trace of him, he returned to the weaver's shed, gave away his clothes, vessels, shoes and pictures to a brāhman, shaved off his hair and beard, and in despair departed (p. 1212). On his way he passed Kollāga, which he reached at the very moment when a great crowd were applauding the liberality of Bahula towards Mahāvīra. He now recommenced his search and at last fell in with Mahāvīra in a place called Paṇiyabhūmi. There he again begged to be received as a disciple. This time Mahāvīra listened to Gosāla's prayer, and thenceforth these two lived together for six years in Paṇiyabhūmi, practising asceticism (p. 1214a).^{*} After this period they were once travelling together from the town Siddhatthagāma to the town Kummagāma. On their way they passed a large sesame shrub in full bloom. On seeing it Gosāla asked Mahāvīra, whether the shrub would perish or not, and where its seeds would reappear. Mahāvīra replied, that the shrub would perish, but that the seeds would form in seed vessels of the same shrub. Gosāla would not believe it; so, thinking to prove him a liar, he quietly returned to the shrub, tore it up by the roots and threw it away. As chance would have it, just then a shower of rain fell. In consequence of it the shrub was able again to take root and stand up, and so the seeds after all formed in its seed vessels (p. 1216a). In the meantime Mahāvīra and

* This hardly agrees with the statement in the Kalpasūtra, § 122, that Mahāvīra spent but one rainy season in Paṇiyabhūmi.

Gosāla had passed on to Kummagāma. Outside the town they met the ascetic Vesiyāyana sitting with upraised arms and upturned face in the glare of the sun, while his body was swarming with lice. On seeing him Gosāla, quietly dropping behind, derisively asked him whether he was a sage or a bed of lice. Vesiyāyana giving no reply, Gosāla twice repeated his question. Vesiyāyana, now roused to anger, attempted to strike Gosāla with his magic power; but Mahāvira, taking pity on Gosāla, interposed with his own magic power to save him. The other, observing this, (pacified) said to him: "all right, Sir! all right, Sir!" Gosāla then asked Mahāvira, why that man had said so, whereupon Mahāvira explained to him his danger and deliverance by magic power. This account greatly terrified Gosāla who wished to know, how the man had acquired his magic power. Mahāvira then explained to him the severe ascetic discipline by which he had obtained it (p. 1220). Shortly afterwards when the two ascetics returned to the town Siddhatthagāma, they passed the identical sesame shrub. On seeing it, Gosāla reminded Mahāvira of his prophecy, that the shrub would die, but that the seeds would form on it in a seed vessel, adding, that it was quite clear that the shrub had not died, and the seeds had not formed. Mahāvira replied that his prophecy had come true; for the shrub had perished, seeing that Gosāla himself had pulled it out by the roots and thrown it away; but that owing to a lucky fall of rain the shrub had come to life again, and the seeds had formed in its seed vessel (p. 1221). He added that similarly all plants were capable of reanimation. Still Gosāla would not believe it, and went up to the plant to examine its seed vessel. But finding, on opening it, that Mahāvira had been correct, he drew the further conclusion that not only plants, but in fact all living beings were capable of reanimation. This generalisation of the theory of reanimation, apparently, not finding favour with Mahā-

vīra, Gosāla thenceforward separated from him, and by following the course of asceticism, previously explained to him by Mahāvīra, himself succeeded after six months in acquiring magic powers (p. 1222). He then professed himself a Jina, and became the head of a sect, called the Ājiviyas. Their chief seat was the town of Sāvattthī, where a woman Hālāhalā of the potter caste, a lay disciple of theirs, gave them lodging in her shop. While Gosāla was staying there in the twenty-fourth year of his ascetic life, he was visited by a company of ascetics who were known as the six Disācharās (p. 1201). With them he discussed their respective theories. His own theory, taken from the so-called eight Mahānimittas, a portion of the Puvvas, embraced the following principles: obtainment, and non-obtainment, pleasure and pain, life and death (p. 1202). The fact of this visit was reported to Mahāvīra, who just at that time had also come to Sāvattthī, by his eldest disciple Indabhūi (p. 1203). On this Mahāvīra took occasion to relate the above-mentioned circumstances of Gosāla's life, and to deny his claim to Jina-hood. The news of this denial soon spread to the town, and caused great annoyance to Gosāla (p. 1224a). Some time afterwards Ānanda, another of Mahāvīra's disciples, on one of his begging tours, happened to pass Hālāhalā's potter shop. Gosāla called him in and told him a story of some merchants, who in distress for water, persisted, against the advice of one of them, in opening a huge ant-hill, and were all, with the exception of the dissentient one, destroyed by the magic fire of a fierce serpent that had been concealed in it (p. 1231). He added that he should go and tell Mahāvīra that he would meet with a similar fate, if he ventured to encounter him, while Ānanda himself would be spared (p. 1232). The latter greatly terrified, at once went to Mahāvīra, who was staying outside the town in the Koṭṭhaga cheiya, and telling him all that Gosāla had said, asked him whether the latter

really possessed magic powers of destruction (p. 1234a). Mahāvīra admitted Gosāla's power, but added that it could have no effect on an Arhat, because the magic powers of the latter were still greater. He further told Ānanda, to forbid all his followers to hold any intercourse with the heretical Gosāla (p. 1236a). While Ānanda was still communicating this interdiction to the other Niggantha ascetics, Gosāla with his Ājiviyas came out to Koṭṭhaga, and addressing Mahāvīra, said to him : " You have called me your pupil ; but that pupil of yours, Gosāla Mankhaliputta, is long since dead and re-born in the world of the devas, while I, who am really Udāi Kuṇḍiyāṇiya, have only, in the seventh (and last) of my series of changes of body by means of reanimation, entered the body of Gosāla, which body I am still retaining (p. 1237)." He then proceeded to explain in detail his theory of all re-births of all living beings, as well as to enumerate his own seven reanimations successively in the bodies of Enejjaga for 22 years, of Mallarāma for 21 years, of Maṇḍiya for 20 years, of Roha for 19 years, of Bhāraddāi for 18 years, of Ajjuṇa Goyamaputta for 17 years, and of Gosāla Mankhaliputta for 16 years. The last named reanimation, he said, he had undergone in the town of Sāvattthī, in the potter shop of Hālāhalā, the potter woman (p. 1243a).* Mahāvīra, in reply told him, that he acted like a thief who, on being hardly pressed by the villagers, tried to hide himself under different disguises in all sorts of out-of-the-way places, fondly imagining that he could not be recognised (p. 1245a). Gosāla now getting angry, began to grossly abuse him, and when Savvāṇubhūi, one of Mahāvīra's disciples, reproved him for such shameless conduct towards his former teacher, he

* A fuller translation of the phantastic account of Gosāla's pre-existent history, which, however, forms no essential part of his doctrine, will be found in Rokhill's *Life of Buddha*, Appendix I, pp. 253-255.

destroyed him by means of his magic power (p. 1247a). For the same reason and in a similar way he destroyed Sunakkhatta, another disciple of Mahāvira (p. 1248a). At last Mahāvira himself reproved him. Gosāla then drawing back a few paces, shot forth his magic power of destruction against Mahāvira; but harmlessly rebounding from him as from a rock, it returned burning Gosāla himself (p. 1249a). The latter thinking, that he had hit Mahāvira, told him that he would now die of bilious fever within six months. But Mahāvira replied that so far from dying within six months, he would yet live sixteen years longer as a Jina, while on the contrary, Gosāla himself, having been hit by his own magic power, would perish of bilious fever within seven days (p. 1250a). The rumour of this dispute spread through the town, and there was much discussion among the people as to whose threat would prove true, the better sort among them maintaining, that Mahāvira spoke the truth (p. 1250b). Mahāvira himself told his Niggantha ascetics, that now that Gosāla was discomfited by magic power, they might go to him and worry him with questions and discussions. They went and did so, and Gosāla, though greatly enraged, was unable to defend himself (p. 1252a). Then his Ājīviya followers, observing the discomfiture of Gosāla, left him and attached themselves to Mahāvira; but a few of them still remained with Gosāla (p. 1253a). The latter, discomfited and horror-stricken, fled back to Hālāhalā's potter shop, where in the delirium of fever, holding a mango in his hand, he gave himself up to drinking, singing, dancing, soliciting Hālāhalā, and sprinkling himself with the cool muddy water in the potter's vessels (p. 1253b). On this Mahāvira took occasion to explain to his followers that the magic power that destroyed Gosāla was powerful enough to cause the destruction of the people of the sixteen tribes of the Anga, Banga, Magaha, Malaya, Mālava, Achchha,

really possessed magic powers of destruction (p. 1234a). Mahāvīra admitted Gosāla's power, but added that it could have no effect on an Arhat, because the magic powers of the latter were still greater. He further told Āṇanda, to forbid all his followers to hold any intercourse with the heretical Gosāla (p. 1236a). While Āṇanda was still communicating this interdiction to the other Niggantha ascetics, Gosāla with his Ājiviyas came out to Koṭṭhaga, and addressing Mahāvīra, said to him : " You have called me your pupil ; but that pupil of yours, Gosāla Mankhaliputta, is long since dead and re-born in the world of the devas, while I, who am really Udāi Kuṇḍiyāyaniya, have only, in the seventh (and last) of my series of changes of body by means of reanimation, entered the body of Gosāla, which body I am still retaining (p. 1237)." He then proceeded to explain in detail his theory of all re-births of all living beings, as well as to enumerate his own seven reanimations successively in the bodies of Enejjaga for 22 years, of Mallarāma for 21 years, of Maṇḍiya for 20 years, of Roha for 19 years, of Bhāraddāi for 18 years, of Ajjuṇa Goyamaputta for 17 years, and of Gosāla Mankhaliputta for 16 years. The last named reanimation, he said, he had undergone in the town of Sāvattthī, in the potter shop of Hālāhalā, the potter woman (p. 1243a).* Mahāvīra, in reply told him, that he acted like a thief who, on being hard pressed by the villagers, tried to hide himself under different disguises in all sorts of out-of-the-way places, fondly imagining that he could not be recognised (p. 1245a). Gosāla now getting angry, began to grossly abuse him, and when Savvāṇubhūi, one of Mahāvīra's disciples, reproved him for such shameless conduct towards his former teacher, he

* A fuller translation of Gosāla's account of his pre-existent history will be found in Rokhill's *Life of the Buddha*, Appendix I, pp. 253-255. See also Appendix II of this work, footnote p. 18.

destroyed him by means of his magic power (p. 1247a). For the same reason and in a similar way he destroyed Suṇakkhatta, another disciple of Mahāvira (p. 1248a). At last Mahāvira himself reproved him. Gosāla then drawing back a few paces, shot forth his magic power of destruction against Mahāvira; but harmlessly rebounding from him as from a rock, it returned burning Gosāla himself (p. 1249a). The latter thinking, that he had hit Mahāvira, told him that he would now die of bilious fever within six months. But Mahāvira replied that so far from dying within six months, he would yet live sixteen years longer as a Jina, while on the contrary, Gosāla himself, having been hit by his own magic power, would perish of bilious fever within seven days (p. 1250a). The rumour of this dispute spread through the town, and there was much discussion among the people as to whose threat would prove true, the better sort among them maintaining, that Mahāvira spoke the truth (p. 1250b). Mahāvira himself told his Niggantha ascetics, that now that Gosāla was discomfited by magic power, they might go to him and worry him with questions and discussions. They went and did so, and Gosāla, though greatly enraged, was unable to defend himself (p. 1252a). Then his Ajiviya followers, observing the discomfiture of Gosāla, left him and attached themselves to Mahāvira; but a few of them still remained with Gosāla (p. 1253a). The latter, discomfited and horror-stricken, fled back to Hālāhalā's potter shop, where in the delirium of fever, holding a mango in his hand, he gave himself up to drinking, singing, dancing, soliciting Hālāhalā, and sprinkling himself with the cool muddy water in the potter's vessels (p. 1253b). On this Mahāvira took occasion to explain to his followers that the magic power that destroyed Gosāla was powerful enough to cause the destruction of the people of the sixteen tribes of the Anga, Banga, Magaha, Malaya, Mālava, Achchha,

Vachchha, Kochehha, Pāḍha, Lāḍha, Bajji, Moli, Kāsī, Kosala, Avāha, and Sambhuttara. He further explained to them how the delirious actions of Gosāla gave rise to some of the tenets of the Ājiviyas (p. 1254a). Thus the drinking, singing, dancing, and soliciting of Mankhaliputta occasioned the doctrine of the 'eight finalities' (*aṭṭha charamāim*): the last drink, the last song, the last dance, the last (improper) solicitation, the last tornado, the last sprinkling elephant, the last fight with big stones as missiles, and the last Tittḥānkara who is Mankhaliputta himself (p. 1255a).*

* The first four items refer to the last personal acts of Gosāla. Of the following four items the first three refer to events which happened at or about the time of Gosāla's death. The 'sprinkling' elephant, was a huge elephant, apparently known by the name of *Seyanaga* (Skr. *sechanaka*) or 'the sprinkler,' belonging to king Seniya of Magadha. He gave the elephant, together with a huge necklace of eighteen strings of jewels, to his younger son Vehalla, by his wife Chellaṇā, a daughter of king Cheḍaga of Vesālī. His elder son, Kūṇiya, by the same wife, after usurping his father's throne, on the instigation of his wife Pāumāvai, demanded from his younger brother the return of both gifts. On the latter refusing to give them up, and flying with them to his grandfather Cheḍaga in Vesālī, Kūṇiya, having failed peacefully to obtain the extradition of the fugitive, commenced war with Cheḍaga. In this war those stone missiles were employed. The story of the elephant and the war is narrated in the *Nirayāvaliyā Sutta* (see a portion of it in Warren's ed., §§ 17ff). The synchronism of Gosāla's death with the war between Kūṇiya and Cheḍaga may perhaps possess a chronological value. According to the calculation, given in note 253, the war would fall in 483 B. C. In Nir. § 17 it is related how the elephant Seyanaga carried the royal ladies of Champā to their bath and sport in the river Ganges. He took them up with his trunk, and placed them, some on his back, some on his neck, some on his forehead, some on his head, some on his tusks; then taking up some of them with his trunk, he tossed them up on high; others who sat on his trunk, he swayed to and fro as on a swing;

Again Mankhaliputta's wetting himself with the muddy water from a potter's vessel led to the doctrine of the four things that may be used as drinks, and the four things that, on account of their cooling properties, may be used as substitutes of drinks:* the former include what is excreted by the cow, what is soiled by the hand (e. g., the water in a potter's vessel), what is heated by the sun, and what drops from a rock. By the latter is understood when one clutches a dish or a bottle or a pot or a jar which is cool or wet with water, but does not drink from it; or when one squeezes or presses with one's mouth a mango or a hog-plum or a jujube fruit or a tinduka fruit when it is tender or uncooked, but does not drink of its juice; or when one squeezes or presses with one's mouth kalāya or mudga or māṣa or shimbali beans when they are tender or uncooked, but does not drink of their juice; or when one eats pure food for six months, lying successively, for two months at a time, on the bare earth, on wooden planks and on darbha-grass, then there appear to him, on the last night of the six months, the two devas Puṇṇabhadda and Māṇibhadda, and clutch his limbs with

others he held up between his tusks; others he bathed with a spray of water; and others he amused in various other ways. The tornado probably refers to one of those cyclonic storms, accompanied with torrents of rain, which occasionally visit India. The term *charama* 'last' denotes that events or things, so improper or so extraordinary as those mentioned, would never again occur.

* Text *chattāri pāṇagāṃ chattāri apāṇagāṃ*. The commentary explains *pāṇagāṃ* by *jalaviśeṣā vratīyogyāḥ*, i. e., 'kinds of water that are fit (to be drunk) by ascetics;' and *apāṇagāṃ* by *pāṇaka-saḍṛiṣhāni śhītalatvena dāhopaśamahetavaḥ*, i. e., 'objects that resemble water because, on account of their coolness, they serve to assuage (internal) heat.' The words might be more literally translated: 'four things which may be drunk, and four things which (though they may be touched) may not be drunk.'

Vachchha, Kochchha, Pādha, Lādha, Bajjī, Moli, Kāsī, Kosala, Avāha and Sambhuttara. He further explained to them how the delirious actions of Gosāla gave rise to some of the tenets of the Ājīviyas (p. 1254a). Thus the drinking, singing, dancing and soliciting of Mankhaliputta occasioned the doctrine of the 'eight finalities' (*aṭṭha charamāim*): the last drink, the last song, the last dance, the last (improper) solicitation, the last tornado, the last sprinkling elephant, the last fight with big stones as missiles, and the last Tittthānkara who is Mankhaliputta himself (p. 1255a).*

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others he held up within his tusks; others he bathed with a spray of water; and others he amused in various other ways. The tornado probably refers to one of those cyclonic storms, accompanied with torrents of rain, which occasionally visit India. The term *ākrama* 'last' denotes that events or things, so improper or so extraordinary as those mentioned, would never again occur.

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cool and wet hands; then he who submits to their caresses furthers the work of serpents, but who does not submit to them, in his body arises a fire which consumes his body; and thus he attains death and perfection; this is the pure drink (p. 1257). At that time a layman of the Ājīviya sect, called Ayampula, who lived in Sāvattthī, happened to go to visit Mankhaliputta, to put a question to him on the nature of the Hallā insect. On approaching the potter's shop and observing Mankhaliputta in his delirious state, he felt ashamed and wanted quietly to retire; but the Theras who were about Mankhaliputta called to him to stay and, explaining to him the above-mentioned new points of doctrine, invited him to enter and put his question to Mankhaliputta (p. 1259b). In the meanwhile they secretly signed to the latter to throw away the mango which he was holding in his hand. Ayampula then entered and put his question. Mankhaliputta replied: "this which you see is not a mango, but merely the skin of a mango; you want to know what the Hallā insect is like; it is like the root of the bamboo; play the lute, brother, play the lute!" With this reply, Ayampula whose suspicions had been lulled by the previous explanations of the Theras, contentedly retired (p. 1261a). Then feeling certain of his death, Mankhaliputta instructed his Theras to bury him after his death with every mark of honour and to proclaim publicly that with him the last Tittthānkara had passed away (p. 1262a). But at the last moment his assurance gave way, and overwhelmed by the sense of his evil deeds, he retracted everything, declared that Mahāvīra alone was the true Jina, that he himself was only Gosāla, the son of Mankhali, and a wicked man, and that his Theras should bury him with every mark of dishonour and publicly proclaim his shame. Immediately afterwards he died (p. 1264a). Upon this the Theras closed the doors of the potter's shop, and within its precincts made a pretence

of carrying out Mankhaliputta's instructions regarding a dishonourable burial; then they opened the doors again and gave his body a public burial with all honours according to his original instructions (p. 1265a). After these events Mahāvira left Sāvattī, and after wandering about some time, at last came to the Sālakotṭhaya cheiya near the town of Miḍhiyagāma, where there was a fine flourishing arbour of the Mālukā creeper. In that town there lived a married woman, Revai by name (p. 1266a). Soon after his arrival Mahāvira got a very severe attack of bilious fever, and all the people of the town thought that Gosāla's prophecy was going to be fulfilled, and that Mahāvira would die in a paroxysm of fever after six months. This greatly troubled the mind of one of Mahāvira's disciples, called Siha, who was going through a course of asceticism in the vicinity of the Mālukā arbour; so much so that retiring into the arbour he began to weep aloud (p. 1267). On hearing his voice, Mahāvira sent his Nigganthas to call him. They went and called Siha. Mahāvira then comforted him, telling him that he was so far from dying through Gosāla's curse, that he would yet live for sixteen years longer the life of a Jina (p. 1269a). He further instructed him to go to the woman Revai and tell her, that there was no need of the two pigeons which she had been cooking for him, but that there was the flesh of a cock killed the day before by a cat,—that she should send (p. 1269a).* Siha did as he had been instructed, and obtaining from Revai that flesh, placed it in the hands of Mahāvira, who voraciously gulped it down. Instantly he recovered from his disease to the intense delight of all men and devas (p. 1272a).

* This is the literal interpretation (*shrūyamāṇam ev'ārtham*) of the words of the text; and the commentary says that some people interpret them in that way; but it adds, that others interpret it differently. They take *kavoya* (Skr. *kapota*) 'pigeon' to be a species

The account then goes on to relate how the two disciples of Mahāvira, Savvāpubhūi and Supakkhatta, who had been slain by Gosāla, were re-born as devas, and so forth (p. 1274a). Similarly it is related of the false disciple Gosāla, that he was re-born as a deva in the Achchuya world, where he is to remain for a period of twenty-two Sāgarovama. Afterwards he is to be born again in the Bhāraha country of Jambūdiva, in the town of Sayaduvāra, in the province of Puṇḍa, at the foot of the Vinjhā Mountains, in the family of king Sumai, as the son of his wife Bhaddā; and on account of a miraculous rain of lotuses on the day of his birth, he is to bear the name of Mahāpaūma (p. 1275b). When he will be past eight years of age, he will be made king, and two powerful devas, Puṇṇabhadda and Māṇi-bhadda, will act as his generals, and he himself, on that account, will be called Devasena (p. 1276a). He will get into his possession a beautiful white elephant, and take his rides upon it in and out of the town, and on that account he will receive the name of Vimalavāhaṇa (the white-vehicled-one) (p. 1277a). He will then enter into disputes with the Niggantha Samanas, and will ill-treat them in many ways. Then the people of the town, disapproving of the conduct of the king, will try to dissuade him from continuing it.

of gourd (*kuṣmāṇḍa*), so called on account of its colour; and *majjāra* (Skr. *mārjāra*) 'cat' they take to be a species of plant, commonly called *virālikā* or *viḍālikā* or *vidārikā* (the latter also means 'a female cat'), and *kukkūḍa* to be a synonym of *vijapūra* 'a citron.' Hence they would interpret: 'there was no need of the two gourds which she had been cooking for him, but that there was the pulp of citrons seasoned with *virālikā* the day before,—that she should send.' The comm. further adds a third interpretation, agreeing with the second in everything, except that it takes *majjāra* to mean a certain kind of morbid affection of the windy humour (*vāyu*) for which the pulp of citrons was a remedy.

The king, however, will not listen to them (p. 1279a). Now there will be near the town of Sayaduvāra a sacred grove called Subhūmibhāga, and in it Sumangala, a descendant of the Arhat Vimala, an ascetic endowed with the miraculous power of destruction and the threefold knowledge, will be going through a course of asceticism (p. 1279b). Then one day, when the king will be taking the air in his chariot, he will observe Sumangala engaged in his ascetic practices, and, being enraged, will push him with the front of his car, upon which Sumangala will rise up, continuing his asceticism with uplifted arms (p. 1280a). The king then will push him once again, upon which the ascetic will apply his miraculous (*avadhī*) power, and recognizing the past existence of the king, will tell him that he was not the king Vimalavāhaṇa Devasena Mahāpaūma, but that three births ago he was the wicked Gosāla Mankhaliputta, and that though he was at that time spared by Mahāvīra and his disciples, he himself would not spare him this time, but by means of his ascetic power destroy him together with his horse, carriage and driver (p. 1281a). The king, hearing this, will angrily push him a third time, upon which Sumangala, carrying out his threat, will miraculously destroy the king with his horse, chariot and driver (p. 1281b). After this the king will pass through the longest-enduring hell of the seventh earth, and then be re-born as a fish, and be caught and killed (p. 1283a). After having gone through the same circle of changes once more, he will then similarly, twice in succession, pass through the longest-enduring hell of the sixth earth (*tamappabhā*), and be re-born as a woman and killed (p. 1283b). Similarly he will go successively through the following phases of existence, undergoing each phase twice: an inhabitant of the longest hell of the fifth earth (*dhūmappabhā*), a serpent; an inhabitant of the longest hell of the fourth earth (*pankappabhā*), a lion; an inhabitant of

the longest hell of the third earth (*bālyappabhā*), a bird; an inhabitant of the longest hell of the second earth (*sakka-rappabhā*), a reptile (p. 1284*b*). At last he will pass through the longest-lasting hell of this (first) earth (*rayaṇappabhā*), and then be re-born, at first, as a conscious being, and next as an unconscious being; and, being killed, he will then pass through another hell of this earth, in which he will have to remain through an *asankhejja* part of a *paliovama* period (p. 1284*b*). After that, he will be re-born and slain successively, for many hundreds of thousands of times, in all the various forms of birds, reptiles, quadrupeds, fishes, beings with four senses (*e. g.*, the blind, dumb, etc.), beings with three senses, beings with two senses, trees, wind-things, fire-things, water-things, and earth-things (p. 1287*a*). After all this, having been twice re-born and slain, as a courtesan, in the town of *Rāyagiha*, he will finally here, in *Jambūdiva*, in the *Bhārāha* country, at the foot of the *Vinhā* Mountains, in the settlement of *Vibhela*, be re-born as the daughter of a *brāhman*, and married in all form by her parents to a suitable husband, with whom she will live in great happiness. But one day, when returning pregnant from her father-in-law's house to that of her own family, she will be caught in a jungle fire and burnt to death (p. 1288*a*). He will then be re-born as one of the southern *Aggikumāra devas*, and after that, as a man. In the latter existence he will exclusively devote himself to the acquisition of knowledge and the practice of asceticism (p. 1288*b*). After that he will similarly pass through successive existences as a southern *Asurakumāra deva*, a southern *Nāgakumāra deva*, a southern *Vijjukumāra deva*, a southern *Thaṇṇiyakumāra deva*, and a *Joṣiya deva*, each of these existences being separated from the other by a human existence devoted to study and asceticism (p. 1289*a*). After that he will similarly pass through successive divine existences, alternating with human ones, in

the world of Sohamma, Sanakkumāra, Bambha, Mahāsukka, Anaya and Āraṇa, and finally in the grand abode of Savvaṭṭhasiddha (p. 1289b). Thence he will at last be re-born in the Great Videha country, as the son of a wealthy man, and will receive the name of Daḍhapaṇṇa, and pass through all the vicissitudes of Ambaḍa Daḍhapaṇṇa, as related in the Ovavaṇṇa Sutta (p. 1290a).^{*} Finally having become a kevalin, Daḍhapaṇṇa shall recognise his previous existences, and assembling the Niggantha ascetics around him, he will tell them, how once on a time he was the wicked Gosāla Mankhaliputta, and how he came to a miserable end, and then wandered through an interminable series of existences. Thus he will exhort them to take a warning from his experiences. This account will be listened to by the Nigganthas with great awe. After that Daḍhapaṇṇa will live many years as a kevalin, and at last depriving himself of all food, he will attain a blessed end (p. 1291a).

• See Dr. Leumann's edition, §§ 89—116.

APPENDIX II.

THE DOCTRINES OF GOSĀLA MANKHALIPUTTA

*translated from the Pāli of the Sumaṇṇaphala-Sutta-Vaṇṇanā in the Sumangala-Vilāsinī, Buddhaghosa's commentary on the Dīgha Nikāya, II, 20.*¹

In Makkhali's system the term *a necessary* (*pachchayo*) is simply a synonym of 'cause.' He rejects both tenets, that the evil actually done in deed, word and thought is a necessary consequence of depravity (*sankilesa-pachchayaṃ*²), and that the good actually done in deed, word and thought is the necessary consequence of rectitude (*visuddhi-pachchayaṃ*).

The term *self-action* (*atta-kāro*) has its ordinary meaning. He also rejects the tenet that the creatures here on earth (*ime sattā*) can attain deva-hood or Māra-hood or Brahma-hood or the knowledge of a *sāvaka* (*i. e.*, disciple of a Buddha or Jina) or the knowledge of a *pachcheka* (*i. e.*, one who has attained saving knowledge, but does not communicate it to others) or the condition of an Omniscient (Buddha) through acts done by themselves.

In the second place, he rejects the tenet that, setting aside a 'Great Being' (*mahāsatta*, *i. e.*, a bodhisattva), the rest of mankind attain human happiness and all other conditions, including arhat-ship, through acts done by others, that is,

¹ The translation is made from the Pāli Text Society's edition, pp. 160—165. I regret that the text of the Dīgha Nikāya itself was not also available to me for translation. The portions printed in italics give Gosāla's tenets; those in brackets are added for the sake of clearness.

² *Lit.*, has depravity as its necessary cause.

through the instructions and exhortations of others. By this denial that fool (*i. e.*, Gosāla) may be said to give a blow to the authority of a Jina. By the expression *there is no such thing as manly action* (*n'atthi purisa-kāro*) he rejects the tenet that any creature can attain the above-named kinds of conditions by such actions as men are capable of. By the expression *there is no such thing as power* (*n'atthi balaṃ*) he rejects the tenet that, trusting in any power of his own, any creature can, by exerting himself, attain to those conditions. By the expression *there is no such thing as vigour* (*n'atthi viriyyaṃ*) and similar ones, he rejects all synonymous phrases for the power of man's actions (*purisa-kāra*), such as when we say: "this we owe to our vigour (*virīya*), this to our manly strength (*purisa-tthāma*), this to our manly exertion (*purisa-parakkama*)". And on account of his rejecting all these terms, he then accepts the following set of expressions.

In the term *all beings* (*sabbe sattā*) he comprises camels, oxen, asses and other (animals) without exception. The term *all sensitive beings* (*sabbe pāṇā*) he uses to denote those with one sense, those with two senses, and so forth. The term *all generated beings* (*sabbe bhūtā*) he uses with reference to those that are generated or produced from an egg or from the womb. The term *all living beings* (*sabbe jīvā*) he uses with reference to rice, barley, wheat, and so forth; for in these he conceives that there is life, because it is their nature to grow. His terms *forceless*, *powerless*, *vigourless* (*avasā*, *abalā*, *aviriyyā*) indicate that (all) those (beings) have no force or power or vigour of their own. In his expression *they become diversified* (*parinatā*) *through their destiny, their surroundings and their nature*, the term *destiny* (*niyati*) means fate,⁸ the term *surroundings* (*sangati*) means the walk

⁸ The reading of the text is not quite intelligible. The quotation of the term has *niyati* 'fate'; but the explanation reads *nīyati* and *nīyattā*, which is incongruous. I am not aware of the

of life peculiar to each of the six classes (to which any particular being belongs); the term *nature* (*bhāva*) means the peculiar nature of each being. Thus it is that in accordance with their destiny, their surroundings and their own nature they (i. e., all beings) are *diversified* (*parinatā*) or get into that variety of conditions in which we find them. For it is clear that every thing happens exactly as it must happen; and that which must not happen, does not happen. He says that *in those very six classes* (*chhasu eva abhijātisu*)—by which expression he means that it is only on account of their being in one of those six classes—they *experience pleasure as well as pain* (*sukhañ cha dukkhañ cha paṭisaṃvedenti*). It follows that (according to him) there is no other ground of experiencing pleasure or pain.⁴

By the expression *hundred thousands of principal births* (*yoni-pamukha-satasahassāni*) he means 'fourteen hundred thousands (1,400,000, in the Dulva only 14,000) of principal or best births'; he also believes in other *sixty hundreds* (6,000, in the Dulva 60,000), and again in other *six hundreds*, and also in *five hundreds of functions* (*kamma*). This nonsensical doctrine he only sets forth for the mere sake of argument. The same is to be said about his expressions that there are *five (kinds of) acts as well as three (kinds of)*

existence, in Pāli, of any such words as *niyati* or *niyattā*; possibly they are misprints for *niyāti* (Skr. *niryāti*) and *niyattā* (Skr. *niryat-tā*), but these words which mean 'exit' or 'decease' would yield no sense in the context. The correct reading would seem to be either *niyatīti niyatatā* or *niyatīti niyatā*, in the latter case *niyatā* agreeing with *sabbe sattā*.

⁴ The doctrine, contained in the paragraphs down to this point, agrees in the main with those ascribed to Gosāla in the Tibetan Dulva, as translated in Rokhill's *Life of the Buddha*, p. 101. But the remaining portion of it is there ascribed to another 'heresiarch' Ajita (*ibid.*, pp. 103, 104).

acts, and so forth. But some say that he uses the expression *five (kinds of) acts* (*pancha kammāni*) on account of the five organs of sense, and the expression *three (kinds of) acts* (*tīṇi kammāni*) on account of the threefold distinction of acts done with the body, the speech and the mind (i. e., acts, words and thoughts). The terms *act* (*kamma*) and *half act* (*aḍḍha-kamma*), again, express his heretical view that acts done with the body and acts done by speech are (full) acts, while acts done with the mind are only half-acts.⁵

⁵ With the statements in the above paragraph may be compared another in the Jain Bhagavati, p. 1237b (Calcutta edition). There can probably be little doubt but that the two sets of statements refer to the same doctrine of Gosāla, though the numbers differ somewhat in the Jain account of it. The latter (also quoted and translated by Dr. Leumann in Rokhill's *Life of the Buddha*, p. 253) runs as follows, Gosāla explaining it to Mahāvira: "According to my doctrine, O venerable Kāsava, all those who have become, or are now becoming, or will hereafter become perfected, have to finish eighty-four hundred thousands of mahākālpas, during which they have, in regular succession, while born seven times as a deva, seven times as a sanjūha (some kind of embodiment), seven times as a sentient being (*saṇṇigabbha*), and reanimated in seven different bodies, to rid themselves, with reference to the functions (*kammaṣi*), of the five hundred thousands and the sixty thousands and the six hundreds (of them), and (also) of the three varieties of actions (*kamm'aṇsa*, i. e., *karma-bheda*); and having done so, they attain final perfection." From the context, in which the statements occur in the Bhagavati, and in which Gosāla relates his 'pre-existent' history, there can be no doubt that they refer to the doctrine of the transmigration of souls, though what the exact meaning of them may be I am unable to make out. It is clear, however, from the remarks of both the Buddhist and Jain commentators, that to them they were equally unintelligible. Buddhaghosa declares them to be "non-sensical"; and Abhayadeva says, that, failing an exposition by the older commentators (*chūrṇikāra*), he restricts himself to a

The term *sixty-two modes of conduct* (*dvatīhi paṭipadā*) he mere verbal explanation. At the same time, Abhayadeva's explanation, in one point, is open to doubt. The Prākṛit text reads *pancha kammaṇi sayasahassāṁ saṭṭhiṇ cha saḥassāṁ chhach cha sae tiṇṇi ya kamm'anse*. Abhayadeva's commentary takes *kammaṇi* as Skr. *karmaṇi* (loc. sing., = *karmaviṣaye*), 'with reference to functions (or actions)', and connects *pancha* with *sayasahassāṁ* as Skr. *pancha-shata-sahasrāṇi*. Accordingly I have so translated it above. But Abhayadeva himself admits that he does not understand the doctrine, and a comparison with Buddhaghosa's statement seems to me to suggest a different construction and interpretation of the passage. *Pancha* should be connected, not with *sayasahassāṁ*, but with *kammaṇi*, and the latter word may be Skr. *karmaṇi* or, perhaps, is a misreading for *kammāṇi* (acc. plur., Skr. *karmāṇi*). The meaning of the passage would then be: 'they have to rid themselves of the five (kinds of) actions, and of the hundred thousands and the sixty thousands and the six hundred (of births), and of the three kinds of actions.' Thus interpreted, the passage has a much closer agreement with Buddhaghosa's statement, especially if the word *chudasa* 'fourteen,' which seems inconsistent with his context, be omitted from it, and his *saṭṭhi satāni* be amended to *saṭṭhi saḥassāni*, as the corresponding passage in the Dulva (Rokhill, *ibid.* p. 103) has it in agreement with the Bhagavatī. In that case, both authorities speak of the 5 kinds and the 3 kinds of actions, and also of the 100,000 and 60,000 and 600 births. I believe the addition of *chudasa* in the statements of both, Buddhaghosa ($14 \times 100,000$) and Dulva (14×1000), is capable of being in a general way harmonised with the Jain account. Buddhaghosa explains that the term 'hundred thousands' refers 'to the principal births'; and as of such 'principal births' there are 'fourteen', there must be altogether 'fourteen hundred thousands' (of principal births). By the 'principal births,' I imagine, are meant births as devas and births as men. Now later on (see pp. 25, 26) it is stated by Buddhaghosa, that Gosāla believed in 'seven (kinds of) devas,' and 'seven (kinds of) men.' He also believed in 'seven kinds of pisāchas' and 'seven kinds

uses with the ordinary meaning. By the term *sixty-two sub-* of sentient beings.' Any two of these classes would together give 'fourteen principal births.' Now with this may be compared the Jain account (see Rokhill, *ibid.*, p. 254), according to which living beings pass through a series of fourteen alternate births as devas and as sentient beings. There is, therefore, clearly here some kind of general agreement between the Buddhist and Jain authorities. The number 14,000 in the *Dulva*, unless it be a mere misprint in Rokhill, I take to be an error for 1,400,000, as given in the *Digha Nikāya*. The Jain account itself requires a word of explanation of a seeming inconsistency in it. According to it (see the passage at the beginning of this note) all beings must pass through a series of births, seven of which are devas, seven *sanjūhas* (of uncertain meaning, but according to the commentator 'some kind of embodiment') and seven sentients, and finally they pass through seven re-animations. This would seem to give a total of 21 births and 7 re-animations. In the detailed application, however, of this theory to Gosāla's own case, the Jain account (see *Bhagavati*, Calc. ed., pp. 1239-1241, translated in Rokhill, *ibid.*, p. 254) says, that 'after endless embodiments (*sanjūha*) a being passes through a series of fourteen births, alternating between an embodiment (*sanjūha*) as a deva and a birth as a sentient (*saṇṇigabbha*), and finally undergoes seven re-animations.' The fourteen alternative births are thus specified: 1, as a deva in the upper *Māpasa* embodiment (*māpase sanjūhe*); 2, as a sentient being of the first kind; 3, as a deva in the middle *Māpasa* embodiment; 4, as a sentient being of the second kind; 5, as a deva in the lower *Māpasa* embodiment; 6, as a sentient being of the third kind; 7, as a deva in the upper *Mānasuttara* embodiment; 8, as a sentient being of the fourth kind; 9, as a deva in the middle *Mānasuttara* embodiment; 10, as a sentient being of the fifth kind; 11, as a deva in the lower *Mānasuttara* embodiment; 12, as a sentient being of the sixth kind; 13, as a deva in the *Brahma-world* (not 'embodiment'); 14, as a sentient being of the seventh kind. These two enumerations have an appearance of inconsistency. The commentator, *Abhayadeva*, reconciles it

ordinate periods (*dvatth-antarakappā*) he means to say that there are sixty-two⁶ sub-periods in his one (kind of) mundane period (*kappa*). And this he says, because he does not recognize the two other (kinds of mundane periods).⁷

The expression *six classes* (*chaḷ-abhiḷāṭṭhi*) refers to his tenet, that there are the following six classes: the black, the dark-blue, the red, the yellow, the white and the supremely white. Among these he denotes, by the "black class" (*kaṇhābhijāti*), the sheep-butchers, the boar-hunters, the bird-catchers, the deer-stalkers, the hunters, the fish-killers, the thieves, the murderers for the sake of robbery,⁸ the prison-keepers, and in fact all other workers of wickedness. The Bhikkhūs (or Buddhist mendicants), according to him, constitute the "blue class" (*nīlābhijāti*); they are said to eat after inserting thorns into their four necessities. For the Sacred Text (*Pāli*) itself says on the subject, that "the mendicants are those who practise the insertion of thorns" (*bhikkhū kaṇṭaka-vuttikā*).

thus: in the list of fourteen births there are mentioned 6 embodiments; these in addition to the 'endless embodiments' mentioned previously, make up a total of 7 embodiments (*saṃjūha*); again in that list are mentioned 7 births as devas and 7 births as sentients; and the list is followed by 7 re-animations; thus we obtain the four sets of sevens of the first enumeration. I cannot say, that this reconciliation strikes one as quite satisfactory; still its tendency is to prove a series of 'fourteen principal births,' and, thus far, to establish an agreement with the Buddhist accounts. Even thus, however, after all has been said, Gosāla's doctrine on the point remains obscure.

⁶ The text has *chatur-saṭṭhi* 'sixty-four,' which I do not understand. One would expect *dvā-saṭṭhi*.

⁷ The Buddhists recognize three kinds of periods, the *mahākappa*, the *asankheyyakappa*, and the *antarakappa*. Gosāla only recognized the *mahākappa*; see below, p. 26.

⁸ Pāli *chora-ghātaka*, German *Raubmörder*, modern *thag*.

Or it may be that he designates by the name of "those who practise the insertion of thorns" some kind of ascetics.⁹ The "red class" (*lohitābhijāti*) are the Niggaṇṭhas (or Jain mendicants); he calls them "the men with one garment."¹⁰ These are said to be whiter than the two preceding classes. The householders who wear white clothes and are the adherents (*sāvaka*) of the Unclothed one (*achelaka*, i. e., Gosāla) constitute, according to him, the "yellow class" (*haliddābhijāti*). Thus he assigns to these (laymen) who supply him with his own necessities, a higher place even than to the Niggaṇṭha (ascetics).¹¹ The Ājīvika mendicants (or the ascetic followers of Gosāla) constitute his "white class" (*sukkābhijāti*). They are said to be whiter than the four preceding classes. Nanda, Vachchha, Kisa, Sankichcha and Makkhali-Gosāla constitute his "supremely white class". They are said to be whiter than all the others.¹²

⁹ The commentator's meaning is, that by the 'blue' class Gosāla intends the bhikkhus or Buddhist mendicants; and by the term 'thorn-inserters' he may mean either these bhikkhus or some other kind of ascetics. The 'four necessities of a Buddhist mendicant' are his clothing, food, bedding and medicine (see Childers' Dictionary, s. v. *pachchayo*). I do not understand, however, the practice referred to, nor do I know where the "sacred text" referred to occurs. There appears to be some doubt as to the correct reading of the word *kaṇṭaka* or *kaṇḍaka*; accordingly the meaning of it must remain uncertain.

¹⁰ Ordinarily a Jain ascetic was to content himself with one garment; see *Āchārāṅga Sūtra*, Jacobi's Translation, II, 5, 1, § 1 (p. 157), also Introduction, p. xxvi.

¹¹ Gosāla's preference of his lay patrons to any ascetics, even if they were only the heretical Niggaṇṭhas, appears particularly reprehensible to the Buddhist commentator! In the text *Niggaṇṭhehi* is clearly a misprint for *Niggaṇṭhehi* (abl. plur.).

¹² This would seem to be intended as a classification of all men. Gosāla himself and, apparently, his chief disciples con-

By the expression *eight stages of man* (*aṭṭha purisa-bhūmiyo*) he designates the following eight developmental periods of man: the dull stage, the playful stage, the experimental stage, the erect stage, the learning stage, the ascetic stage, the jina stage, and the prostrate stage. What he means is this: beginning with the day of birth, for (a period of) seven days, till they come out of a condition of mental obstruction, (living) beings are dull (*manda*) or semi-conscious (*momūha*). This he calls "the dull stage" (*manda-bhūmi*). Afterwards those that have arrived (in the present birth) from a state of torment (in a previous existence) perpetually cry and scream; while those that have come from a state of happiness laugh in the perpetual recollection of it. This he calls "the playful stage" (*khīḍḍā-bhūmi*). Then when they attempt to walk along on the ground, holding on to the hands or legs of their parents or to a bed or a stool, that he calls the "experimental stage" (*vīmaṃsā-bhūmi*). The time when they are fully able to walk on their feet, he calls "the erect stage" (*ujugata-bhūmi*). The time when they are made to learn the arts, he calls "the learning stage" (*sekha-*

stitute one class; the mendicant classes of Bhikkhus, Niggaṇṭhas, and Ājiviyas constitute three others, the blue, red and white respectively; and all the rest of mankind appear to be lumped up in the two remaining classes; *viz.*, the good, *i. e.*, those who patronize Gosāla, forming one class, the yellow, while the bad, *i. e.*, those who do not accept Gosāla's authority, constitute the other, the black. Incidentally it would appear from this classification, as if at one time the Buddhist, Jain and Ājiviya mendicants formed the largest and most prominent bodies of ascetics,—a fact which is also supported by the reference to them in Aśoka's pillar inscription in Delhi (see note 253). In Rokhill's translation of the *Dulva* (*Life of the Buddha*, p. 104) the six classes are referred to as the "six social degrees."

bhūmi). The time, when leaving their houses, they devote themselves to a life of ascetic mendicancy, he calls "the ascetic stage" (*samaṇa-bhūmi*). The time when, after a continuous course of ascetic practices, they attain perfect knowledge, he calls "the Jina stage" (*jina-bhūmi*). When a mendicant, becoming a prostrate Jina, no longer speaks (i. e., begs) anything, showing thereby that he has become an ascetic who is passed all wants, that he calls "the prostrate stage" (*panna-bhūmi*).¹³

The expression *forty-nine hundreds of mendicancies* (*ekūna-paññāsa ājīva-sate*) signifies forty-nine hundreds (4900)¹⁴ of modes of mendicancy.

¹³ Childers' translation of *panna-bhūmi* by 'period of decay' (see s. v. *puriso* in his Dictionary) hardly gives the meaning quite accurately. The stage referred to seems to be similar to that of the religious suicide in the Jain system; see *Āchārāṅga Sūtra* (Jacobi's translation) I, 7, 8, pp. 74-78. It is only permitted to ascetics who have reached the highest degree of perfection, and is regarded as leading to final liberation. The ascetic gives up begging, selects a suitable place on which he lies down, and starves himself to death.

¹⁴ Perhaps the object of the commentator may be to guard against the expression being taken to mean 'one hundred and forty-nine'; and so on in the following cases. From the parallel passage in the *Dulva* (see Rokhill's *Life of the Buddha*, p. 103) it would seem that the numbers were sometimes taken in that sense. The corresponding numbers are there given as follows: "120 hells, 130 organs (or sensible distinctions), 36 elements of dust, 49,000 nāgas, 49,000 garuḍas, 49,000 parivrajakas, 49,000 aśhelakas, 49,000 nirgranthas, 7 modes of conscious existence, 7 of unconscious existence, 7 as asuras, 7 as piśāchas, 7 as devas, 7 human; there are 7 (or) 700 lakes, 7 (or) 700 (kinds of) writing(?), 7 (or) 700 dreams, 7 (or) 700 proofs(?), 7 (or) 700 kinds of precipices." These tenets are in Rokhill's translation ascribed to the heresiarch Ajita, possibly through a mere misunderstanding.

The expression *hundreds of wandering mendicants* (*paribhājaka-sate*) means hundreds of formal professions of wandering mendicancy.

The expression *hundreds of abodes of Nāgas* (*nāgāvāsa-sate*) means hundreds of regions (inhabited) of Nāgas.

The expression *twenty hundreds of sensible distinctions* (*viśe indriya-sate*) means twenty hundreds (2000) of sensible distinctions.¹⁵

The expression *thirty hundreds of hells* (*tiṃse niraya-sate*) means thirty hundreds (3000) of hells.

The expression *dust-depositories* (*rajo-dhātuyo*), that is, places on which dust gathers, he uses with reference to tables¹⁶ (*hattha-piṭha*), footstools (*pāda-piṭha*), etc.

The term *seven (kinds of beings) produced from sentient beings* (*satta saññi-gabbhā*) he uses with reference to camels, oxen, asses, goats, sheep (*pasu*), deer, and buffaloes.

The expression *produced from insentient beings* (*asaññi-gabbhā*) he uses with reference to (the seven kinds of cereals) rice, barley, wheat, mugga-beans, kangu-inillet, varaka-beans, and kudrūsaka-grain.

The expression *produced from an inter-joint* (*nigaṇṭhi-gabbhā*), that is, 'taking their rise in a joint,' he uses with reference to sugar-cane, bamboo, reeds, and so forth.¹⁷

His expression *seven (kinds of) devas* (*satta devā*) refers to the numerous devas, whom he, however, declares to be (of) seven (kinds).

ing or through a confusion of the original Tibetan pages ; but they seem clearly to belong to Gosāla ; see note 4.

¹⁵ I suppose, by the term *indriya* are here intended "principles" like the thirty-three enumerated in Childers' Dictionary, under *indriya*.

¹⁶ Or counters of shops, etc.

¹⁷ Instead of this clause, the parallel passage in Rokhill (*Life of the Buddha*, p. 103) has a clause speaking of "seven (births) as asuras."

The *men* (*mānusa*), who are also numberless, he declares to be (of) seven (kinds).

By the expression *seven* (*kinds of*) *pisāchas* (*satta pisāchā*) he means the gigantic (*mahanta-mahanta*) *pisāchas*, whom he holds to be (of) seven (kinds).¹⁸

The expression *lakes* (*sarā*) refers to the (seven) 'great lakes,' which he holds to comprise the Kaṇṇamunḍa, Rathakāra, Anotatta, Sīhappapāta, Tiyaḡḡala, Muchalinda and Kuṇḷaladaha.¹⁹

By the expression *precipices* (*papātā*) he means the (seven) 'great precipices,' and by the expression *hundreds of precipices* (*papāta-satāni*), the (seven) hundreds of small precipices.

By the expression *dreams* (*supinā*) he means the (seven) 'great dreams' only; and by the expression *hundreds of dreams* (*supina-satāni*) he means the (seven) hundreds of small dreams.²⁰

The term *great period* (*mahākappa*) is taken in its ordinary

¹⁸ See the description of such a 'gigantic' *pisācha* in Lecture II, §§ 94, 95. The text reads *sattā ti* (Skr. *sattvāni iti* 'beings'), but it should probably be *sattāti* (i. e., *satta ti*, Skr. *sapta iti* 'seven'), as shown by the corresponding passage in Rokhill's *Life of the Buddha*, p. 103.

¹⁹ The corresponding passage in Rokhill (*Life of the Buddha*, p. 103) mentions the number seven of the lakes, but does not name them. A clause that here follows is omitted, as I do not understand the expression *pachuṭā* or its variants. May *gaṇṭhikā* be a synonym of *gaṇḍikā* in the sense of 'hill,' or 'declivity'? see the Petersburg Dictionary. The corresponding passage in Rokhill (*ibid.*, p. 103) offers two different clauses which are themselves doubtful: "seven (kinds of) writing (?) " or "seven proofs(?)".

²⁰ I have added 'seven' in this as well as in the preceding clause on the authority of the corresponding passage in Rokhill (*Life of the Buddha*, pp. 103, 104), which speaks of "7 or 700 dreams" and "7 or 700 kinds of precipices".

meaning. This period he holds to be equal to the time consumed in completely draining a 'great lake'²¹ seven times, by removing from it, by means of a blade of 'kusa' grass, one drop once in every hundred years. With regard to these 'great periods,' his belief is that after the lapse of eighty-four hundred thousands (8,400,000) of them, *the fool and the wise alike*—as he says—*will make an end of their suffering* (*bālo cha paṇḍito cha dukkhass'antaṃ karonti*).²² Even the wise, he means to say, cannot become perfected within a shorter time, nor can even a fool go beyond it.

The expression *by religious precept* (*sīlena*) means 'by (observing) the precept of nakedness or any other that they may have'. In the expression *by religious rites* (*vatena*), the word 'rite' has the same meaning (as with us Buddhists). In the expression *by ascetic practices* (*tapena*) the word 'ascetic practice' (*tapo-kamma*) has its ordinary meaning.

²¹ From the general connection in which the expression 'great lake' here occurs, it seems evident that Buddhaghosa intended it to refer to the seven 'great lakes' mentioned in one of the preceding paragraphs. This, however, is a misunderstanding, as can be clearly seen from the Jain account of the same subject. In the *Bhagavati* (Calc. ed.), pp. 1238, 1239 (transl. in Rokhill, *Life of the Buddha*, pp. 253, 254) the measure of a *mahākappa* is thus explained: 'The river Gangā is 500 yojanas in length, $\frac{1}{2}$ yojana in breadth and 500 dhaṇu in depth; there is altogether a series of seven Gangā rivers, each succeeding having seven times the dimensions of the preceding; the last of the series, accordingly, is equal to $117,649$ (or $7 \times 7 \times 7 \times 7 \times 7 \times 7 \times 7$) Gangā rivers; if now every hundred years one grain of sand be removed, then the time required to exhaust the whole of the sand of those $117,649$ Gangās would be one *sara* period; and $300,000$ of such *sara* periods make one *mahākappa* period; and $8,400,000$ of these *mahākappas* make one *mahāmāṇasa* period.'

²² *Bālo* and *paṇḍito* have the theological sense; the fool is the 'worldly,' and the wise, the 'religious'; of course, from Gosāla's point of view.

The expression *he cherishes immature (knowledge)* (*a-paripakkam*, scl. *ñānaṃ, paripāceti*) describes one who, thinking himself to be a wise man, becomes (as he fondly imagines) perfected within a shorter time (than 8,400,000 'great periods'). The expression *he more and more removes from himself mature (knowledge)* (*paripakkam phussa phussa vyantīkaroti*) describes one who, thinking himself to be a fool, (fondly imagines that he) may go beyond the period limited as above stated.

By the expression *it is not so* (*hevan n'atthi*) he means to show that it is impossible that either of the two cases should happen.²⁸

The expression *doṇa-measured* (*doṇa-mita*) means 'measured, as it were, with a doṇa.'

The terms *pleasure and pain* (*sukkha-dukkha*) have their ordinary meaning.

The expression *one who has reached the end* (*kaṭa-pariyanta*) means 'one whose end coincides with the end of the period limited as above stated'.

The expression *there is neither decrease nor increase* (*n'atthi hāyana-vaḍḍhana*) means that there is no diminution nor any augmentation. His meaning is, that the period of transmigratory existence neither decreases in the case of the wise, nor increases in the case of the fool.

The terms *raising and lowering* (*ukkams'āvakaṃsa*) he uses as synonyms of 'increase' and decrease.'

Finally clinching this theory of his by a simile, he adds the words *just as* (*seyyathāpi nāma*) and so forth. In that simile, by the expression *a ball of string* (*sutta-gula*) he means 'a ball of string which is fully wound up'; and by the expression *it opens out just so far as it can be unwound*

²⁸ I. e., either falling short of, or exceeding the above-stated limit of 8,400,000 'great periods.'

(*nibbeṭhiyamānam eva phaleti*) he means that a ball of string which is thrown from a mount or from the top of a tree goes on unwinding just so far as the length of the string allows; when the string is run out, it stops there and goes no further. Even so, he means to show, can a fool not go beyond the time above stated.²⁴

From the same work, II, 3, pp. 143, 144.

Then another began to speak, thinking within himself that he would now relate the story of his particular confidant. Hence it is said *another then also* (*aññataro pi kho*) and so forth, all which is to be understood exactly as before explained.

Now here by the word *Makkhali* is meant that that was his name, and by the word *Gosāla*, that that was his second name (given to him) on account of his having been born in a cow-shed. Regarding him, it is said that (seeing him) walking on a muddy piece of ground, with an oil-pot in his hand, the owner of it said to him: "My dear man, take care lest you stumble!" He, from carelessness, having stumbled and fallen, began to flee away through fear of the owner. The owner, having run up, caught the edge of his garment. He letting go his cloth, fled away naked. The rest is the same as in the case of Pūraṇa.²⁵

²⁴ This simile, and the doctrine it illustrates, will also be found in the corresponding passage in Rokhill (*Life of the Buddha*, p. 104).

²⁵ The account of Pūraṇa is given in the preceding sections of the work, II, 2, pp. 142, 143. The same story of Gosāla will be found in Spence Hardy's *Manual of Buddhism*, p. 301. He is there said to have been the son of a slave of the owner of the cow-shed in which he was born; and it was the same owner of the cow-shed that he run away from. He is then said to have fled to a village, the people of which received him kindly and offered him clothes; but he refused to put them on, hoping thus to be respected as a 'holy man' or arhat.

APPENDIX III.

ADDITIONS AND EMENDATIONS

ad § 12, p. 10.

With regard to the standing phrase "many kings, princes, nobles, etc.," see Prof. A. Weber's remarks in *Indische Studien*, vol. XVII, p. 26, footnote 1.

I have used the word tonsure as a convenient translation for *munda*. But it may be well to note that, originally at least, the process was not one of cutting or shaving the hair of the head, but of plucking it out in handfuls. Thus it is related of Mahāvīra himself that, when he adopted the ascetic life, "he plucked out with his right and left (hands) on the right and left (sides of his head) his hair in five handfuls" (see *Āchārāṅga Sūtra*, II, 15, p. 199 in Jacobi's Translation).

ad § 12, p. 11.

The phrase *ahāsuhaṃ, Devāṇuppiyā, mā paḍibandhaṃ kareha*, which I have translated 'may it so please you, O beloved of the devas, do not deny me!', as the concluding words of Āṇanda, addressed to Mahāvīra, is treated differently by Dr. Leumann, in his *Beziehungen der Jaina-Literatur zu andern Literaturkreisen Indiens*, p. 57. The phrase occurs in a very similar connection, at the end of a speech of king Paesī addressed to the ascetic Kesī, a follower of Pāsa (or Pārshwa). Dr. Leumann separates it from Paesī's speech, and puts it into the mouth of Kesī as his reply to Paesī: "Well then, O beloved of the devas, do not cause any obstruction."¹

¹ "Wohlan denn, mein Lieber, verursache keine Störung."

This interpretation appears to me untenable. The phrase is one which occurs frequently, and as a rule in the same connection, namely, at the termination of a request of some one to a religious preceptor to be instructed by the latter in his religious tenets, or to receive some other indulgence (*e. g.*, in § 77). In this connection, the phrase in the mouth of the religious preceptor, is quite incongruous. Why should he warn the supplicant against causing any obstruction (Störung)? That, surely, is the last thing the petitioner is thinking of at the time! He is burning with desire to listen to the preceptor, and is all eagerness, lest he should be denied by him. Moreover the grammatical form of the phrase necessitates the interpretation which I have given to it. The verb is *kareha*, i. e., the second person plural. A religious preceptor addressing a supplicant or disciple, always uses the singular; while the latter, addressing a religious preceptor, always uses the plural. If the phrase were spoken by the religious preceptor, he would say *karehi*. Thus in §§ 84, 85, Goyama (the monk) speaking to Āṇanda (the layman) says *paḍivajjāhi* (sing.) 'do thou take upon thee,' but Āṇanda speaking to Goyama says *paḍivajjaha* (plur.) 'do you take upon yourself'; again in § 86, Mahāvīra himself speaking to Goyama (his disciple) says *paḍivajjāhi* (sing.) 'do thou take upon thee.'

With regard to the term *devāṇuppiyā*, the discovery of the word *anuppiya* (Skr. *anupriya*) 'pleasant,' by Dr. Morris (in his *Notes and Queries*, p. 117, in the *Journal of the Pāli Text Society* for 1886) may be worth noting. It would explain, in a very natural manner, the formation of the term *devāṇuppiya* = *deva* + *aṇuppiya*, 'agreeable to the devas,' (Skr. *deva* + *anupriya*). The usual explanation by *devāṇu* + *ppiya*, assumes that *devāṇu* is an anomalous modification of the genitive plural *devānaṃ* (Skr. *devānām priya*), see Weber's *Fragment der Bhagavatī*, pp. 188, 405, Jacobi's *Kalpasūtra*,

Glossary, etc. E. Müller in his *Beiträge zur Grammatik des Jaina Prakrit* (p. 15) rightly says, that *devāṇu*, taken as a genitive plural, is “a very strange form for which no analogy has been found either in the inscriptions or the Gāthās of the Northern Buddhists.” It has been supposed (by Jacobi in the *Journal of the German Oriental Society*, vol. XXXIV, p. 255, and Aurel Stein in the *Oriental and Babylonian Record* for August 1887) that the title *sāhāṇusāhi* ‘Shāh of Shāhs’ (or king of kings) offers an analogous formation. The word occurs twice in the Jain book, *Kālakāchārya Kathānaka* (Jacobi’s edition, *Journ. Germ. Orient. Soc.*, vol. XXXIV, p. 262), as a title of the Shaka (Trans-Indus Scythian) kings. It is rightly explained as a combination of *sāhāṇu* (gen. plur.) plus *sāhi*. But I much doubt whether it has any right to be considered as an analogous form justifying the usual explanation of the title *devāṇuppiya*. In the *Kālakāchārya Kathānaka* it is evidently quoted as the foreign title of the Shaka kings, but not as an indigenous (Prākṛit) formation. It has been rightly pointed out by Dr. Stein, that “the construction of the phrase is distinctly un-Indian,” and that, “in fact (it exhibits) the genuine Iranian ending of the genitive plural of thematic stems.” It has further been shown that the old Persian ending *ānām* becomes *ānām* or *ānā* in Zend, and *ānš* or *ān* in the Middle-Persian or Pahlavī; see Dr. Kirste’s paper on PAONANO PAO, in the *Vienna Oriental Journal*, vol. II, No. 3, p. 241. It seems clear, therefore, that the Prākṛit form *sāhāṇu* is merely an Indian attempt at representing the older Pahlavī form *shāhānš*, the final *u* being meant to represent the obscure final after-sound *š*. If this be so, it is also clear that the foreign form *sāhāṇu-sāhi*² cannot be adduced to

² The proper spelling of the title is *sāhi* (𑀲𑀸𑀭𑀸) or *śāhi* (𑀲𑀸𑀭𑀸) or *shāhi* (𑀲𑀸𑀭𑀸), as found in ancient inscriptions and on coins. The short *i* is merely an indistinct after-sound, commonly used in India

explain the essentially indigenous Prākṛit form *devāṇuppiya*; —at least, till it has been shown that the latter word is a Pahlavī importation into the old Prākṛit. In the meanwhile I would suggest, that the two phrases *devānaṃ piya* or *devāna piya*,³ occurring in the (Buddhist) Ashoka inscriptions, and *devāṇuppiya*, occurring in the Jain records, though having the same meaning, are based on different derivations, the former being Skr. *devānāṃ piya*, the latter, Skr. *deva-anuppiya*. It appears to me also, that if the Jain word were really equivalent to Prākṛit *devānaṃ piya* or *devāna piya*, it would probably be spelled *devānupiya* (*devā-ṇu piya* with one *p*), and not *devāṇuppiya*. Another proof in the same direction is the occurrence of the same title in the Sanskrit inscription of Samudra Gupta on the Allahabad pillar, in the form *śāhāna-śāhi* (see *Journal*, As. Soc. Beng., Vol. VI, pp. 974, 977). Here the termination *āna* (in *śāhāna*) is as little a modification of the Sanskrit gen. plur. termination *ānām*, as *āṇu* (in *śāhāṇu*) is of the Prākṛit gen. plur. termination *ānaṃ* or *āna*. Both, the Sanskrit as well as the Prākṛit, are clearly mere transcripts of a foreign title, the Prākṛit, however, preserving the somewhat more antique form with the after-sound *u*, while the Sanskrit transcribes simply the Pahlavī termination *ān*.

ad § 12, note 20, p. 11.

According to Muni Ātmārām-jī, the *guṇavṛata* or 'salutary vows' are called so, because they confer additional merit or excellence on the *aṇu-vrata* or 'lesser vows' (*aṇuvratāḥ ko* (even at the present day) after *h*. The form with final long *i* (*sāhi* साही) is really a false spelling, which probably arose from the loose Indian way of using the symbols for the short and long vowels *u* and *i*. The word, even at the present day, is never pronounced *shāhī*, but either *shāh* or *shāhi*, however loosely it may be written.

³ Both forms, with and without the anusvāra, are met with.

guṇa hotā hai or *anuvratā kā vṛiddhi hotī hai*). Perhaps it might be better to say, that they are called so because they confer additional merit on the person who keeps them in addition to the 'lesser vows.' The term, therefore, should be rather translated 'meritorious vows.'

The term *shikṣā*, in *shikṣā-vrata* or 'disciplinary vows,' is explained by the Muni to mean 'repeated exercise' or 'repeated discipline' (*bār bār abhyās kar'nā*); and those vows are said to be so called, because they are taken upon one's self for a short time, while the *anuvrata* or 'lesser vows' and the *guṇavrata* or 'meritorious vows' are taken upon one's self for one's whole life. The intention of the former is, to discipline a person from time to time in the keeping true to one's religious profession. These remarks of the Muni will help further to explain Abhayadeva's remarks referred to in my note 65, on page 26.

As the subject of the enumeration of the twelve vows is beset with some obscurities, it may be useful to explain it in detail. The vows themselves are enumerated in §§ 13—43, and the typical offences against them in §§ 45—56.

In § 12, Ānanda promises to take on himself all the twelve vows; *vis.*, the five 'lesser' and the seven 'disciplinary' vows. The latter comprise two classes; *vis.*, the three 'meritorious' vows, and the four proper 'disciplinary' vows. Having made this general promise, Ānanda next proceeds to actually take on himself eight vows; *vis.*, the five 'lesser' and the three 'meritorious' ones. The remaining four 'disciplinary' vows, he does not take on himself at this point of time, but is allowed to defer them till the proper occasion for taking them should arise. In taking, however, those eight vows on himself, he is made to enumerate and define in detail the several points in which they will have particular application to himself; for these points would naturally vary in accordance with the differing cir-

cumstances of the different individuals that took the vows. Accordingly, his taking of the five 'lesser' vows is detailed in §§ 18—19, three paragraphs (§§ 17, 18, 19) being devoted to the fifth 'lesser vow' about the limitation of property. With § 20 the detailed enumeration of the three 'meritorious vows' begins; and §§ 20 and 21 refer to the *digvrata* or the 'vow of the quarters.' It is curious that this vow is not referred to with its technical name *disivvaya*, unless it be disguised in the term *disāyattiya* or 'travelling into foreign parts' applied to both the carts and the boats. But that the two paragraphs 20 and 21 refer to this 'vow of the quarters,' and not (as it may seem at first sight) to the 'vow of the limitation of property,' is made clear by two considerations. Firstly, if §§ 20, 21 referred to the latter vow, the 'vow of the quarters' would be entirely omitted. Secondly, the property in §§ 17, 18, 19 is detailed as being wealth in money, in animals and in land; and practically the same details we find repeated in § 49, where the offences against the 'vow of the limitation of property' are mentioned. In §§ 22—42 the 'vow regarding things of reiterate and momentary use' (*uvabhoga-paribhoga-parimāṇa*) is given in very minute detail. Finally in § 43 the 'vow regarding unprofitable employment' (*aṇaṭṭhā-daṇḍa-veramaṇa*) is detailed. Here, after § 43, the four 'disciplinary vows' should have followed in detail. They are, however, omitted, because, as they are not taken for life, there was no need to take them at that time (at the commencement of the sāvaga-hood); they are reserved to be taken when the proper occasion arises. Hence Mahāvira proceeds at once, in § 45, to detail the offences against the three classes of vows. In §§ 45—49 the typical offences against the five 'lesser vows' are enumerated. In §§ 50—52 the typical offences against the three 'meritorious vows' are detailed. In §§ 53—56 the typical offences against the

four 'disciplinary vows' are specified. Finally the two §§ 44 and 57 constitute a sort of introduction and appendix to the subject of the offences; § 44 enumerates the typical offences against the true religious profession of a *sāvaga* generally; and § 57 details those against the final and crowning act of a *sāvaga*'s religious profession, *vis.*, his religious suicide.

I may add that the subject of the introductory paragraph 44 constitutes the first 'standard' (*paḍimā*) of an *uvāsaga* (see p. 40). The subject of §§ 45—52, *i. e.*, both the 'lesser' and the 'meritorious' vows and their respective 'offences', constitute the second 'standard.'⁴ Lastly the subject of §§ 53—56, *i. e.*, the 'disciplinary' vows and their 'offences,' constitute the third and fourth 'standards'; this may be seen from the terms of the fifth 'standard.' Only two of the four 'disciplinary' vows, *vis.*, the first one of inward peace and the third one of the *posaha* abstinences, are expressly named in the third and fourth 'standards' respectively. Perhaps these two vows were regarded as the most important of the set and thus typical of the other two, of which the second one 'of the quarters' must be considered as implicitly included in the third 'standard', and the fourth one 'of the right distribution of alms,' in the fourth 'standard'. The remaining 'standards,' from the fifth to the eleventh, seem to be intended to gradually prepare the *uvāsaga* for the crowning act of his life, his religious suicide.

Perhaps it may be worth noting, that besides the lumping together of the three 'meritorious' and the four 'disciplinary' vows under the general term 'seven disciplinary' vows, there is another point of divergence between the

⁴ The 'lesser' vows are directly named in the terms of the standard, but the 'meritorious' vows are indirectly included in the term "virtues of compassion, etc."

Uvāsagadasāo (an Anga) and the Ovavāi Sutta (an Upāṅga). The serial order of the 'meritorious' vows in the two books differs; the Uvāsagadasāo places the vow of 'unprofitable employment' (*anaṭṭhā-danḍa*) last among the three (and so does Muni Ātmārām-jī in the list given me by him), while the Ovavāi Sutta gives it the first place.

Information on the subject of these vows may be obtained, as Muni Ātmārām-jī informs me, from the following works: 1, Haribhadra's commentary (*tīkā*) on the Āvashyaka-niryukti the 6th chapter (*adhyayana*) on the renunciations (*pratyā-khyāna*)⁵; 2, In Umāsvāti's *Shrāvaka-Prajñapti*,⁶ and Haribhadra's commentary (*tīkā*) on the same; 3, Haribhadra's *Dharmabindu*, with Munichandra's commentary⁷; 4, Hemachandra's *Yogashāstra*; 5, the *Panchāshaka* (without mention of author); 6, the *Pravachana Sarodhāra* (also without mention of author)⁸; and others (not named).

ad § 13, note 21, p. 12.

With regard to the 'three forms' of doing evil for a Jain monk, I may note a Buddhist testimony mentioned in Spence Hardy's *Manual of Buddhism*, p. 277. It occurs in a conversation of Buddha with Upāli, a lay-follower of Mahāvira. Buddha said to him: "The tirttakas (*i. e.* tīrthakas or Nig-

⁵ See Weber's catalogue of the Berlin MSS., pp. 762, 784, also his *Indische Studien*, vol. XVII, p. 75.

⁶ On the name of the author see p. 50, footnote. I cannot find this work noted in any of the collections in Europe.

⁷ A MS. of this work seems to exist in the Royal Library at Berlin. See Journal, G. O. S., vol. XXXIII, p. 481.

⁸ A MS. of this work is named in Professor Jacobi's collection, Journal, G. O. S., vol. XXXIII, p. 695, where it is ascribed to Nemichandra. Another is in the Royal Library of Berlin, *ibid.*, p. 481, together with a commentary by Siddhasena. A MS. of the latter is also mentioned in Dr. Mitra's *Notices of Sanskrit MSS.*, vol. VIII, pp. 177, 178.

ganthas) do not take life, nor cause others to take life, nor do they approve of those who take life; they do not steal, nor cause others to steal, nor approve of those who steal; they do not lie, nor cause others to lie, nor approve of those who lie; they do not indulge in evil desire, nor cause others to indulge in evil desire, nor approve of those who indulge in evil desire. In these things we are agreed. But they say that in cold water, decayed wood, leaves and sugar there are worms; now if any one crush an insect, when walking or from any similar cause, what will be the consequence, according to the teaching of Nigganthanātha (i. e. Mahāvira) ?” Upāli answers, that it will be a sin.

ad § 23, note 27, p. 15.

With regard to the tooth-brush, see Grierson's *Bihār Peasant Life*, § 747. The modern Hindī word is *datuan* or *datuan* or *datūn* or *dataun* or *dātān*.

ad § 24, note 28, p. 15.

With regard to the *āmalaka* fruit, as an article of food, see the story related in Beal's *Siyuki* or *Buddhist Record of the Western world*, vol. II, pp. 95, 96. It is there related of a minister of king Ashoka, how, having eaten one half of an *āmalaka* fruit, he placed the other half in the hands of the king, who afterwards made it an offering to a monastery.

ad § 35, note 36, p. 17.

With regard to the seedling-rice, see Hemachandra's *Abhidhāna Chintāmaṇi*, verse 1169 (line 45, p. 218 in Böhtlingk's edition), where among the seedling-rice (*shālī*) two, called *kalama* and *kalāmaka* are enumerated. The seedling-rice is “generally sown with the first rains in Jeth (May-June); it is transplanted in Sāwan (July-August); and the regular harvest is held in Aghan (November-December)”; see Grierson's *Bihār Peasant Life*, § 971.

ad § 39, note 42, p. 19.

The South Indian name of the *pālangā* is also pronounced *pārangī*; see J. S. Gamble's *Manual of Indian Timbers*.

ad § 55, note 87, p. 32.

With regard to the *posaha*-fast it should be noted that it is not a weekly sacred day, for it occurs six times in every month; *vis.*, 1, on the eighth day of the dark half-month, 2, on the fourteenth of the dark half-month, 3, on the day of the new moon (*amāvāsyā*), 4, on the eighth day of the light half, 5, on the fourteenth day of the light half, and 6, on the day of the full moon (*pūrṇimā*). This is Muni Ātmārām-jī's explicit statement. The days of the new moon and the full moon are, of course, the days immediately following the fourteenth of the respectively preceding half-months; they are accordingly the fifteenth days of the respective half-months; and, therefore, two *posaha*-days, the fourteenth and fifteenth, always fall in immediate juxta-position. These two days, falling always together, may be looked upon as constituting *one* sacred time. It is only in this inaccurate sense, that the Jains may be said to have a 'weekly sacred day.' It would be more accurate to say, that they have a 'weekly sacred time', two of which times consist of one day each, while the two others consist of two days each, altogether six days.⁹ I imagine that with the Buddhists the case is not different, though Childers in his dictionary, under *uposatho* states that the day "occurs four times in the month" and that "it is therefore a weekly festival." His enumeration of the so-called "four days," however, is confused and evidently misunderstood; for he

⁹ The days here referred to are, of course, lunar days (*tithi*), which vary between 20 and 26 hours. The mean length of a lunar day is about 23 hours and 37 minutes. See Jacobi's *Tables for Hindu Dates* in the *Indian Antiquary*, Vol. XVII, p. 145.

explains the *chatuddasī* as the day when there is no moon, while the *panchadasī* is said by him to be the full moon; but, clearly, the day preceding the full moon could not be a day without a moon! It seems to me evident, that the Buddhists have the same six *posaha*-days as the Jains, and arranged in the same way, so that two *posaha*-days, the fourteenth and fifteenth, always fall together; and these two days, as Childers states, "are devoted by the priests to the special ceremony of reading the *pātimokkha*."

Information about the *posaha* and its rites may be found in the work called *Vidhi Prakaraṇa*, on which see Dr. Mitra's *Notices of Sanskrit MSS.*, Vol. VIII, No. 2594, p. 49.

ad § 71, note 127, p. 46.

The Prākṛit verses, descriptive of the eleven standards, which are quoted in Abhayadeva's commentary (pp. 26—29), may be translated as follows. I follow in the translation a Hindi paraphrase, kindly supplied to me by Muni Ātmārām-jī. His explanations are given in the footnotes. See also the additional note on p. 36.

1. *The Standard of Right Views.*

A living being that is proof against the darts of doubt etc., and has acquired right views, but is still released from (keeping) the other virtues,¹⁰ is said to be keeping the first standard.

2. *The Standard of the Vows.*

Having acquired the standard of right views, the living being that now observes the lesser vows without fail and acquires the virtues of compassion etc., is said to be keeping the standard of the vows.

3. *The Standard of Inward Peace.*

Having acquired the standards of right views and the

¹⁰ I. e., 'from keeping the five lesser vows and the seven disciplinary vows.' See § 12, note 20.

vows, he who now, in the morning and evening,¹¹ maintains inward peace, in the highest form, (viz.) for three months, is said to be keeping the standard of inward peace.

4. *The Standard of the Posaha-Abstinences.*

Having acquired the afore-mentioned standards, he who now thoroughly observes the posaha-abstinences on the eighth, the fourteenth and the others days,¹² for four months, is said to be keeping the fourth standard.

5. *The Standard of the Statuesque Posture.*

Having acquired right views and (the keeping of) the (five) lesser, the (three) meritorious and the (four) disciplinary vows, and being firm and well-instructed in them, he now assumes, on the eighth and fourteenth days (of the month), a statuesque posture¹³ during the whole night.

He does not bathe; he eats at an unseasonable hour; he keeps the folds of his loin-cloth tied up; he exercises continence by day; and at night, on the days not devoted to the statuesque posture, he imposes a limit on himself.¹⁴

¹¹ Viz., Hindi "*donō sandhyāō mā*", 'at both sandhyās.'

¹² I. e., 'the eighth, the fourteenth, the new-moon and the full-moon of each month.' The posaha-abstinences are four: abstaining from food, etc.' See § 55, note 87, and App. III, p. 39.

¹³ I. e., the pose of a *pratimā* or sacred image or statue of a Jina. The 'statuesque posture' is thus described by Muni Ātmārām-jī. "The penitent is to stand erect, with the head slightly bent down; he is to keep his eyes open and look fixedly straight before his nose at a lifeless object; he is to let both his arms hang down at full length, but so as not to touch his body; he is to place his two feet parallel to each other, but the width of four fingers (about 3 inches) apart: and he is not to move any part of his body." This description evidently coincides with the well-known standing figures of Mahāvira and other Tirthankaras.

¹⁴ I. e., 'with regard to conjugal enjoyment.' By 'unseason-

While standing up in the statuesque posture, he meditates for five months on the Jinas who are worshipped in the three worlds as the conquerors of the passions, or else on his own spiritual foes.

6. *The Standard of Abstinence from Incontinence.*

Having acquired the afore-said virtues, and more specially having conquered sensual desires, he now, with a firm mind, abstains from incontinence even in the privacy of the night.

He avoids erotic talk, nor stays alone with a woman; he also eschews much (female) society and (all) excessive adornment.

Thus he conducts himself for six months. Nevertheless it must be understood, that in this world he abstains from those things throughout life.¹⁵

7. *The Standard of Abstinence from Living Food.*

Having fully attained the other (afore-mentioned) steps, he now abstains, without exception, from living food, whether in eating (or drinking) etc.,¹⁶ for seven months, according to the order of sequence.

8. *The Standard of Abstinence from Acting by One's self.*

Having attained the previously-mentioned virtues, he now for eight months abstains from doing himself any blameable acts,¹⁷ but causes it to be done by his servants, if needed for his livelihood.

able hour' is meant 'eating in day-time,' instead of at night or rather late in the evening. The remark about the loin-cloth is in Hindi *dhoti ki lāṅgaṇ fāṅga*.

¹⁵ I. e., 'Abstinence from incontinence in every shape (in deed, talk and thought) is incumbent on a Jain layman at all times of his life, but here it is enjoined on him in a special manner.'

¹⁶ For the four kinds of food: meat, drink, relishes, delicacies, see § 58, note 100.

¹⁷ I. e., 'acts which involve any taking of life.'

9. *The Standard of Abstention from Acting through Servants.*

Having attained the before-mentioned virtues, he now, for nine months in the order of sequence, abstains from causing to be done by his servants any blameable act of a gross kind.

10. *The Standard of Abstention from Lawful Food.*

He now abstains even from lawful cooked-food, how much more from all other¹⁷; he also shaves his head with a razor or, it may be, wears a mere tuft of hair.

Being asked about business, if he knows it, he speaks; if not, he does not speak. (In this manner) having attained the before-mentioned virtues, (he lives) for ten months, according to the order of time.

11. *The Standard of Becoming an Ascetic.*

Having shaved (the hair of) his head with a razor or having plucked it out, and carrying a dusting-broom and a begging-bowl, he now, in the garb of an ascetic, wanders about, observing the (ascetic) law in his body.

In this way he wanders about, (keeping it) in the highest form, (viz.) for eleven months, observing at the same time all (the other standards) at the rate of one day (two days) etc.¹⁸

I have not been able to identify the work from which the

¹⁸ I. e., "during the eleven months' period of this standard, while he lives as an ascetic, he observes all the eleven standards, in regular turn, at the rate of days instead of months, i. e. in the large way or highest from (*ukkoṣeṇam*) the eleven standards are kept during one, two, three, etc. up to 11 months; in a small way they are now kept during one, two, three, etc. up to 11 days in regularly succeeding series throughout the period of the eleventh standard." This is Muni Ātmārām-jī's explanation, if I understand him correctly. Of course, (as he explains) it is understood, that any point in any of the preceding standards which is inconsistent with the eleventh standard of ascetic life may not be observed; in fact,

verses, above translated, are quoted by Abhayadeva. Muni Ātmārām-jī informs me, that similar verses on the eleven standards may be found in about a dozen different Jain books, but that he is not aware of any book which gives the identical verses quoted by Abhayadeva, though possibly they may be contained in some book which he has not read.

ad § 74, note 132, p. 48.

On the five kinds of knowledge, see also the Introduction to Jacobi's translation of the Āchārāṅga Sūtra, pp. xxxiii, xxxiv, (in *Sacred Books of the East*, vol. XXII); also Dr. Leumann's *Beziehungen zur Jaina-Literature*, p. 44, quoted from the Rāyapaseṇaijja.

Muni Ātmārām-jī writes to me that by the *ohi-ñāṇa* or 'limited knowledge' the Jains understand that 'one's power of knowing is limited to material or physical objects (*rūpī-vastu*), and that by material objects are meant all things from an atom (*paramāṇu*) to anything possessing the qualities of colour, smell, taste, touch, sound.' The *ohi-ñāṇa*, accordingly, differs from the *kevala-ñāṇa* or 'absolute knowledge,' in as much as 'the former is limited to material objects, while the latter extends to both material and immaterial objects' (*rūpī-arūpī padārtha*). This agrees with my remark, that the *ohi-ñāṇa* cannot go beyond the limits of physical objects, or as Prof. Weber (in the *Berlin MSS. Catalogue*, p. 486) says: "it is the power to see everything that lies within the material limits of the six quarters."

ad § 74, p. 48.

Instead of 'his patient avoidance of the taint of all acts that tend to prevent its acquisition' read 'his patient endurance of the cessation of all acts that tend to obstruct its acquisition,' as translated in note 274.

this difficulty can never arise, as the ten standards are now kept simultaneously, and thus neutralise any inconsistency.

ad § 76, p. 50.

The correct translation of the epithet *vajja-risaha-nārāya-sanghayane*, i. e., 'with joints firmly knit (as if) by mortise, collar and pin', I owe to Muni Ātmārām-jī, who explained it to me in Hindī and referred me to Abhayadeva's Sanskrit interpretation in his commentary to the Sthānānga Sūtra (Benares ed., p. 413a). According to the latter, *vajja* (Skr. *vajra*) means a linch-pin or bolt (*kīlikā*), *risaha* (Skr. *riṣabha*) means an encircling strap *pariveṣṭana-paṭṭa*, a 'collar' or 'coupling-box', and *nārāya* (Skr. *nārācha*) means a double tenon-and-mortise-joint (*ubhayato markāṭa-bandha*). Hence when two bones are joined by double tenon and mortise, and encircled by a third bone in the form of a collar, and fixed by a fourth bone in the form of a pin that pierces the third bone, then such a joint is called a 'mortise-collar-and-pin-joint.' The Sthānānga Sūtra enumerates six different kinds of joints (*sanghayana*); among them the above-described one is the firmest; another kind is the 'double mortise-and-collar-joint', another the 'double mortise-joint', another the 'single mortise-joint', and so forth. The *nārācha* or *markāṭa-bandha* is thus explained by the Muni: *donō haḍḍiyō ke chhehaḍe paraspar gārhe sangīn mile hūe*, i. e., 'the ends of both bones, being let into one another, are firmly joined.' The result is a double mortise-joint or what is known as the dovetail-joint. The single mortise-joint is merely a tenon inserted in a hole. Abhayadeva, however, mentions also an alternative interpretation of the epithet, which he says is preferred by some other people. According to this interpretation, the phrase describes 'a kind of strength' (*śakti-viśheṣa*) and is to be taken figuratively; namely, that the joint has the strength of a bolt etc. (*dāru-āder iva*). After all, I am not sure that this alternative interpretation, though it is not the traditionally accepted one, is not the more probable and more natural of the two.

ad § 94, p. 65.

The description of the *pisāya* may be compared with that of an *ifrit* in the tale of the fisherman and the Jinnī, as given in Captain Burton's translation of the Arabian Nights, vol. I, p. 41. "His head was as a dome, his hands like pitchforks, his legs long as masts, and his mouth big as a cave; his teeth were like large stones, his nostrils ewers, his eyes two lamps, and his look was fierce and lowering."

ad note 191, p. 72.

In Abhayadeva's commentary to the Vipāka Sūtra (Calcutta edition, p. 90) the word is spelled *āsurutte* and explained thus: *āshu shīghraṃ ruṣṭaḥ* (v. l. *ruptaḥ*) *krodhena vimohito yaḥ sa āsurutta*, *āsuram vā asura-satkaṃ kopanam* (v. l. *kopena*) *vā 'ruṇatvād uktaṃ bhaṇitaṃ yasya sa āsuroktaḥ*, i. e., 'he who is quickly enraged or disturbed by anger, or to whom, on account of his red colour, asura-like wrathfulness is ascribed, is (called) *āsurutta* (Skr. *āshu-ruṣṭa* or *āsur'okta*).' A portion of the same explanation is repeated, in the same commentary (*ibid.*, p. 239): *āsurutte tti āshu shīghraṃ ruṣṭaḥ* (v. l. *ruptaḥ*) *kopena vimohitaḥ*, i. e., '*āsurutta* is he who is quickly enraged or disturbed by wrath.' In the Sanskrit translation which accompanies the Bhagavati in the Benares edition (p. 1217b) the word is also rendered by *āshu-ruṣṭaḥ* 'quickly angered.' It would appear from these explanations and renderings, that the derivation from *āshu* was preferred to that (certainly more fanciful one) from *āsura*; and this confirms my suggestion in note 191. Both traditional explanations only attempt to account for the form *āsurutte*, which in Abhayadeva's time would appear to have been considered more correct than *āsuratte*. The identification of the Prākṛit *rutta*, however, with Sanskrit *ruṣṭa*, being unsupported by any rule of Prākṛit Grammar, was clearly felt to be unsatisfactory; and

this circumstance, probably, accounts for the alternative explanation by the Sanskrit *āsur'okta*, of which *āsurutta* would be the regular Prākṛit equivalent. The explanation by the Sanskrit *āshu-rupta* (which is occasionally found as a *varia lectio*) looks very much like an after-thought, to account for *āsurutta* without having recourse to the anomalous *āshuruṣṭa* or the fanciful *āsur'okta*. The root *rup* is, in all root-collections and dictionaries, said to have the meaning of *vimoha* or *vimohana* 'disturbation' or 'infatuation'; but I cannot find that that meaning is anywhere supported by any quotation from old Sanskrit literature. It can, therefore, hardly be considered a satisfactory means of explaining the ancient Prākṛit word *āsurutta*. But the difficulty in explaining the origin of the latter is much reduced, if we take the 'various reading' *āsuratte* as the original form of the word, of which the form *āsurutte* is a modification produced by the assimilation of adjacent vowels. For the form *āsuratta* the Sanskrit word *āshu-rakta* offers a sufficiently satisfactory source.

ad § 114, n. 222, p. 84.

With regard to the *parisaha* and *uvasagga*, Muni Ātmārām-jī has kindly supplied me with the following information. *Parisaha* means 'things with regard to which patience must be exercised,' or shortly 'trials of patience.' *Uvasagga* means 'an assault,' namely an assault made on a sādhu (see § 12, note 18) for the purpose of perverting him. Of *parisahas*, there are the following twenty-two: 1, *kṣut* or 'hunger'; the sādhu is to suffer hunger rather than eat any unlawful food. 2, *Pipāsā* or 'thirst'; the sādhu is to suffer thirst rather than partake of any forbidden drink. 3, *Shīta* or 'cold'; a sādhu is to suffer cold rather than exchange his worn-out clothes for unlawful ones; and if he otherwise (being a naked monk) suffer cold he is not to warm himself

by a fire. 4, *Uṣṇa* or 'heat'; if a sādhu be troubled by excessive heat, he is not to step into water, or bathe, or fan himself. 5, *Daṃsha-mashaka* or 'stinging fly'; if a sādhu be bitten by musquitos or other insects, he is not to remove to another place, or drive them away by smoke or with a fan. 6, *Achela* or *nāgnya* or 'nakedness'; a sādhu should content himself with worn-out or tattered clothes rather than beg or accept unlawful ones; or if he be a *jinakalpī* (i. e., a naked monk), he must be content to suffer the pains of it. 7, *Arati* or 'low-spiritedness'; if a sādhu feels cast down, he must only seek spiritual consolation in the Law. 8, *Strī* or 'woman'; a sādhu must withstand all temptations arising from the thought or sight of a woman's beauties and graces, or from her solicitations. 9, *Charyā* or 'wandering mendicancy'; a sādhu must be content to bear the trials incident on the eight months' peregrination that is incumbent on him as an ascetic; for four months (during the rainy season) he may rest. 10, *Niṣadyā* or 'dwelling'; a sādhu may only reside in places where there are neither women nor animals (*pashu*) nor eunuchs (*napuṃsaka*); and he is not to be anxious as to whether his dwelling is agreeable or disagreeable. 11, *Shayyā* or 'bed'; a sādhu is not to care whether his bed be high or low, hard or soft, dusty or clean, well- or ill-ventilated. 12, *Akrosha* or 'abuse'; a sādhu is to bear patiently abuses and revilings. 13, *Badha* or 'beating'; the sādhu is to suffer patiently beatings with sticks or other objects. 14, *Yāchanā* or 'begging'; the sādhu must not be ashamed to beg, seeing that it is his duty to live by alms. 15, *Alābha* or 'refusal'; if the sādhu is refused alms, he must not be angry or disappointed. 16, *Roga* or 'sickness'; the sādhu is to bear patiently all sickness of his body. 17, *Triṇa-sparsha* or 'pricking of grass'; if a spread of grass be given to a sādhu, and he be ill-provided with clothes or have none at all, he must nevertheless take his rest on it, unmindful

of the prickings of the grass. 18, *Mala* or 'dirt'; a sādhu may not remove, by bathing, the dirt that has gathered on his body through perspiration or contact with mud, but must patiently bear all troubles arising therefrom. 19, *Satkāra-puraskāra* or 'respect and attention'; if honour is done to a sādhu, he is not to rejoice, nor is he to repine, if none is done to him. 20, *Prajñā* or 'intelligence'; a sādhu is not to feel proud, if he excels in intelligence, nor be down-cast, if he fails to do so. 21, *Jñāna* or 'knowledge'; a sādhu is not to feel proud, if he possesses much knowledge (of sacred lore), nor feel pained at possessing little of it. 22, *Ādarshana* or 'want of sight'; a sādhu is not to think that, because heaven and hell, etc. are not objects of sight, therefore they do not exist, and that therefore it is useless for him to undergo difficult religious duties for their sake.

Uvasaggas or 'assaults' are of four principal kinds; *vis.*, arising from devas, from men, from animals, and from one's own body.¹³ Each of these again may be of four kinds, so that there are altogether sixteen kinds of 'assaults.' They are as follows: (a) from devas, 1, by ridicule, 2, by malice, 3, by temptation, 4, by all those three combined; (b) from men, 5, by ridicule, 6, by malice, 7, by temptation, 8, by incitement to sexual and other immoral practices; (c) from animals, 9, by inspiring fear, 10, by inflicting harm, 11, in search of food, 12, in defence of their young or their dwelling; (d) from one's own body, 13, by injuring the eye with one's hand or by the growth of swellings on the neck or on other parts, 14, by falling from carelessness, 15, by rheumatic stiffness in the feet or other parts, 16, by contraction (*jūḍ jānā*) of the hands or feet or other limbs.

¹³ On this subject there would appear to be two different traditional doctrines. According to that represented in § 119 the *uvasaggas* are only of three principal kinds, i. e. from devas, men and animals only.

The above information on the *parisaka* is obtained from the ninth lecture (*adhyāya*) of Umāsvāti's *Tattvārtha Sūtra*,¹⁸ and that on the *uvasagga*, from the fourth chapter

¹⁸ On this work see Dr. Mitra's *Notices of Sanskrit MSS.*, Vol. VII, p. 187, No. 2428. Muni Ātmārām-jī spells the name of its author twice distinctly *Umāsvāti*. He adds, that there is a *bhāṣya* to it by the same author, and a *ṭikā* by Siddhasena Gaṇi. This appears to be a different *ṭikā* from that referred to in the *Notices*, which is ascribed to Shruta-sagara Sūri (not Vidyānanda, as stated in the *Notices*), a disciple of Vidyānanda Deva, a disciple of Devendra-Kīrti Bhāṭṭāraka. A copy of the *bhāṣya* is named in Professor Jacobi's private collection, see *Journal of the German Oriental Society*, Vol. XXXIII, p. 695. In the latter, as well as in the *Notices*, the author's name is stated to be *Umāsvāmin*. The difference of name is thus explained by the Muni. "His mother's name was *Umā* and his father's, *Svāti*; his own name was made up by a combination of the two names, given him by his parents. This is stated by Umāsvāti himself in his *Bhāṣya* to his *Tattvārtha Sūtra*. The Digambaras, however, who also receive the same work, call him *Umāsvāmin*. He died (*hūā hai*) 300 years after Mahāvīra's death, and was a disciple of Balisaha, who was a disciple of Mahāgiri, who was a disciple of Sthūlabhadra. He is said to have composed 500 books, several of which are still extant among the Shvetāmbaras. His own disciple was Shyāmāchārya, the author of the *Pañṇāvaṇā*, one of the *Upāṅgas*, who died (*hūā hai*) 353 years after Mahāvīra's death. Siddhasena Gaṇi, the author of the commentary (*ṭikā*) to the *Tattvārtha Sūtra*, assisted Devarddhi Gaṇi in the redaction of the sacred canon (*Devarddhi Gaṇi Kṣamashramana ke sāth shāstra likh'ne mā hāzir the*). The Muni's remark about the Shvetāmbaras and Digambaras acknowledging the same work, *Tattvārtha Sūtra*, as authoritative (*yah shāstra donō Svetāmbar-Digambar-mat-vāle mān'te hai*), is noticeable, and may have a bearing on the question of the age of the schism. The expression *hūā hai*, used with the dates, would rather indicate 'birth', but, as the dates usually given are those of the *nirvāṇa* or death, I have preferred taking it in that sense.

(*thāṇa*) of the *Sihānāṅga Sūtra* (Benares edition, leaves 332, 333).

ad § 155, note 245, p. 103.

The town of Ālabhiyā is mentioned, about A. D. 986, under the form *Alawei* in certain information about the kingdoms of India, communicated to the Chinese by one Shihu, an Indian ecclesiastic, as quoted by Colonel Yule in his *Cathay and the Way Thither*, vol. I, p. lxxii, footnote. "Three days' journey west of Magadha was *Alawei* (Rewā?), then Karana Kinje (*i. e.*, *Kanyakujba* or Kanauj), Malwa, Ujjayani, Lolo (Lara according to Julien), Surashtra, and the Western Sea." Colonel Yule, it will be seen, suggests an identification with the modern town of Rewā.

In Spence Hardy's *Manual of Buddhism*, p. 269, we find the mention of a king of Alow and his city (Alow). From the story there related it appears that near the city of Alow there was a large forest, in which the king used to go hunting. There was also in the neighbourhood a banian-tree, inhabited by a 'yakkha', called Alawaka—a name probably connected with that of the city. The distance between Sāvattihī and the city of Alow is given as about 80 yojanas; for Buddha is said to have proceeded that distance from Jetavana, his vihāra in Sāvattihī, to the yakkha's dwelling in the banian-tree.

In Beal's translation of Fabian's travels (*Buddhist Records of the Western World*, vol. I, p. xliii) there is mention of a forest of A-lo. It is stated, that on his way from Kanauj to Sa-chi (*i. e.*, Sāketa or Ayodhyā) Fahian met that forest on the eastern side of the Ganges. He stayed and preached there; and there were also stūpas there. It is clear, therefore, that it cannot have been a mere forest, but that there was an inhabited place in or near it. The stūpas probably marked the spot of the conversion of the yakkha Alawaka,

mentioned in Spence Hardy's book. From Kanauj it is said to have taken Fahian 3 yojanas or 21 miles to reach Alo, and thence 10 yojanas or 70 miles to reach the borders of the kingdom of Sa-chi or Sāketa.

From the above notices it appears that Alaweī or Alow or Alo was the name of a kingdom and of its capital town, as well as of a forest of great dimensions which evidently formed a remarkable feature of that country, and from which the city and kingdom would seem to have obtained their name; for that name clearly represents the Pāli *Ālavī* or Sanskrit *Ālavī* which means 'a forest,' and is named in Pāli books as a city existing in Buddha's time. Thus it occurs as the name of the forest *Ālavī* in the commentary to the *Uragasutta* (Spiegel's *Anecdota Pālica*, p. 83), and as a name of the city *Ālavī* in the commentary to the *Dhammapada* (Fausböll's ed., p. 354). In the *Abhidhānappadīpikā* (W. Subhūti's ed., p. 30, No. 199) *Ālavī* is mentioned in a list of twenty names of cities, including *Bārāṇāsī*, *Sāvattthi*, *Vesālī*, *Mithilā*, *Ālavī*, *Kosambhī*, *Ujjenī*, *Takkasilā*, *Champā*, *Sāgala*, *Sumsumāragira*, *Rājagaha*, *Kapilavatthu*, *Sāketa*, *Indapatta*, *Ukkatthā*, *Pāṭalipuṭṭaka*, *Jettuttara*, *Samkassa*, and *Kusinārā*.

Regarding the position of this town of *Ālavī* or *Ālawei* or *Ālo*, it has been shown by General Sir A. Cunningham that it must be identical with the place called *Navadeva-kula* by Hiuen Tsiang, and the ancient remains of which still exist under the name of *Newal*, "just nineteen miles south-east of Kanauj," on the eastern side of the Ganges. See his *Archæological Survey Reports*, vol. I, p. 293 and vol. XI, p. 49; also Beal's *Buddhist Records of the Western World*, vol. I, pp. 223, 224. With this identification the distances given by Fahian and Hiuen Tsiang very fairly accord. According to the former, *Alo* is distant 10 yojanas from 'the great country of *Sachi*,' i. e., from its frontiers (not from

its capital town Śāketa). According to the latter, Nava-devakula is distant from 'Oyut'o (i. e., Ayodhyā or Śāketa) 'about 600 li,' i. e., 15 or 16 yojanas (at 40 li for 1 yojana). Fahian, accordingly, had to travel 5 or 6 yojanas farther before he reached the capital of Sachi. Calculating the yojana at 7 or 8 miles, the total distance of 15 or 16 yojanas between Ālavī and Ayodhyā will amount to about 120 miles, which fairly represents the actual distance between the modern Newal and Ajudhyā.

My suggestion is that the town called Ālabhiyā by the Jains is identical with the Buddhist Ālavī, and therefore with the modern ruins of Newal. The position, thus assigned to Ālabhiyā, is just what one would expect from the notices of it in the Jain books. It must have lain somewhere within that comparatively narrow circle within which Mahāvīra made his missionary peregrinations, and which contained the towns of Sāvattihī, Mithilā, Vesālī, Champā and others. Ālabhiyā is but a longer form of Ālabhī; and the latter, except for one cognate sound, is identical with Ālavī. I know of only one other instance of the substitution of *bh* for *v* in Prākṛit, in *bhisiṇī* for *visiṇī* (Hem. I, 238). There are some more in Pāli, e. g., *bhisa* for *visa*, *valabbhāmukha* for *valabāmukha*, etc.

ad § 166, note 253, p. 111.

See also Appendix I, page 2, footnote. With regard to the discrepancy between the Bhagavatī Sūtra and the Kalpa Sūtra about Mahāvīra's stay in Paṇiyabhūmi, I ought to mention the solution suggested by Abhayadeva in his commentary (see Benares ed., pp. 1213b and 1214a). According to him the Prākṛit word *Paṇiyabhūmī* may either be taken as a place named thus on account of its being a "place for storing merchandise" (*paṇīta-bhūmī* = *bhāṇḍa-vishrāma-sthāna*), in which case it must be construed as the ablative singular; or it

may be taken as a descriptive name of a certain place, meaning 'the agreeable place' (*praṇīta* = *manoḥja*), in which case the word must be construed as the locative singular. Accordingly in the former case, the meaning of the passage would be, that "from (the time of his meeting with Gosāla at) Paṇiyabhūmi, Mahāvira lived together with Gosāla for six years." In the other case the passage would mean, that "Mahāvira lived together with Gosāla in an agreeable place for six years." With the latter interpretation, there can hardly be a doubt, Abhayadeva intended Mithilā, where according to the Kalpasūtra Mahāvira spent six rainy seasons. In this case, the narrative of the Bhagavatī would, in effect, tell us that Mahāvira met Gosāla at Mithilā, and spent six seasons with him there. Moreover the construction of the Prākṛit *paṇiya-bhūmie* as a locative singular is the more natural one in the context. On the other hand, as the Kalpasūtra gives Paṇiya-bhūmi as the proper name of a particular place where Mahāvira once stayed for one rainy season, it seems inadmissible to take the same word in the Bhagavatī, not as a proper name, but as a mere descriptive name of another place (Mithilā). To avoid this difficulty would seem to have been the reason of Abhayadeva's suggesting his second interpretation. In this case in the Bhagavatī, too, the word is to be taken as a proper name (identical with that in the Kalpasūtra), but it is to be construed as the ablative singular. If the latter construction can be justified, the difficulty would indeed be solved. To my mind, however, that construction is questionable; to take *paṇiyabhūmie* as an ablative singular, defining a limit of time by a mere determination of locality, appears to me unusual, if not unnatural. However, till some better solution is found, I suppose we must be contented with either of Abhayadeva's suggestions. I may add, that the place Paṇiyabhūmi is by some commentaries on the Kalpasūtra

said to be *anārya-dēsha*, 'an unsuitable or not-respectable place.' And Muni Ātmārām-jī says, that it cannot be believed that the Bhagavatī Sūtra would represent Mahāvira as staying for six seasons in an 'unsuitable' place. This argument, however, begs the question.

ad § 181, note 268, p. 118.

Regarding the phrase of the 'marrow of bones' I may note the occurrence of a very similar one in Rokhill's *Life of the Buddha*, p. 107. There it is related how Devadatta, in great fear of being cast into hell, exclaimed: 'To the very marrow of my bones I seek my refuge in the Buddha.' I have translated the phrase, as explained in the Gujarātī paraphrase; though it may be questioned, whether its meaning does not perhaps rather correspond to our 'from the bottom of the heart,' and the whole should be translated: 'he was filled with a passionate love towards them from the very bottom of his heart.'

ad § 187, note 276, p. 125.

With regard to the 'eight great marvels,' it may be noticed that the two signs of the bowing of trees and the blowing of favourable winds, are also mentioned in the case of Buddha, when about to be born from his mother, queen Māyā, as related in Bigandet's *Life or Legend of Buddha*, vol. I, p. 35.

ad § 210, note 304, p. 139.

With regard to the Uggā, it may be worth noting that a "city of the Uggā" is mentioned in Bigandet's *Life or Legend of Buddha*, vol. I, pp. 257—259. The Uggas are there described as 'upholders of false doctrines,' and the Uggā, to whom the story particularly refers, is said to have 'followed the teachings of the heretics.' These heretical teachers themselves are described as 'sitting quite naked,

with dishevelled hair, in the midst of the most disgusting uncleanness, under a shed prepared for them.' Afterwards Buddha is said to have visited the city and converted a great number of the Ugga people in it. The description of the heretical teachers fits well enough the Niggantha ascetics, if we remember that it is a Buddhist account of them. As is well known, Mahāvīra and the Jinakalpikas, or those who tried to imitate him as much as possible, went about naked; and the Niggantha ascetics, in their own Āchārāṅga Sūtra, are thus described: "the mendicants, because they never bathe, are covered with uncleanness; they smell after it, they smell badly, they are disagreeable, they are loathsome" (see Achār. II, 2, 2, § 1, in Jacobi's translation). The story shows that the Uggas belonged to the earliest adherents of Mahāvīra. There is nothing in the account which would enable one to identify the city of the Uggas; except the vague indication that a merchant of Sāvattthī married his daughter to an Ugga merchant of the Ugga city.

In Spence Hardy's *Manual of Buddhism*, pp. 226—234, the same story appears to be related of the well-known lady Vaishākhi, the daughter of a merchant Dhananja, who originally lived in Champā, but afterwards settled in Sāketa. She was married to a son of "a merchant" of Sāvattthī, called Migāra; and this Migāra is described as a "sceptic" and an adherent of "the naked Tirttakas" (i. e., Niggantha ascetics).

Again the same story occurs in Rokhill's *Life of the Buddha*, pp. 70, 71. (See also von Schiefner's *Tibetan Tales*, translated by Ralston, No. VII, p. 110.) Here Vaishākhi's father-in-law is called Mṛigadhara, and is said to have been the "first minister" of king Prasenajit of Sāvattthī. Her father is called Balamitra, and is said to have been living at Champā.

From these accounts it would seem that the Uggā of Bigandet is identical with the Migāra of Hardy and the Mṛigadhara of Rokhill and Schiefner. According to the latter two accounts the city of the 'Uggā' would be Sāvattthī itself; but according to Bigandet's account, which reverses the residences of the two merchants, it would be either Sāketa or Champā.

In the story, as given by Bigandet and Hardy, the Uggā-Migāra is only a very rich merchant. As given by Rokhill and Schiefner, the story, however, makes the Uggā-Mṛigadhara "the first minister of king Prasena-jit." The latter statement would fairly agree with the Jain tradition, that the Uggas were "men of the guards' class," and "employed in the position of Kot'wāls." Under a native administration, the Kot'wāl of a town is the chief officer, commandant or prefect of the town. The truth would seem to be that the Uggas were a noble clan like the Lichhavis and Mallas, who in private life followed the profession of a merchant, and from amongst whom the chief officers of the state were chosen. I would throw out the suggestion that the Uggā may be identical with the Tartar tribe of the Ung (*Ungkut*) or Uighur (Yuechi), a portion of which had settled in Tibet, and thence may have descended to settlements in India. See on these tribes Sir A. Cunningham's *Archæolog. Survey Reports*, vol. II, p. 62; Yule's *Marco Polo*, vol. I, pp. 183, 285. If this identification should prove correct, the Sanskrit form of the name *Ugra* would be a false sanskritisation, suggested by the adjective *ugra* 'formidable.'

It may be also worth noting that in Rokhill's *Life of Buddha*, p. 132, there is mention of a place, called Bhoganagara, or 'city of the Bhogas,' which, from the context (see p. 133), would appear to have been situated "in the country of the Mallas." It cannot have been, therefore, very far from Vesālī and Pāvā.

With regard to these Bhogas I should add, that according to Muni Ātmārām-jī's statement, they, no less than the Uggas, were a Kshattriya caste or clan (*jāti*). From the fact of their being described as *guru-vaṃsha-ja* or 'belonging to the guru race', one would not have thought so. The Muni's information about the two classes of people is as follows: "When Rīṣabha, the first king of India (*bhārata-varga*), established his rule, he appointed certain men to the office of *koṭ'wāl*, while he acknowledged others as persons deserving of honour (*pūjya kar'ke mānā*). The descendants of the former constitute the Ugra race (*ugra-kula*); those of the latter, the Bhoga race (*bhoga-kula*). Both are Kshattriya castes (*jāti*). In the present day they seem to be included among the Kshattriya castes, and probably may be found somewhere in India", though the Muni professes himself unable to identify them, or to say that they continue to be Jains.

Information on this subject may be found in the commentary (*tīkā*) to the Jambuddiva Paṇṇattī, as well as in those (*vrītti*) to the Ovavāi and the Rāyapasepaijja. The notices to be found in the commentary of the Ovavāi are quoted in my note 304. The *ādideva* is not Mahāvira, as there erroneously stated by me, but Rīṣabha, the first Jina.

§ 219, pp. 146—148.

A very similar argument to that mentioned here is quoted in Spence Hardy's *Manual of Buddhism*, p. 276. It is put in the mouth of Upālī, an adherent of Mahāvira, who makes use of it with reference to Buddha: "I will hold him," said he, "as a man who seizes a sheep by its long hair, and it kicks and struggles, but cannot get away; or as a toddy-drawer who takes the reticulated substance he uses to strain his liquor, knocking it on the ground that it may be free from dirt, etc."

ad Appendix I, p. 7.

The story of the war between Kūṇiya and Cheḍaga is also referred to in the Bhagavatī (Benares ed.), pp. 496ff. The expression 'fight with big stones as missiles' (*mahāsila-kaṇṭae sangāme*) is thus explained by the commentator Abhayadeva: "even a *kaṇṭaka* or 'thorn' is the same as a *mahāshilā* or 'a big stone', if it is a means of destroying life (*jīvita-bhedakatvāt*). Hence a war, in which wounds are inflicted on horses, elephants, etc. even by blades of grass, etc., is called a *mahāshilākaṇṭaka*." He further says, that in that war, Kūṇiya being unable to prevail over Cheḍaga, Shakra and Chamara appeared to his assistance. The former prepared an impenetrable armour of adamantine strength, and the latter, two wonderful instruments of war, one being a *mahāshilākaṇṭaka*, the other a *rathamusala*. The Prākṛit text of the Bhagavatī describes these two wonderful engines of war as follows: (p. 500 a) *mahāsīlākaṇṭae sangāme vaṭṭamāṇe je tattha āse vā hatthī vā johe vā sārāhī vā taṇṇe vā kattheṇa vā patteṇa vā sakkarāe vā abbihammā, savve se jāṇai mahāsīlāe ahaṃ abbihae; se teṇ'attheṇa mahāsīlākaṇṭae sangāme; i. e., 'when the battle with the mahāsīlākaṇṭaga took place, then all the horses, elephants, warriors and charioteers who were struck by a bit of grass or a piece of wood or a leaf or a pebble, thought that they had been struck by the mahāsīlā; for this reason the fight is called the mahāsīlākaṇṭaga fight'.* Again, (p. 501a) *rahamusale sangāme vaṭṭamāṇe ege rahe aṇṭasae asārahie aṇṭrohae samusale mahayā jaṇakkhayaṃ jaṇavaḥaṃ jaṇappamaddaṃ jaṇasaṃvaṭṭakappaṃ ruhirakaddamaṃ kareṃāṇe savvaṃ samantā paridhāvithā; se teṇ'attheṇaṃ rathamusale sangāme; i. e., 'when the battle with the rathamusala took place, then a single chariot, without any horses yoked to it or charioteer or warrior mounted on it, effected such a bloody morass through the destruction, slaughter, carnage*

and massacre of men, that on every side everybody ran away; for this reason that fight is called the *rahamusala* fight'. The commentator explains the *rahamusala* to be a chariot to which a mace is attached and which, running about, effects a great execution of men. From these descriptions it appears to me more probable that the *mahāsīlākaṇṭaga* must have been some engine of war (*kaṇṭaka*) of the nature of a catapult which threw big stones (*mahāsīlā*). It created such a panic among the enemy that they all fled, even though they were merely struck by the grass, wood, leaf or pebble, scattered by the impact of those big missiles. The term should, therefore, probably be translated: 'a fight with a war-engine throwing big stones.' Again the *rahamusala* would seem to have been a sort of 'scythed chariot,' such as the ancient Persians used to employ in war, but apparently furnished with clubs instead of scythes. It would also seem to have been provided with some kind of self-acting machinery to propel it, as it is described to have moved without horses and driver; though, possibly, as in similar contrivances in the middle ages, it was moved by a person concealed inside who turned the wheels.

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- uvasagga*, persecutions or spiritual temptations, n. 222, App. III, p. 47, 49.
- VACHCHHA*, a people, App. I, p. 7.
- VAPIṂSA*, see *Arupavaḍiṃsa*.
- vāg-guṇa*, good qualities of speech, n. 276.
- vahe*, bruising, killing, n. 53.
- vahiya*, worshipped, n. 278.
- vajja-risaha-nārāya-sangha-yāṇe*, App. III, p. 45.
- VALLABHĪ*, council of, p. ix.
- vallī*, the olibanum tree, n. 42.
- vaṇakhaṇḍa*, or cheiṇa, n. 4.
- VANĪYAGĀMA*, § 3, 7, 10, 58, 66, 69, 77, 78, 79, 277, n. 8, 9.
- vaṇṇāvāse*, detailed description, n. 167.
- various readings, see readings.
- vāsa*, the seven regions of Jambuddiva, n. 135.
- Vāsadhara*, mountain, § 74, 253, n. 135.
- vaṭṭaya*, grey quail, n. 312.
- vatthū*, a kind of spinach, § 38, n. 41.
- vayaṇa-vivara*, mouth, n. 184.
- vaya-paḍimā*, the standard of the vows, n. 127, App. III, p. 40.
- vegetables, § 38, 51, 277, n. 40, 69.
- VEHALLA*, son of king Sapiya, App. I, p. 7, (footnote).
- verses, popular, erotic, n. 325.
- VESĀLĪ*, a town, n. 8, 9, App. I, p. 7, App. III, p. 52, 57.
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- victuals, § 33.
- VIDEHA* country, n. 9; great, § 90, 125, 144, 154, 162, 230, 266, 271, 274, 277, App. I, p. 14.
- VIDHI PRAKARAṆA*, name of a work, App. III, p. 40.
- vigils, religious, § 66, 73, 252.
- VIJAYA*, a householder, App. I, p. 1.
- VIJJUKUMĀRA*, a kind of devas, App. I, p. 13.
- viluppamāṇa*, mutilated or castrated, n. 308.
- VIMALA*, an Arhat, App. I, p. 12.

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VIPĀKA sūTRA, the eleventh Anga, n. 4.
VIPULĀ mountain, n. 251.
virati-vrata, negative vow, n. 65.
viruddha-rajj'āikkame, smuggling, n. 58.
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 yojana, § 74, 83, 253, n. 140, App. II, p. 27, App. III, p. 53.

ERRATA.

Page	12,	line	31,	for note 68	read note 67.
"	25,	"	14,	" note 78	" note 77.
"	26,	"	13, 14,	omit the words 'before § 22 and'	
"	48,	"	7,	for note 138	read note 140.
"	52,	"	20,	" p. 31	" p. 36.
"	56,	"	4, 5,	" within his own house	" in the midst of householders.
"	60,	"	22,	" § 86	" § 66.
"	69,	"	23,	" front part	" back part.
"	72,	"	9,	remove 191 down to 'furious'.	
"	77,	"	3,	for § 92	read § 96.
"	92	"	28,	" Calc. print	" Benares print (and so in other places).
"	98,	"	29,	" the eleventh standard	" eleven standards.
"	102,	"	27,	" note 263	" note 262.
"	157,	"	7,	" § 239	" § 240.
"	158,	"	9,	" § 63	" § 66.

Misspellings.

Page	11,	line	16,	for <i>pañch'ānuvvaīyaṃ</i>	read <i>pañch'ānuvvaīyaṃ</i>
"	14,	"	19,	" Pishel	" Pischel.
"	20,	"	16,	" <i>plālanka</i>	" <i>pālanka</i> .
"	23,	"	13,	" <i>Avashyaka</i>	" <i>Āvashyaka</i> .
"	41,	"	7,	" liveless	" lifeless.
"	41,	"	24,	" <i>bhāvemāna</i>	" <i>bhāvemāna</i> .
"	44,	"	26,	" <i>puchchataṃ</i>	" <i>puchchhataṃ</i> .
"	48,	"	32,	" <i>nāna</i>	" <i>nāna</i> .
"	54,	"	1,	" <i>Vāṇiyagāma</i>	" <i>Vāṇiyagāma</i> .
"	57,	"	26,	" <i>thānassa</i>	" <i>thapassa</i> .
"	58,	"	10,	" <i>thikāne</i>	" <i>thikāne</i> .
"	58,	"	17, 21,	" <i>padikk°</i>	" <i>paḍikk°</i> .
"	61,	"	26,	" <i>aṇāgara</i>	" <i>aṇagāra</i> .

Page	61,	„	31,	for	Ariṣṭhanemi	read	Ariṣṭhanemi.
„	62,	„	9,	„	<i>kālā-māse</i>	„	<i>kālā-māse.</i>
„	81,	„	19,	„	<i>sāmāṇiya</i>	„	<i>sāmāṇiya.</i>
„	82,	„	4,	„	dubbha	„	dabbha.
„	84,	„	16,	„	animials	„	animals.
„	87, line		18,	„	<i>paḍigāṃ</i>	„	<i>paḍigam.</i>
„	92,	„	25,	„	<i>gataiṃ</i>	„	<i>gātāiṃ.</i>
„	109,	„	7,	„	principa	„	principal.
„	109,	„	21,	„	Nālenda	„	Nālendā.
„	112,	„	27,	„	<i>aniṣṭaṃ</i>	„	<i>aniṣṭam.</i>
„	115,	„	35,	„	<i>gihamajjhāvasanta</i>	„	<i>gihamajjhāvasantā</i>
„	120,	„	22,	„	<i>ma</i>	„	<i>mā.</i>
„	132,	„	31,	„	Ājīviya	„	Ājīviya.
„	136,	„	28,	„	293	„	299
„	141,	„	9,	„	Ājīviyas	„	Ājīviyas.
„	154,	„	28, 32,	„	land owner	„	land-owner.

Appendices.

„	4	„	5	„	Ājīviyas	„	Ājīviyas.
„	23	„	31	„	Aśoka's	„	Ashoka's.

Additions.

Page	39, line	13,	add	55	after	p. 50.
„	66, „	12,	„	bracket	„	masc.
„	68, „	31,	„	comma	„	<i>netta.</i>
„	86, „	1,	„	comma	„	Surely.
„	89, „	10,	„	comma	„	<i>gachchha.</i>
„	93, „	31,	„	commas	„	<i>tachchaṃ pi</i> and repetition.
„	111, „	9, 35,	„	commas	„	<i>vīra</i> and <i>kāra.</i>
„	116, „	2,	„	comma	„	much more.

ABBREVIATIONS.

- Ay. = Āyāraṅga Sūtra or Āchāraṅga Sūtra (ed. Hermann Jacobi), with its Translation (Sacred Books of the East, Vol. XXII).
- Baden Powell = Handbook of the Economic Products of the Panjāb, Vol. I, Economic Raw Produce (*Roorkee* 1868).
- Bhag. = Fragment der Bhagavatī (ed. A. Weber, Berlin, 1866).
- Calc. print = Calcutta print, i. e., the editions of the Jain Agamas published by Rāy Dhanpat Singh Bahādūr.
- Colebrooke = Miscellaneous Essays in two volumes (ed. E. B. Cowell).
- Comm. = Commentary.
- Grierson = Bihār Peasant Life (*Calcutta*, 1885).
- Hemachandra or HEM. } = Prākṛit Grammar (ed. B. Pischel).
- Ind. Ant. = Indian Antiquary.
- Ind. St. = Indische Studien (ed. A. Weber).
- Kap. = Kappa Sūtra or Kalpa Sūtra (ed. Hermann Jacobi, in the collection of the German Oriental Society, Vol. VII, No. 1).
- Nāy. = Nāyādhammakahā (specimen of, ed. as an Inaugural Dissertation by P. Steinthal, Leipzig, 1881).
- Nir. = Nirayāvaliyā Sūtra (ed. Dr. S. Warren, Amsterdam, 1879).
- Ov. = Ovavāiṃya Sūtra or Aupapātika Sūtra (ed. Ernst Leumann, in the Collection of the German Oriental Society, Vol. VIII, No. 2).
- Paraph. = Paraphrase.
- Stevenson. = The Kalpa Sūtra and Nava Tattva.
- Transl. = Translation.
- Watt. = Economic Products of India in the Calcutta International Exhibition, 1883-84, by George Watt. (*Calcutta* 1883).
- Wilson. = Essays and Lectures on the Religion of the Hindus (ed. R. Rost).
- Yog. = Hemchandra's Yogashāstra (ed. E. Windisch, in Journal, German Oriental Society, Vol. XXVIII.)

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